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CHRISTIAN CYNOSURE

VOL. LI. CHICAGO, MAY, 1918 Number 1

Our only safeguard amid the Babel of opinions around us is a fuller and more accurate knowledge of Holy Scripture. This alone will enable us to distinguish, in teaching new to us, the true from the false. And it is not too much to hope that such fuller knowledge will not only preserve us from disquietude, but will reveal to us a nearer and clearer view of the Son of God, and thus work in our hearts and lives a richer likeness to Him. And this is the true aim of all Biblical Scholarship.

JOSEPH AGAR BEET.

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VOL. LI, NO. 1. CHICAGO MAY, 1918

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

LEAVE IT WITH HIM.

Yes, leave it with Him,
The lilies do;
And they grow;
They grow in the rain,
And they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting,
They need not your care
As they grow;
Dropping down in the valley,
The field—anywhere—
There they grow;
They grow in their beauty, arrayed in pure white;
They grow clothed in glory by heaven's own light;
Sweetly grow.

The grasses are clothed
And the ravens are fed
From his store;
But you who are loved
And guarded and led,
How much more
Will He clothe you and feed you and give you his care?
Then leave it with Him; He has everywhere
Ample room.

Yes, leave it with Him;
'Tis more dear to his heart,
You will know,
Than the lilies that bloom
Or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are his care;
You, you know.
—*From The Transcript.*

To live in the presence of great truths and eternal laws, that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—*Balzac.*

LINCOLN NEBRASKA FRATS.

Lincoln parents can afford to take a moment's time to emit at least a silent cheer for the Lincoln school board for its firm, persistent and painstaking wrestling with the stubborn high school fraternity problem. It is a fight to save the souls of the coming generations of boys. The degrading influence of the fraternities is again proved by the fact that numerous boys who last September pledged their honor to keep clear of fraternities are now discovered to have continued their fraternity relations under cover of a change of name. Dishonor, lying and deceit seem to be the dominant fruits of a fraternity training. What it means to turn such an output loose upon the business, social and political life of the community requires no great imagination to see. People with children to send to high school later must especially acknowledge the service the school board is doing them and their children by its present efforts to stamp out the fraternity infection.—*The State Journal,* Lincoln, Nebr., 1918.

MOODY BIBLE INSTITUTE.

Thirty-six men and women graduated April 18 from the Moody Bible Institute of Chicago, having completed the two years' course in Bible Doctrine, Gospel Music and Practical Christian Work.

The enrollment this term was the largest in the history of the Institute. Since the United States entered the war the Institute has furnished for the battle line at the front over 30 men for religious work and 60 men to bear arms.

During the past eight months 68 of its students have been called to serve as missionaries in seven foreign fields under 14 different missionary boards.

The Moody Bible Institute of Chicago announces a Special Summer Music Course for the Evangelistic Singer and Player, for the six weeks extending from June 26 to August 7.

The Institute has a music course faculty of eight capable and experienced instructors under the supervision of Dr. D. B. Towner, the well-known hymn writer and composer.

Students have the privilege of attending any of the other classes of the Institute without additional cost. Instruction is given in the English Bible, Personal Evangelism and Practical Methods of Christian Work. A bulletin outlining the courses offered and giving full information will be sent upon request.

OBLIGATION OF ROYAL HIGHLANDERS.

"Upon my most sacred honor I do solemnly and unreservedly promise that I will forever hold a perfect silence upon the secrets of the Royal Highlanders when in the presence of those who do not belong to this fraternity, and should my membership from any cause ever cease, I shall still regard this vow binding, as long as life shall last. I will abide by the edicts and requirements of the Royal Highlanders now in force, or which may be adopted by them. In no event will I recommend for beneficial membership any person whom I do not believe to be in sound physical health and worthy of our fellowship and protection. Upon my most sacred honor I pledge my support to the cause of the Royal Highlanders and promise to assist in every way not inconsistent with right and honor, in upbuilding and sustaining this institution, which has by Prudence, Fidelity and Valor agreed to protect me and mine.

Signed .....

Witness .... at .... This .... day of ...., 191...

This must be attached to the application or forwarded immediately to F. J. Sharpe, Chief Secretary, Aurora, Nebr. Whether initiated or not, every insured person is considered a fraternal member of the Royal Highlanders. This work is based on Scottish history and is calculated to teach Prudence, Fidelity and Valor."

MASONIC BURIAL SERVICE.

We have been requested to publish the Masonic funeral services. To print the service in the lodge room and home or church and the service at the grave would take too much space, but we will endeavor to publish enough to give one some knowledge of these services. We quote from the "General Ahiman Rezon and Freemasons' Guide," by Daniel Sickels, and published by Masonic Publishing Company, New York City.—Editor.

"The brethren having assembled at the lodge room, the lodge will be opened briefly in the third degree, * * * when the service will commence and all the brethren will stand:

"Master: What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?

"Senior Warden: His days are as grass, as a flower of the field, so he flourisheth.

"Junior Warden: For the wind passeth over it and it is gone; and the place thereof shall know it no more. * * *

"Junior Warden: God is our God for ever and ever; He will guide, even unto death.

"Master: Shall our brother's name and virtues be lost upon the earth forever?

"Response by the Brethren: We will remember and cherish them in our hearts.

"Master: I heard a voice from heaven saying unto me, 'Write from henceforth blessed are the dead who die in the Lord! Even so, saith the Spirit, for they rest from their labors'."

Here the Master takes a paper prepared for the purpose called the "Sacred Roll," on which have been inscribed the name, age, date of initiation or affiliation, date of death of the deceased, and any matters that may be interesting to the brethren, and shall read the same aloud, and then say:

Almighty Father! In thy hands we leave, with humble submission, the soul of our departed brother.

Response. Amen! So mote it be.

* * *

Prayer by the Master or Chaplain.

Almighty and Heavenly Father—infinite in wisdom, mercy and goodness—extend to us the riches of thy everlasting grace. * * * As we mourn the departure of a brother beloved from the circle of our Fraternity, may we trust that he hath entered into a higher brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor and refreshment from earthly care.

* * * And to thy name shall be all the glory forever. Amen!

Response. So mote it be."

After the services at the lodge room a procession is formed which proceeds to the church or to the house of the deceased, and after the clergyman shall have performed the religious services of the church, the Masonic services should begin. The Master takes his station at the head of the coffin and other officers take their places, and the members form a circle around the coffin. The Chaplain or Master repeats a prayer, in which all the Masons are supposed to join, Scripture passages are quoted, a hymn sung. The one before us ends with the following verse:

By them, through holy hope and love,
We feel, in hours serene,
Connected with the Lodge above,
Immortal and unseen.

Following this hymn the Master or Chaplain repeats a prayer.

SERVICES AT THE GRAVE.

"When the procession has arrived at the place of internment, the members of the Lodge should form a circle around the grave; when the Master, Chaplain and other officers of the acting Lodge take their position at the head of the grave and the mourners at the foot. The Chaplain rehearses the following or some other appropriate prayer:

Almighty and most merciful Father, we adore Thee as the God of time and eternity. * * * And when our toils on earth shall have ended, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O righteous Father, shall be the glory forever. Amen!

Response. So mote it be.

The following exhortation is then given by the Master:

Brethren: The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us. * * * And having faithfully discharged the great duties which we owe to God, to our neighbor, and ourselves; when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the *trestle-board* of our whole lives pass such inspection that it may be given unto each of us to "eat of the hidden manna" and to receive the "white stone with a new name," that will insure perpetual and unspeakable happiness at his right hand.

The Master then (presenting the apron) continues:

The lambskin, or white apron, is the emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter when worthily worn.

The Master then deposits it in the grave.

This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of Death. The arm of Friendship can not interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence or youth or the charms of beauty propitiate his purpose. The mattock, the coffin, the melancholy grave, admonish us of our mortality, and that, sooner or later, these frail bodies must moulder in their parent dust.

The Master (holding the evergreen) continues:

This *evergreen,* which once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, that shall survive the grave, and * * * through our belief in the mercy of God we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave with the exclamation, "Alas, my brother!"

The brethren then move in procession around the place of interment and severally drop the sprig of evergreen into the grave, after which the public grand honors are given.

The Master then continues the ceremony:

* * * We can only sincerely, deeply and most affectionately sympathize with them in their afflictive bereavement. But we can say that He who tempers the wind to the shorn lamb looks down with infinite compassion upon the widow and fatherless in the hour of their desolation; and that the Great Architect will fold the arms of his love and protection around those who put their trust in him.

Then let us improve this solemn warning that at last, when the sheeted dead

are stirring, when the great white throne is set, we shall receive from the Omniscient Judge the thrilling invitation, Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world.

The following may be sung. We quote the last verse:

Thou art gone to the grave, but 'twere wrong to deplore thee,
When God was thy trust and thy guardian and guide;
He gave thee, He took thee, and soon will restore thee
In the blest Lodge above, where the faithful abide.

THE ARMY Y. M. C. A.

The Workers and the Work.

The secretary in Army Y. M. C. A. work undoubtedly puts in the longest and most strenuous hours which have ever heretofore fallen to his lot. He arises at six in the morning and retires at ten o'clock at night. He does not need any urging to retire as physically he is tired out and considers it a lucky day, if it so happens that he can slip beneath the covers a half hour earlier than usual.

Each of the Y. M. C. A. workers, be he religious, educational, physical, or social secretary performs of course the special duties of his office. That is his principle work, but in addition to these he has a daily program of services including an hour for conference of the Building Force. A portion of this conference time is used by the religious secretary for a sort of family worship; and part is used to discuss the problems which concern the work of the various secretaries, or of the local work as a whole. He must give one period to calisthenics, another to "policing" (sweeping out) the building. He must take a half hour for personal bible study. Then too, he must have a period for other definite studies to keep from mental rusting; and he must also take time for recreation. Besides this he will have certain periods assigned to "desk duty" which means selling stamps, or fruit, or candy to the men. Once a week there is a general Camp Conference and occasionally there are other special conferences.

There is no place in Army Y. M. C. A. work for the man who will not willingly do the humblest task, even the janitor work, which is politely called "policing." We are here to serve the soldiers and must not be above doing tasks such as he is called upon to do. The secretary must maintain an attitude of selfrespect, best illustrated, perhaps by the saying that we are "not above the private, nor inferior to the officer."

Many no doubt wonder why the clerical work of selling stamps, candy, etc., is not given to some person hired for that purpose, rather than requiring the secretaries to spend two or three hours daily at these tasks. Experience has shown that over the counter it is often possible to reach men and for their spiritual good in a way that would otherwise be impossible. The real business of the secretary is to reach the soldiers' spiritual life and to do it successfully, he must follow all the trails in. We seek a point of contact, as a pedagogue would put it, and when a man stops at the counter for a stamp or for candy it is usually an easy matter to engage him in conversation and soon the point of contact or trail in is found.

It was while at counter service that I had one of my earliest opportunities to do personal religious work. I was talking with a member of the trench mortar brigade, nicknamed by the soldiers the "suicide club" because the average time of life when in the front trenches is so very short. I had found out that he had no Testament but would like one, so invited him and his companion into my room. The Y. M. C. A. never refuses a man a Testament, but we always try to have the soldier agree to carry it with him and read at least a chapter every day and thus become a member of the "Pocket Testament League." A more attractive Testament is reserved for those who will make this pledge.

After I had signed this soldier up for his Testament I turned to his companion, as I supposed, and what was my surprise to discover it was not the soldier I had supposed but another who had followed me into my office. It took an instant to overcome my surprise. I found that he had overheard my conversation with the other soldier and wanted a Testament too, so had followed along. I also found that he was not a Christian but knew he ought to be and was ready to become one

if I would point the way. This I did as carefully and prayerfully and thoroughly as I could, though the banging of ragtime on the piano on the opposite side of a single board partition, made my work exceedingly difficult. However, the Lord can work in situations that are exceedingly difficult for us, and I had the joy of seeing this man accept Christ as his Lord and Savior.

At another time an Italian who had been led to Christ a few days before brought to the "Y" two of his friends, also Italians. All three had been members of the Catholic church but had lost confidence in it and had ceased, some years before, to attend. This one who had confessed Christ had been baptized in a city church a few nights before, and was now making his religion practical by going out for his friends. I happened to be the one to whom they came with the statement that they too wanted to be baptized. So I took these boys into a conference room and instructed them as carefully as I could on what it means to be a Christian and the steps necessary to become one. It was necessary to go over some things several times and at different angles so as to be sure that they comprehended my meaning, for they were both natives of Italy. Finally I had the joy of seeing these boys kneel and in broken English confess their sins and accept Christ. They too were later baptized and received into membership in an evangelical church.

These are two instances of particular interest to me which I have personally observed. They are not rare or unusual but rather are typical of the work being carried on throughout the Army Y. M. C. A.'s in the Southern Department and I believe through all the other departments. We need your constant prayers that we may do our work right and neglect no opportunities to feed the spiritual needs of the soldiers.

JAMES E. PHILLIPS,
Secy. Army Y. M. C. A.
Camp Stanley, Texas.
February 25th, 1918.

Seek ye the Lord while He may be found, call ye upon Him while He is near.—Isa. 55:6.

PRESIDENT BLANCHARD'S LETTER.

In the Mouth of Two or Three Witnesses.

I was a few weeks ago in Ontario attending a Bible conference. One of my fellow teachers there was a man of beautiful spirit and great excellence as a teacher. As we were entertained in the same home we had quite a bit of fellowship and on one occasion got to speaking of Free Masonry. He told me that when he was a young man the lodge was quite influential in the region where he lived and, as is very common, the members of it were quite determined that he should join. He did not have any special objection, knowing nothing about the organization, having heard nothing but good about it, and so finally allowed his name to be proposed. The night of his initiation, he said, after being prepared in the ante-room, he was led into the lodge and there seemed thruout the ceremony a good deal of confusion.

Blinded as he was, he noticed the noise and also observed that the voices seemed to be very much alike. When finally he was allowed to see he learned that the Master of the lodge, though present, was drunken and incapable. The most of the members were not up in the ritual and were not able to recite their parts, so that practically the dialogues between the Master, the Senior Warden and the Junior Warden, etc., were all of them carried on by one man. He said that the whole thing was so nauseating to him, a Christian, that he never returned to the lodge. The members of it were quite determined that he should, and when they found that their efforts were in vain, that he was not to take the two following degrees, they raged at him like a company of wild beasts.

This is not a new thing nor a strange thing, but it shows how the spirit of Cain still animates the Cain religions of our time. Another remark which ought to

be made in this connection is that if this young man had had information he would probably have never had anything to do with the Order at all. Who, then, is at fault for this slip into paganism? Undoubtedly the religious teachers of this young man, who ought to have informed him of the character of the organization.

The Duty of the Minister.

Our secretary recently put into my hands an article written by a minister on the attitude which pastors should take toward fraternal organizations. After speaking of the suspicion which has existed among teachers respecting Secret Societies, he says, "Happily this feeling of suspicion has entirely abated, and whatever opposition lingers in any quarter to-day is based on other reasons. Occasionally one finds among pastors and elders a mild sentiment of jealousy and disappointment that men who attend church infrequently are yet interested in one or more lodges and give time and support to them."

He then goes forward to speak of the influential position which lodges occupy by reason of numbers and financial strength. There is no doubt that his statements in regard to this subject are largely true. The same thing can be said, of course, for the tobacco trade, the whisky business, prostitution and other great vices. It is also to be remarked that the influence of these vicious forces in society is like the influence of the lodges—a secret one. Secret Societies are not promoted generally by discussion. When men wish to organize a lodge or to revive a lodge the rule is that they go quietly into a town, slip into offices and houses, work from those they have to those they want, and while the great mass of honest workingmen in the community are occupied with their homes and their business affairs these lodge men are securing recruits for their lodges. In like manner all organizations, institutions of enterprises which destroy the spiritual lives of men are promoted by secret solicitation. As my honored father used to say, "They grow not by reasons addressed to the understanding, but by lures addressed to the lusts."

The writer goes forward to comment on the changed attitude of the public toward religious duty. He says that religion during the past ceutury has overcome the narrow individualism of past reformation times and has been coming to its own as a Kingdom of Heaven on earth. He continues to say, "For those who may not know, it must be said that nothing so generally and thoroly characterizes American lodges as their moral tone, their mutual helpfulness, and their distinctively religious principles, practices and teaching. The Scriptures find place in the lodge room and lodge ritual; and prayer has a part in every meeting, and instruction looking to noble character and living enter into every ceremony."

His conclusion is that churches and lodges should be congenial rather than antagonistic. He thinks the purposes of the two organizations are much the same, and that the pastor will gain greatly in sympathy and active co-operation if he works with the lodges of his community.

Three Giant Iniquities.

I do not consider myself an old man, yet I have lived thru two great national educations and a third is already well under way.

When I was a boy slavery ruled our country with a rod of iron. Its enemies believed it ought to die, but did not see how it was possible that it should; its friends believed it to be invincible and freely declared their faith, yet in so few years that it still seems like a dream it was sleeping its endless sleep in its bloody grave.

Running a parallel course with Ameri-

can slavery was the American saloon; that also believed itself to be immortal. Good men, members of churches, used to refuse to contribute money to our college because we were opposed to that business. Ministers used to apologize for it and seek to justify it by one fiction and another. A stage driver with whom I was riding in Missouri many years ago said to me, "I tell you, mister, you will never down the whisky business as long as there is eight cents of profit in a ten-cent drink." In those days drunken representatives and senators were very common, and the whole city of Washington was under the heels of the liquor trade. There is much remains to be done, but the advance is absolutely startling when one considers the present situation. Eleven states have already ratified the constitutional amendment prohibiting the manufacture and sale of intoxicating liquors for beverage purposes. The future is known only to God, but we have a right to believe that the amendment will shortly be law and the liquor trade an outlaw, as in the Kingdom of God it always has been.

The third of this dark trinity is the Secret Society system. It has been intimately connected with the other two. It originated in taverns among drinking men and the early songs were Bacchanalian in character; passing from labor to refreshment meant stopping Christless praying and beginning to get drunk. Slavery was in every way congenial to the lodge organizations; slavery had its masters, so did the lodges, and the principle of lodge organization is entirely harmonious with the spirit of slavery. The oath of a lodge man binds him to *conceal and obey*; the power is in the hands of a few, the masses are to pay their dues and do what they are told. This last evil is more fundamental than either of the others, for lodgism not only encourages vices, but it attempts to sanctify them by religious forms. If a slaveholder had read a chapter in the Bible, sung a hymn and prayed every time he was going to sell a slave or buy one or whip one, or if a saloonkeeper should have a religious service when he got in a lot of whisky or beer barrels, and another prayer time when he began a big day's work at the bar, or a short closing religious ceremony when he put the drunkards out into the street at night, this would correspond to the religious attitude of the lodges.

In these days, when lodge rooms are elegantly fitted up and when the coarser elements in lodge ceremonies are hidden so far as possible, there are many men who are in these organizations who do not know what their character is at all; they believe them to be real Christian organizations. I could give many proofs from my own experience, if it were necessary, but as slavery and the trade in intoxicating drinks became known to be what they really were and finally passed into the general condemnation of all worthy men and women, so Free Masonry and the lodges of which it is the mother must also in due time come to their own reward. Being, as they are, essentially pagan in character, this fact must become known and Christians must withdraw from and antagonize them as they do other forms of evil.

The Apostasy Is On.

When ministers like the one whom I have quoted above say that the church and the lodge can get on quite harmoniously, the answer is that this is true, provided the church is an apostate church. Wherever one finds a religious system which is destitute of Christian spirit and faith he finds a system which is in entire harmony with all other systems of like character. There is no magic in words, we Christians deal with realities; saying Christ, if one does not mean Christ and worship Christ, is simply profanity—it does no good to any-

one; and saying God when one is worshiping the Devil does not make Satan's worship a different thing from what it has been or any better than it has been.

A preacher in a Christian pulpit, who does not believe in Jesus Christ and who does not preach his Word, is no better than a lodge master in a lodge doing the same sort of thing. So as the apostasy continues and increases, no doubt apostate churches and apostate ministers will come more and more into harmonious fellowship with antichristian systems like Free Masonry, but in the end Christ will destroy his enemies. It is very sad to know that some of them will be found among his professed friends, but they will die like Balaam did among the enemies of God, if they live among them; first or last, every man and institution goes to its own place.

God Allows Evils to Culminate Before They Are Destroyed.

Belshazzar made a feast to a thousand of his lords. He brought out the sacred vessels which had been stolen from the temple of God in Jerusalem. In that night of Bacchanalian festivity no one would have dreamed that the end of the Assyrian empire was at hand. There were, so far as we know, no signs in earth or sky, but the armies of the Medes were already preparing for the ruin of the empire, and while Daniel was giving his exposition of the writing on the wall the troops of Cyrus were marching thru the river gates of the city. "In that night was Belshazzar slain."

It was so in the days when the papal church was drawing near the end of its unquestioned supremacy. I do not forget that this organization still lives; I remember that it is still very powerful, but it has not the ability, even if it had the disposition, to do the dark deeds which were common in the inquisition times. When the Pope of Rome was able to compel kings to grovel in the dust at his feet, to stand outside castle walls in frost and snow. When the inquisition could arrest, transport, torture and kill anyone it pleased thus to treat—those were the days when this baleful empire was tottering to its fall. The Romanism of to-day is not the Romanism of that day. No doubt many desperate deeds are done by the rulers of this church in our time. In Mexico, South America, Sardinia and Spain undoubtedly many things are wrought out in the secret dungeons of the church which would horrify, if they became known. They would also be suppressed if they became known. The claws of the tiger have been clipped and, though he still has great power for evil, he has no such power as he formerly possessed, and his ruin came when he seemed to be at the summit of his authority.

I have often reminded my readers that it was so with slavery. The power of that devilish system had increased until in this country in 1857 to 1861 it seemed invincible; even the church of Jesus Christ was largely terrified into absolute silence. There was the Dred Scott case I think in 1857, John Brown was hanged in 1859, it looked as if the slaveholders were to rule both church and state forever, but "In that night was Belshazzar slain." The great Lincoln, born and reared in a clay-floored log cabin in Kentucky, had been prepared through the providence of God to strike the final blow in the age-long war between slavery and freedom.

It has been so with the liquor trade, and, altho the dying struggles of this old serpent will be violent, still they are dying struggles. It will be so with the lodge system. To-day it is fairly boisterous in its assertions of power and purpose to rule, but it is afraid. In the midst of its secret dens it is afraid. The

effort to secure legislation to protect its foolish and wicked ceremonies is evidence of this fact, and "In such an hour as ye think not" it will be destroyed.

The Prohibition Party.

It is extremely interesting to notice that in these days, when the prohibition amendment has been proposed by the Senate and House of Representatives and when already eleven states have voted to make that amendment a part of the law of the nation, so little is heard of the Prohibition party. We who have been voting with that party for all the years since 1884 seem to have little or nothing to do except to stand and see the salvation of God. We have never elected a president, we have never elected any considerable number of congressmen. State legislatures have not been controlled by us, yet our testimony has been owned by God, and now Republicans and Democrats are proposing a prohibition amendment to the constitution of the United States, and state legislatures controlled by Republicans and Democrats are ratifying that proposed amendment and saying that it should become law. This is a remarkable fact, no man who takes it in fails to wonder at it, yet it is quite according to the method of God; and we shall see in the destruction of the lodge system a repetition of what we have already seen in the destruction of American slavery and the apparent approach of the end of the drink trade; so men should have good courage, should quietly go along day by day doing their duty which is revealed, and in his own time God will permit us to see his salvation. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."

CHARLES A. BLANCHARD.

FRIENDS' PEACE PRINCIPLES.

Philadelphia Yearly Meeting of the Religious Society of Friends for Pennsylvania, New Jersey, Delaware and Parts of Maryland.

This decisive hour of history summons our society to make its utmost contribution to humanity's deepest needs. Believing that this requires us to meet the moral and spiritual issues of the times simply and fearlessly, we feel called to make clear our Christian faith as applied to war.

Our society's opposition to all war as un-Christian has been maintained throughout its history. In 1660 our forefathers declared:

> "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the kingdoms of this world."

These convictions have been reaffirmed by Friends in all generations and during the present war our Yearly Meetings throughout the world have given clear evidence that they are steadfast to the same principles.

The basis of our opposition to war is much more than any single command of the Old or the New Testament. It is our faith that the way of love by which our Master, Jesus Christ, met and conquered evil, remains for his followers today the true method of combating wrong. For us, as for Him, this involves refusal to use means which, like war, violate love and defeat its ends; but it does not mean a weak neutrality toward evil. For us, as for Him, it means a life of action devoted to the heroic purpose of overcoming evil with good. The unspeakable sufferings of humanity are now calling us and all men to larger sacrifices and more earnest endeavors to put this faith into practice. To such endeavors we dedicate ourselves.

"Great peace have they that love thy law, and nothing shall offend them."

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

To Benjamin Cowell, Esq., Providence, R. I.

Washington, 28 November, 1832.

Sir:—Your letter of the 22nd instant, inclosing your address before the Anti-masonic convention, held at Providence on the 2nd instant, proposes a question of considerable difficulty, namely, by what means the institution of Freemasonry, with all its exceptionable properties, may be put down.

I answer, by the voluntary dissolution of the society, or by its extinction by the forbearance of others to contract its obligations.

I have hoped that the virtuous and intelligent members of the order, upon finding that all their secrets have been revealed and made public; upon perceiving the numerous atrocious crimes connected with the murder of Morgan, and to which their oaths, obligations and penalties have given rise; and upon discovering the general obloquy into which the institution was gradually sinking, would frankly have abandoned it of their own accord. This expectation has not been fully realized. But great numbers of Masons have ceased to frequent the lodges; numbers of lodges and chapters have suffered their charters to expire; and I believe the instances are now few in which they swear a man, upon the penalty of having his throat cut from ear to ear, to keep secret from every human being what every human being who will read the books of David Bernard and Avery Allyn knows as well as the brightest Masons of the land—still, the majority of Masons do adhere to the craft, and refuse to give up their idol. The only way to deal with them is to bring to bear upon them public opinion; and that mode of treatment has been pursued with regard to the disease with considerable and encouraging success.

I concur with you in the opinion that the administration of Masonic oaths, obligations and penalties ought to be prohibited by statutes of the state legislatures, with penalties annexed to them, not of cutting throats from ear to ear, nor of cutting the body in two by the middle, nor of opening the left breast and tearing out the heart and vitals, nor of smiting off the skull to serve as a cup for the fifth libation; but with good, wholesome penalties of fine and imprisonment, adequate to their purpose of deterring every master, grand master, grand king, or other dignitary of the sublime and ineffable degrees, from evermore polluting his lips with the execrable formularies which have at length been dragged into light. Most cordially would I, were I a member of any state legislature in the Union, give my voice and vote for the enactment of such monitory statutes. But this cannot be effected so long as Masonry controls the majorities in the state legislatures—that is, so long as the people continue to elect, as members of the state legislatures, adhering Freemasons, or men who are neither Masons nor Antimasons, or what you call *moral* Antimasons; men who disapprove Masonry, but are afraid of incurring Masonic vengeance by raising a finger or uttering a word against it; men whose virtue consists in neutrality between right and wrong, and who are willing to believe that to refuse their votes to a man because he is an adhering Freemason is persecution. So long as the people continue to constitute majorities

of their state legislatures of such men as these, so long will it be idle to expect any statutory enactment against Masonic oaths, obligations and penalties.

It is, therefore, the duty of pure and disinterested Antimasonry to operate, as well as it can, upon public opinion; and one of the most effective modes of thus operating is the ballot-box. It is just and proper that every individual honestly believing that the Masonic institution is an enormous nuisance in the community, which, if not voluntarily relinquished, ought to be broken down by the arm of the law, should resolve that he will vote for individuals as members of the state legislatures entertaining, upon this subject, the same opinions as himself, and for none other. If this resolution be just and proper for each individual separately, it is equally so for as many individuals collectively as can agree upon the principle. Far from being obnoxious to the charge of persecution, it is, perhaps, the mildest of all possible forms of operating upon public opinion—by public opinion itself. It is thus that Antimasons have acted; first in the state of New York, where the Morgan murder has fastened upon the hand of Masonry a spot of blood like that which the dream of Macbeth's wife paints upon hers, and which all the perfumes of Arabia can never sweeten; and subsequently in other states, including that of Rhode Island. Thus far the principle of political Antimasonry has my hearty approbation; and in the diversity of opinion which still unhappily prevails on this question it is a satisfaction to me that the dictate of my judgment coincides with that of a large majority of the inhabitants of my native town, my friends and neighbors, and of a highly respectable portion, if not a majority, of the constituents whom I have the honor of representing in the congress of the United States.

With regard to the political course of the Antimasons in Rhode Island, I am not a competent judge. To the cause of Antimasonry I consider the legislative investigation of the last winter as having essentially contributed. It has substantially settled the question what the *oaths, obligations* and *penalties* of Freemasonry *are;* it has cut short all quibbling equivocation and attempts to blast the credit of Avery Allyn and David Bernard; it has given us these oaths, obligations and penalties in their naked deformity; it has dragged the struggling savage into day, and has shown us the last writhings of his Protean form, in the impudent pretension that the death of a traitor, in Masonic language, means the death of a martyr. To the conclusions of the majority of the committee of investigation, namely, that it is the indispensable duty of Masons to dissolve their fraternity, I respond, Amen and amen; though, when I read their report and observe the process by which they reach them, I cannot forbear an exclamation of astonishment at the novel process of induction by which their conclusion slaps the face of all their premises.

I hope and trust that the Freemasons of Rhode Island will ultimately follow the advice of the committee of investigation, which so magnanimously waived the legislative right of exacting testimony to their secrets, and thus suffered the law of the land to cower before the law of Masonic secrecy. I thank the committee for having peremptorily exacted the real oaths, obligations and penalties, as taken and administered in Rhode Island, and consider the result as having settled, in the mind of every reasonable and independent man, their nature and their character.

Respectfully, sir,

Your servant and fellow citizen,

JOHN QUINCY ADAMS.

VERNAL FALLS, YOSEMITE.

THE LODGEVILLE CHURCH.

BY JENNIE L. HARDIE.

CHAPTER I.

"Why, father Thompson! Did you tell the girls they might go to that ball tonight?" There was less of inquiry than of astonishment and reproach in the voice, and the little woman's eyes opened wide and looked keenly at her husband, who sat by the large kitchen table scanning the columns of the weekly newspaper as if a ball were the farthest of all things from his thoughts.

"Ball?" returned that gentleman, slowly laying aside the paper and elevating his spectacles, "they didn't call it a ball. Cad said there were going to be some 'doings' at the hall tonight and ventured the information that she and Debbie were going. I suppose I said 'all right,' or something of that sort."

"It is a Masonic ball," persisted little Mrs. Thompson, "and that Mr. Vallance is to wait on Carrie there. This will be the first time the girls have ever attended a dance of any kind. Do, father put your foot down here and now," and the speaker fairly trembled with excitement.

"Oh—I—don't know, mother," in a deprecating tone, "their minds are set on going; let them go this time."

"Let them go this time! Why, T-i-m-o-t-h-y T-h-o-m-p-s-o-n!" There was a long chapter of rebuke in this prolonged exclamation, which Mrs. Thompson would probably have enlarged upon had not voices in conversation been heard nearing the house, and giving vent to her distressed feelings in a whispered, "O dear!" she sought the room where her daughters, Carrie and Debbie, were arraying themselves for the event of the evening.

"I'm sorry, girls, you didn't tell me of this before," she said, in a tone somewhat severe. "You know you have never been allowed to go to such a place and that I would not have given my consent. It is not too late now to change your minds. Invite Tom and Mr. Vallance to spend the evening here."

"Oh, pshaw!" came impatiently from the lips of Carrie, the elder of the two, "Pa said we might go. All the girls are going—Blanche Gillman and the Trowley girls, and—"

"Which is, of course, no reason why you should. Oh, girls! I had so hoped that—that—"

"That we'd turn to be of the goody-goody kind and eschew all such wickedness," interrupted Carrie. "For my part I think we're just as good as—"

"Don't talk to mother that way, Carrie," said the younger sister in a pitying tone. "If you don't want us to go, mother—" But just then a familiar voice came ringing through the house—"Aunt Tilda, where are you?"

It was Tom Rees' voice, who always called Mrs. Thompson "Aunt Tilda" since a day years before when she had taken him in her arms to try to soothe the little heart that gave vent to its sorrow for the dead lying in another room, in the plaint—"I wants my mamma, I do; I wants my mamma." From that day forth she had been to him "Aunt Tilda," and though the uncle with whom he had since lived had recently intimated that some time in the future he would be obliged to change this form of address, he put a stop to further teasing by answering promptly, "Like as not."

"I *don't* want you to go, dear," said Mrs. Thompson, in answer to her daughter's unfinished sentence. But the voice came up again loud and cheery, "Hurry up, Debbie," and whisking her hat from its bandbox she hastily fastened it on and hurried after her sister, who was already descending the stairway.

Mrs. Thompson stood for a moment or two in deep thought, then clasping her hands she sank beside a chair and poured out her heart's sorrow into that ear that bows down to listen, and when she heard the footsteps of her loved ones die away in the distance, joined her husband by the kitchen fire.

Mr. Thompson sat with his elbows leaning on his knees, his head in his hands, his eyes fixed intently on the glowing embers. Presently he spoke: "What do you think of Vallance, Tilda?"

At this question another occupant of the room, the only son of the Thompson household (a youth of seventeen or thereabouts—quiet, some said a stupid boy, who never expressed an opinion unless compelled to do so, who seldom spoke at all, in fact, unless spoken to)

looked up with a quick flash of the eye, and then drawing the paper towards him began perusing its contents.

"Oh, father, I am so troubled," was the indirect reply. "What are we all coming to? It reminds me of the passage, 'Because iniquity shall abound the love of many shall wax cold.' Here we are at the end of a three weeks' protracted meeting with almost the only ones who manifested any feeling on the subject of religion our own daughters, and now they go off to a Masonic ball!" And Mrs. Thompson arose and busied herself about the room unable to remain quiet under the pressure of nervous agitation.

"It is strange, Tilda, very strange. They sent us their 'biggest gun' and we expected something would be done. Now what's the trouble? I've asked that question a hundred times, I guess, and I can't solve it?"

Again came a quick, sharp look from the eyes behind the newspaper. Mr. Thompson continued, "I can't make it out, Tilda, unless the Lord has forsaken this place altogether. This makes the fourth winter we've tried to have a revival and without any success. The place is growing worse instead of better. Think of that minister's grand sermons last week with a dozen or so to listen to them, and that saloon and billiard hall crowded. I don't understand it."

"And one of the prominent men in the church allowing his daughters to attend a ball directly after the meetings are closed," suggested his wife.

"I know it, Tilda; I'm discouraged. I don't believe I ever felt so wicked in my life. I had my mind made up that the meetings would accomplish something this year. Why won't people here turn out to religious meetings, Tilda? Why isn't somebody converted?"

Little Mrs. Thompson took several turns about the room busying herself with this and that, then stopping near her husband, asked: "Timothy, how many men are here in the church who don't belong to the lodge?"

Another quick lifting of Daniel Thompson's eyelids and then, though his gaze was fixed on the words before him, it was evident he was awaiting the reply.

"How many men in the church don't belong to the lodge? Why, there's Hornely, of course, and Trowley, and—and—I guess that's all. Why do you ask, Tilda?"

"Because, father, I believe that hall over the saloon is a wicked place, too. I believe that lodge is a rival to the church. Can we expect that God will honor the labors of men who one night claim him as their master, and the next meet in a place where his name is cast out; where the most impious oaths are taken to bind them to secrecy and—but there, Timothy, it makes me almost angry to think about it. I believe our church must come out from the lodge, so to speak, before God will work through it."

"Pooh, Tilda, what do you know about it? Now—"

"I think that is the reason, Timothy. Your lodge stands in the way of the onward progress of God's Zion, and all I can say is I hope something will be done to remove it out of the way."

CHAPTER II.

"Come, girls, you will go to prayer meeting, won't you?"

This question was asked by Mrs. Thompson on the evening following the one on which the ball took place, so it was no wonder that Carrie, who had been cross and sleepy all day, answered snappishly, "I am not. Who wants to hear the same rig-ma-role every Thursday night for a dozen years? Nobody'll be there but Mr. and Mrs. Hornely, Mr. Trowley and Mr. Gillman and Uncle Job Dee, seeing he's back—for who ever knew him to miss a prayer meeting—and you and pa and the minister. He'll get up and read a long, dry chapter and preach from it half an hour. Then you'll sing, 'I Would Not Live Alway,' and pa'll lead in prayer. Mr. Gillman will enumerate the many mighty deeds done in Old Testament times and tell the Lord they are types by which the present generation may be profited. Then the rest will take their turns in praying and telling their experiences, all beginning with the stereotyped 'Brothers and Sisters' and closing up with, 'I ask an interest in your prayer.' Finally, you'll all sing 'How tedious and tasteless the hour,' and be dismissed. No, I know all their

experiences and prayers by heart—I don't want to go."

Carrie's description was in one respect at least truthful. Mr. Thompson glanced over the vacant pews and noted that those only whom she had mentioned were present, excepting indeed Debbie, and Tom. Later Daniel Thompson came in and sat with half-shut eyes in the farthest corner.

Mrs. Thompson was unusually cheerful this evening, which was something of a puzzle to Tom Rees and Debbie. Truth to tell, the dance of the previous night had been voted by each of them "a failure," and the several times repeated assertion of Debbie to her sister, "It was mean of us to go when we knew how mother would feel bad about it," showed a heart ill at ease, and as she noted the happy manner of her mother while chatting with Mrs. Hornely, she whispered to her companion, "I'm so glad mother don't mind it much; I was afraid she wouldn't get over feeling bad about it for a week."

But Debbie was quite mistaken as to the secret of her mother's cheerfulness. All the previous night she had lain awake, thinking, praying. Hour after hour sped on. She heard Debbie's hand on the latch, her light footstep on her chamber floor, and some hours later Carrie's more weary home-coming. She heard the chanticleer's loud call in the barnyard, the rattling of stove-covers and kindling-wood as Daniel built the morning fire, and still sleep had not visited her eyelids. As the night passed, so did the day. Like one in a dream, she performed her household duties, till, late in the afternoon she came from her closet with that air of calm. The burden of her prayer had been, "O, that this tide of wickedness might be stayed," but now her rested heart whispered, *"It shall be done."*

The meeting began quite after Carrie's description. Elder Kemp read a portion of Scripture, a verse was sung, Mr. Thompson led in prayer, followed by Mr. Gillman and Mr. Trowley, then Mrs. Thompson arose. It was not the time yet for speaking. In fact (as Carrie would have said) it was Mr. Hornely's turn to pray. Mrs. Thompson's voice betrayed intense earnestness as she said:

"Brothers and sisters, we have often asked each other the question, 'What is the cause of our failure to secure a revival of religion among us?' Is not our God as mighty as ever? Are not his promises as sure? The cause must be with us. Let us talk about it tonight, friends. I feel my own dear ones—the children of many prayers—to be sliding down the death-road. I can't help being aroused. O, let us find and remove the cause."

"Amen!" came in a voice of thunder from Uncle Job Dee, who arose to speak but quickly gave way to the leader of the meeting, who was also upon his feet.

Elder Kemp said, "Brethren, this question has troubled me very much, but I am glad to say it is settled now since I have left it with God. We have just closed a series of meetings. What they were you all know. We had the best talent within our reach. We spared no pains in striving to gain a hearing before the masses, but we failed. Could we have done more?"

"Yes, sir, we could, 'cordin' to my way o' thinking," was the reply of Uncle Job as he sprang to his feet. *"'Cleanse your hands, ye sinners, and purify your hearts, ye double minded.'* I think that 'ere Scriptur' fits us to a T. We'll go till Gabriel's trump sounds without a revival if we don't cut loose from them 'ere 'bominations"—indicating the direction of the saloon, over which was the Masonic hall. "Brother Hornely, what's that bit o' Scriptur' that says there's no use in our prayin' as long as we hold to any o' the devil's doin's? As long as we bow and scrape to the devil's best man that's a batchin' it over that 'ere saloon we might 'bout as well stop prayin'. That's common sense 'cordin' to my way o' thinkin'. You draw a line right here and call out every man who stan's up straight for God with his back to that 'ere saloon and billiard hall and den of Hiramites an' let *them* go to prayin' an' you'll see!"

Uncle Job sat down. The profound silence that followed was broken by a low, musical voice which said, "Let us pray." It was Mrs. Hornely. That such a separation might take place, that their

eyes might be opened to see those monsters of iniquity in all their hideousness, that each of those present might be entirely loyal to the Master—this was her prayer, the substance also of her husband's petition, and then came a short pause that was ended by the minister's, "Let us rise and be dismissed."

But the meeting was not "closed." Though the Thompsons and Hornelys betook themselves to their several places of abode, the "meeting" did not come to an end till nearly morning, when Mr. Gilman, already separated on his homeward way some twenty rods from Uncle Job, was heard to shout to that individual, "Mind you, this isn't the end."

And the other shouted back, *"You're right.* It isn't."

(*To be continued.*)

MASONS HOLD SOLEMN RITUAL.

Rose Croix Will Observe Extinguishing Lights and Mystic Banquet.

The ceremony of extinguishing the lights and the celebration of the mystic banquet will be observed by Evangelist Chapter, Knights of Rose Croix, No. 1, at the Cathedral of the Rite, Third and E Streets, Northwest, Washington, D. C., next Thursday night, beginning at 7:30 o'clock, March 28, 1918.

George Fleming Moore, sovereign grand commander, will make the principal address and the exercises will be interspersed with vocal and instrumental music and a double chorus of trained vocalists.

The ceremony of extinguishing the lights is typical of the hour when the veil of the temple in Jerusalem was rent in twain at the death of Christ, when darkness spread over the world, when the flaming star was eclipsed, when the tools of old Masonry were broken and scattered and the cubical stone sweated. The ceremony is observed each year by the Knights of Rose Croix. It antedates the ceremony of relighting the lights and restoring order in the temple by three days. This ceremony will be observed Easter Sunday at 3 p. m., at the cathedral.

Attendance upon these ceremonies is obligatory upon every member of the Rose Croix degree.—*The Post,* Washington, D. C., March 22.

THE MASONIC SCOTCH RITE "MYSTIC BANQUET."

"The Feast of Bread and Wine."

A very full, clear and interesting account of this pagan rite, the Mystic Banquet, which is celebrated by Scotch Rite Masons, may be found in "The Book of the Ancient and Accepted Scottish Rite of Freemasonry," by Charles T. McClenachan, 33°, Past Grand Master of Ceremonies of the Supreme Council, published by Masonic Publishing Company, New York.

On page 261 we read, "The feast of Bread and Wine is to us the symbol of fraternity and affection and of that perfect union which must ever exist among Knights of the Rose Croix."

"With us it is simply a manifestation of fraternal love, as inculcated by Charity and Masonic philosophy. The solemn feast of the Rose Croix Knights is held this day and commemorates the feast of the Passover, observed by the Jews." Page 269.

"The silver salver with Passover bread and goblet of white wine should also be provided. The altar should be plain and hung with black with the Book of Constitutions, and a square, compass and *Crux ansata* of gold upon it. On this most solemn festival, a young lamb, roasted, is to be eaten at the feast. It must be white, without spot or blemish, and killed with a single blow of a knife. One of the brethren must prepare it; and the head and feet must be cut off and burned as an offering. At the repast, each must eat a piece. * * * This particular repast is styled the *Mystic Banquet.*" Page 266.

The Mission of Scotch Rite Masonry.

"Masonry has a mission to perform with her traditions reaching to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends. She invites all men of all religions to enlist under her banners and to war against evil, ignorance and wrong. You are now her Knight. * * * And may the great and supreme Architect be always with you and bless you with life everlasting." Page 261.

My brother, you are still engaged as a Mason in search of light and truth, of

which search the many journeys you have made in the different degrees are symbolical. But your search is not for the truth of any particular creed or religion —that search would be in vain, for what is truth to one is not truth to another; often by argument and evidence, but almost always by the accidents of birth, education and circumstances, our religious belief is formed; and argument and testimony strike the mind of man when arrived at his religious creed and faith, only to glance off and leave no impression.

Our symbols and ceremonies envelop the great primitive truths, known to the first men that lived; with whatever particular meaning they may have—peculiar, or believed to be peculiar, to particular creeds, and differing, as the faith differs of those who receive them—we have nothing to do. * * * Page 254.

A vast multitude of men believe that the Redeemer of man has already appeared upon the earth; many believe he was a man; many, the Son of God; and many, the Deity incarnate; a vaster multitude still wait for the Redeemer; each will apply our symbols and ceremonies according to his faith. Page 255.

Anthem.

The Royal Craft, in days of old,
On Mount Moriah's brow did raise
A Temple roofed with glowing gold,
Where Israel sang Jehovah's praise.

Nature and Reason here unite
Another house of God to rear,
In which a God of love and light
Is worshipped without abject fear.

Free and accepted may we prove,
When angels bring us near to thee,
Prepared, in thy Grand Lodge above,
To take our last Sublime Degree.
—Page 261.

DOMINANT FRUITS OF FRATERNITIES.

The Nebraska State Journal of Lincoln, in a recent number, gives some good advice calling upon parents to give the Lincoln School Board a cheer in its "fight to save the souls of the coming generation of boys." It further says editorially: "The degrading influence of the fraternities is again proved by the fact that numerous boys who last September pledged their honor to keep clear of fraternities, are now discovered to have continued their fraternity relations under cover of a change of name. Dishonor, lying and deceit seem to be the dominant fruits of fraternity training." The Journal might have added that in this respect secret society men are but children of a larger growth. It well says in the editorial, from which we are quoting: "What it means to turn such an output loose upon the business, social and political life of the community requires no great imagination to see." The editorial item referred to is quoted in full in this number.

RELIGION VS. SECRETISM.

BY O. G. DAVIS.

An important phase of the above named subject may be presented in the inquiry, "Should the church continue to bear an open and uncompromising testimony against organized secretism?"

This thought was provoked in our minds by an article appearing in the *Messenger* a few months ago, in which this statement was made by one of our evangelists: "I find it almost impossible to conduct a successful revival in a strong lodge community."

So, in defense of the above proposition, we submit the following, as sufficient ground to discountenance all forms of secret, oathbound societies, ensnaring as they are in nature, pernicious in tendency, and perilous to the liberties of both church and state.

Ask a lodgeman to "seek the Lord while he may be found, to call upon him while he is near," to join the church and profess Jesus' name, and he replies: "I am a lodgeman. We have our Bible, altar, ritual, and prayers. If I live up to the teachings of the lodge, *I will be all right.* The lodge is good enough for me."

Is it not evident, from the replies received by those engaged in evangelistic work, that the lodgeman counts his lodge life his religion? This is a religion, according to Mackey, the Masonic writer, that satisfies the Mahommedan, Buddhist, Jew, the pagan, and skeptic, and we *know* that this is not the religion of Jesus Christ.

I have read the Scripture passages

used in the lodge, and noticed that the name of Christ is carefully expunged. In my collection of "secret relics" are the rituals, prayers, and translated secret language of two of the most prominent lodges in our land, and in their prayers no mention is made of Christ, and I *know* they are not the Christian's prayers.

No doubt many who read this article have stood beside the open grave and heard the ceremony that transferred a drunken sot "from the lodge below to the lodge above." That, *surely,* can not be the Christian's heaven, referred to.

Then, too, it is utterly a moral impossibility for a good lodgeman to be a good churchman. The lodge and the church are diametrically opposed to each other in *origin* and purpose. The two, at the same time, are calling for energy and money and a man can not be an earnest supporter of both. In every city or town one sees the temples, halls, and lodgerooms which must be built, rented, and furnished. Then there comes the endless amount of paraphernalia, parades, banquets, receptions, and dances, which are always advertised so profusely in the local papers, the regular initiation fees, dues, and assessments. Every cent, contributed to the lodge, is withheld from the church, which is always in need of so much money to further the Gospel. We hear God saying, "Honor the Lord with thy substance" and there is no room for the lodge in that.

Christ taught genuine *charity* in the parable of the Good Samaritan, upon which the Odd Fellows build a little ceremony and vaunt themselves as a charitable institution. A wounded man was lying by the roadside. The priest and Levite passed that way, but as the man did not belong to their order, they simply looked and went on. The Samaritan passed that way and the only sign he saw was the man's wounds; the only password his groans; and the only grip he gave him was the one he used to lift him onto his beast.

That was the charity taught by Christ. It seeks no recompense and knows neither race, color, class, caste, sect, age, nor sex. The charity practiced by the lodge is only toward its members; no others need apply. Only towards those who possess a strong heart and lungs, towards those not afflicted with constitutional ailments, neither signs of illness, and who keep their dues paid up, with receipts of the same in their possession, do the lodge members "exercise charity." The charity stops when the pay stops.

I would rather, yea, a thousand times rather, stand with the Psalmist in the twenty-sixth psalm, than be a top-notch degree lodgeman. The people of God are the best society we could wish to have. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." "To him that overcometh" (just such temptations as lodgeism) "will I give to eat of the tree of life."—*The Gospel Messenger.*

MASONIC PEACE TERMS.

Rev. J. M. Foster.

Ex-president of Harvard, Dr. Charles W. Eliot, in the *New York Times,* proposes a convention of the Entente Powers to discuss terms of peace. Pope Benedict XV has given out a tentative basis for peace addressed to all the belligerents, both Central and Entente. And a few weeks ago the Masonic lodges of France, Italy, Belgium, Portugal and Servia held a convention in Paris to draft a peace program. The German lodges were not represented, of course. The British and American lodges were not there. There are about 2,000,000 Masonic lodge members in the United States and 500,000 in Great Britain. There are reported to be 3,000,000 members in all the world, leaving out Germany's 70,000. It will appear that the junto in Paris was a mere bagatelle of Masonic representation. The *Boston Daily Herald* for August 22, 1917, had the following editorial which is interesting:

The "peace terms" set forth by members of the Masonic bodies in Belgium, France, Italy, Portugal and Serbia, assembled in Paris for the purpose, call attention to the gulf that exists between the Masons of continental Europe and those of America and the British empire. The lodges of the former have been for generations hotbeds of political plans and plots, while any participation in politics, or

any discussion of political matters, is strictly forbidden in British or American Masonry.

To many persons, Masonry is Masonry and that is all that there is to it, and consequently there is much confusion and misunderstanding regarding the largest, the oldest and the most widely distributed of all secret orders. Though having common origins and traditions, the Masons of most continental countries have so given themselves over to political activities that the rest of the Masonic world has virtually severed relations with them. Yet both bodies are Masonic—just as the white Masons and the colored Masons in the United States have no official intercourse, though the colored lodges are just as "legitimate" as the white lodges, since both descended straight enough from the English lodges that got together to form their first grand lodge more than two centuries ago.

No doubt some of the suspicion that persists here and there as to Masonic activity in American politics comes from the memory of the activity of Masonic leaders in the struggle for American independence. The story of the Boston Tea Party is but a chapter in the history of one of our old Boston lodges. Washington, Franklin, Hancock, Warren, Revere, Marion, Putnam, Lee, Greene, Livingston, Lafayette, De Kalb and Steuben—all these were Masons; and the traditions of Washington as grand master of Virginia make that office perhaps more honored than the governorship of the state. But all that, and even the activities of an Anti-Masonic political party in the '30s, is in spite of the consistent and essential abstinence of American Masonry from any form of political activity.

British Masonry takes the same attitude (abstinence from political activity). The Masons of Great Britain and Germany, unlike those of Great Britain and France, have maintained close relations—though naturally those relations are not at all cordial now. It so happens that neither King George nor the Kaiser is a member of the order, though the fathers of both were members. Neither in Germany nor in the countries mentioned as setting forth "Masonic peace terms" is Masonry anywhere near so strong as in the English speaking world. Of the 3,000,000 Masons in the world today close to 2,000,000 are in the United States and about half of the rest are in the British empire. Germany has less than 70,000, or about the present membership of the Massachusetts lodges. France and Italy together have about that number. Belgium, Serbia and Portugal combined have fewer than 10,000.

There is no sorrow I have thought more about than this: That one who aspires to live a higher life than the common should fall from that serene height into the soul-wasting struggle with worldly annoyances.—*Selected.*

N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association will be held Tuesday, May 21, 1918, beginning at 10:30 a. m., in the Young Peoples Hall of the Lutheran Church, Rev. M. P. F. Doerman, pastor. The large number which will be sure to attend the evening session will necessitate the use of the church adjoining the hall, which is located at 156 Grove Street, Blue Island, Ill., which is about 20 miles south of Chicago on the Chicago & Rock Island Railway, main line. It is also on the electric line running between Chicago and Kankakee, Ill.

Able speakers and a large audience in the evening are assured. The election of officers, the hearing of annual reports and other important business will be transacted. We urge the attendance of all members and give a special invitation to any others who may be able to be present.

DAVID S. WARNER,
President.
NORA E. KELLOGG,
Recording Secretary.

News of Our Work.

Since the publication of "Kind Words from Friends" has been a frequent occurrence in the CYNOSURE, it has been suggested that it is only fair to let our readers have a few specimen of words that are not so kind. They may be found in this May number of the CYNOSURE.

"WHY DO THE HEATHEN RAGE?"

Scotch Rite Feelings Stirred by the N. C. A.

We have been requested to publish the following letter addressed to the National Christian Association, which seems to be an official pronunciamento of a Scotch Rite body to the membership of our Association. The writer signs himself a 32° Scotch Rite Mason and an "Almoner," dispenser of charity. It seems fitting that each friend and member of the N. C. A. should have the privilege of partaking of his charity, and hence its publication. He is a vigorous writer and an able exponent of Masonic spirit and doctrine. The italics are ours.—Editor.

Youngstown, Ohio, Dec. 17, 1917.

Gentn:

Your Association is evidently mis-

named. It ought to be called the National Association of Liars and Perjurers; to villify and besmirch the reputation of our Neighbors; to hold them up as dangerous citizens—liberal premiums paid for any scurrilous story tending to injure the character of a Freemason, whether the story be true or false.

The poverty of the English language prevents your being characterized in the terms which such cattle deserve. We only know of one journal that can even compete in any degree with your meanness and that is the "Menace," which the real Mason despises, although it does its meanness under the cloak of Masonry, as you do of Religion. Why, the Pharisees whom Jesus so scathingly condemned were saints compared to your people.

There are different reasons why some people oppose Masonry. Some through their innocent ignorance oppose it as dangerous simply because secret. Others, because they have tried to become Masons and were rejected. Others, because they oppose forms and ceremonies as foolish. Others, as in your case, for filthy lucre, playing on the ignorance and superstitions of the public. The Catholic opposes it for reasons satisfactory to himself and is to be respected for his loyalty to the Church that tolerates no secrecy from the Confessional.

The stupidity and asinine self-conceit of the man who vilely slanders a couple of millions of the very highest class of people of his country, among whom are fast increasing number of the clergy, that held most of the men who obtained our liberties and formed our government, that are held in the highest esteem everywhere, is almost unbelievable.

That there are unworthy Masons is only to say that Masonry is composed of men, and to judge an institution by its meanest members would be just as unfair as to judge the Church by such contemptible liars as you people. Probably three-fourths of the Methodist clergy are Masons, most of the Episcopalians, Congregationalists and a fast increasing number of Presbyterians. You Pharisees had better look for a new place if you cannot associate with Masons, for you cannot be concerned in anything of any importance in which Masons do not figure, and more and more.

Masonry is increasing as never before. The Church is being neglected because men find more real brotherhood in fraternal orders than in the average church. It is the same with most other orders as well as Masonry.

There is no conflict between Masonry and the Church. A very large majority of Masons are church members. It is the church's faithful ally, and *for the man who will not take the church, it is a full substitute for it,* teaching what Jesus and the Prophets taught was the sum of religion, supreme love and veneration for God, and love for the Brother.

You may swindle a lot of innocent people out of their money, but you ought really to try to make money honestly and not steal it under the cloak of religion.

Yours, &c.,
(Signed) J. A. COOPER,
Almoner of A. A. S. R. 32°.

Rev. A. G. Lyon, 113 Vornum Avenue, Lowell, Mass., has written several separate items of advice to the N. C. A. each practically alike. We quote one only: "Why waste your time and money on so foolish a piece of work? It is a piece of sheer wickedness to waste your money this way." We suppose Rev. Mr. Lyon refers to the publication of the CHRISTIAN CYNOSURE since his advice was written on a blank requesting his renewal subscription to the magazine.

The CHRISTIAN CYNOSURE of Chicago, anti-Masonic and anti-everything else that does not agree with its peculiarly narrow creed, has given some information to Brother Norwood of Light. The "National Christian Association," of which it is the organ, includes 17 Protestant denominations. * * * It is perhaps just as well that these petty sects, if they cannot agree in the things that are of love, shall accord in their hates—they should harmonize somewhere. And so far as Masonry is concerned, the hostility of these people is of less account than the buzzing of gnats. To their outbursts we might reply as did the broad-shouldered husband who was asked why he allowed his frail little wife to whip him: "It pleases her and doesn't

hurt me." The extent of their doings may be judged by the fact that while the man on the street has no difficulty in placing Masonry, it would take an unusually well informed individual to give information of some of these enumerated denominations of "Christians" (?).—*The American Freemason,* October, 1917.

"These petty sects" number at least 2,000,000 members. The Lutherans alone have at least half of that number of antisecret members. There are many otherwise "unusually well informed individuals" who have little interest in or knowledge of the Christian denominations which make the religious life of our nation.

FROM A MASONIC SCHOOL PRINCIPAL.

Alex, Okla., March 22, 1916.
National Christian Association,
850 W. Madison St., Chicago, Ill.

Whoever You Are: Of all the rotten things that has come out of the rotten city of Chicago, your pamphlet, which you sent me on Freemasonry, is the most rotten. You call yourselves Christians. You are ignorant of the first principles of Christianity. If your clan had some of the penalties of Freemasonry applied to you this country would be better off. I would like to tell you what I think of you, but the time would be wasted. I am sure the Lord will consign your souls to blackest regions of hell, for there and there only can you suffer sufficiently for your hypocrisy.

Yours truly,
(Signed) J. C. Weaver,
Principal, Alex High School.

The chairman of the new Republican National Committee, Will H. Hays, is reported in the press as having a long tail to his kite: Scottish Rite Mason, Knight of Pythias, life member of Sullivan Lodge of Elks, etc., and a staunch Presbyterian! He is said to be a great "harmonizer"; that that is his "middle name." He is equipped to harmonize the Lodge, the Church and the Progressive with the Republican party. The prospect of a reign of righteousness and justice under such leadership is not very assuring.

WORKERS REPORT PROGRESS.

A pastor in an Eastern State wrote the following at the request of the editor: "Since my last communication, in which I stated that six officers of the Red Men had been induced to leave the lodge, a member of the Maccabees has now also been persuaded to sever lodge connections. A member of the Odd Fellows and of the Eagles is seriously considering similar action. Naturally I am greatly pleased to be able to make such announcement, but I do so in no vainglorious or boasting spirit, for I have merely set forth, after careful meditation, the principles and character of the Lodge in general, illustrating by means of the respective lodge rituals when possible, and then appealed to the Christian conscience.

"I hesitate to give in detail my mode of procedure and line of argument lest I appear presumptuous in your eyes; nevertheless the kindly interest you manifest induces me to be a little more explicit. As a rule, I have dealt with Christians—members of my congregation or candidates for membership. I am a member of the Lutheran Missouri Synod, and you know that as a synodical body we are opposed to the Lodge in general. We are opposed to all antichristian organizations because the Bible is opposed to the same; and we have the courage to give expression to our convictions. This point, *antibiblical, unchristian, antichristian,* I have always emphasized; constitution and by-laws, etc., were relegated to the background. What does the Bible teach? What does the Lodge teach? God: triune, Father, Son and Holy Ghost. God of the lodge: a wax nose, that can be turned and twisted to suit the convenience and inclination of the individual. Prayer: the conversation of a believing heart with God; faith in Christ is essential. Prayer of the lodge: directed to the Lodge God; hence idolatrous, Christ excluded. Way to salvation: by grace, through faith, for Christ's sake. Lodge: be a good man, general morality. These three points placed in juxtaposition, with the corresponding proof-texts from the Bible and the ritual, offer ample food for serious reflection to any man who desires to be

on the side of the Bible. Rom. 16:17 and 2 Cor. 6:14-18 sound a trumpet-call to action.

"Lodge charity, lodge secretism, lodge obligations, have sometimes formed the opening wedge, and a general knowledge concerning the unwritten work of an order has served to gain me a hearing; but the point which I seek to drive home is the false religion; and when this has been established, fear and love of God demand, despite all other considerations, to avoid them, to come out from among them and be separate!"

EASTERN SECRETARY'S LETTER.

REV. W. B. STODDARD.

This finds me on my "spring drive" west. It is pleasant to travel when the flowers bloom and the birds sing. In my last report I forgot to mention the splendid Quarterly Conference held in the Washington (D. C.) Free Methodist church, in which I was invited to participate. This meeting was attended with unusual interest. The house was crowded and the spiritual tide rose high.

By special invitation of Dr. Albert Cook, in charge of the theological department of Howard University at Washington, D. C., I was privileged to give two addresses of one hour each before his students. Some were members of lodges, but a majority did not approve of them. Much interest was manifest in the discussions and many questions were asked.

In my westward journey I have visited towns where I knew of friends, secured nearly 100 subscriptions to the CYNOSURE and delivered several addresses. At New Concord, Ohio, I found the student body had contributed many to the war. One hundred and sixty of the United Presbyterian students of the college located there being in the service. At Zanesville I enjoyed a Sabbath speaking for Free Methodist friends in the morning and Wesleyan Methodist friends in the evening. Both churches have grown in membership. A live interest was manifest in our work. At Columbus, Ohio, I was given opportunity to address students of the Capital University. I first spoke in this university over 30 years ago. The children of those then addressed welcomed our message as had their fathers in former years. This is the ministerial training school of the joint synod of the Ohio Lutheran Church. As the pulpits are supplied from this fountain, it is a special privilege to keep right views on the lodge before those studying here. On my arrival at Cedarville, Ohio, I learned our Covenanter friends were assembled in prayer meeting and found them discussing the Sabbath school lesson. Subject, "Confessing Christ." The need of more Christ life in all our relations in life was brought out. The lack of the Christ spirit brings all the trouble the world has. The Secret Lodge system leads the forces against Christianity. A visit to Cedarville always brings pleasant memories, as it was here I found a wife, and that was over 30 years ago. Friends at Xenia and Dayton, Ohio, cheered with their accustomed expressions of good will. Together with our good friend, Mr. Charles Ervin, I attended what the pastor termed "a select" missionary meeting of the two United Presbyterian churches at Xenia and was much helped in listening to the recital of conditions of their work in Egypt and India as given by the returned medical missionaries. The trials of reform agents in these times is something, but they are not to be compared to the trials of those dealing with smallpox, leprosy, etc., as they find it amid the squaller of homes in those heathen lands.

New friends with some of the former years were found at Richmond, Indiana. Churches of the Brethren, at and near Union City, Indiana, welcomed my last Sabbath addresses. Weather was fine, attendance and interest good. I am now at Monroe, Indiana, just in from Berne, where I spent three very pleasant days among those good CYNOSURE friends. Though having an unusual number of calls upon them, friends responded as usual in aid of our work.

My plan is to work in Indiana, as doors may open until about the first of May. Friends desiring such help as I can give may reach me by addressing Secretary W. I. Phillips, 850 West Madison Street, Chicago. Should we not rejoice that we are counted worthy to aid in the uplift of those who need our help?

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I have not been very well, nor have I done much since my last letter. The secret Empire is still growing strong and sapping the very life out of the churches, disturbing the peace of many homes, corrupting courts, stifling juries and perverting justice, driving men deeper and deeper into sin, and hardening the hearts of many against the truth.

I have preached half a dozen sermons and given the same number of antisecret lectures. I am in attendance at this writing of the First District Baptist Association at Gretna, La. There are about 600 delegates and visitors. I have not been permitted to speak as yet, but hope to do so before adjournment.

I was secretary of this body for 15 years and during those years this was a strong antilodge association of 60 churches and 100 ordained ministers, only 10 of whom were lodgemen. But now they have 85 churches with about 150 ordained ministers. The hailing sign, the duegard, the sign of distress and many other signs are very manifest. I have found it impossible to secure a single CYNOSURE reader at this meeting. I am still without pastoral work. Brethren, pray for me. I am yours in brotherly love.

FROM DARKNESS TO LIGHT.

An Open Letter.

800 Wabash Ave., Kansas City, Mo.
Dec. 10, 1917.

To the Worshipful Master and Brethren of Newton Lodge No. 142, A. F. & A. M., Newton, Kan.

Gentlemen:

This communication is written with hesitancy because of my position as one who has so lately passed from darkness to light, and yet I write gladly because I have passed from darkness to light and thereby desire to add my testimony to those who have already gone before me as good soldiers of that light.

Following my becoming a Master Mason, my dear father passed on to his reward, and I, a prospective ministerial student, had his remains interred by the Masonic fraternity. Why not? Father had been a Mason for over 50 years. The so-called best men of Newton, Kan., were Masons, including pastors, Y. M. C. A. leaders, and church officials. In this I was but following the example of the Apostle Paul, who bore witness, "* * * because I did it ignorantly in unbelief."

Ignorance and unbelief go hand in hand. I was ignorant of a better way than that of Masonic symbolism, even though I was a ministerial student. When enlightenment finally came to me, my unbelief excluded the true Light.

"And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deed should be reproved." (John 3:19-20.)

But a change came into my life. Not content with the teachings and assurance of the lodge, I hungered and thirsted after righteousness (Jesus Christ) and I became filled.

Prior to this change in my life, I was religious, zealous and true to my convictions. Religious, because I yielded my heart that way. I became a staunch "churchianity Christian." I was one out of a hundred Entered Apprentices who prayed *audibly* when commanded to do so. I was zealous because I believed in making my speculative teachings operative, that is, by living up to my obligations. The same rule now guides me as a disciple of Christ.

The lodge taught me many things. I never once betrayed any of the secrets of the lodge by word of mouth; neither have I heretofore "written, printed, painted, stamped, stained, lettered, carved, marked or etched them upon any object, either movable or immovable." Among other things taught me in the lodge was that that blessed book—the Bible—which I kissed, and upon which I took my oaths, was the Greater Light of the Furniture of the Lodge. That greater light—the Bible, God's Word—belongs to me. In Him, of whom it teaches, I "live and move and have my being."

Seeing that the Lodge has taught me that that same Bible is the first and foremost Light of Masonry, let us go there to read, to ponder, to "prove all things" and to "Hold fast that which is good." (1 Thes. 5:21.)

Masonry taught me that as I stood without the door of the Lodge, being "neither naked nor clad, barefoot nor shod, hood-winked" (and that's no lie) with "a cable tow around my neck," that I was then in a lost condition, being in darkness.

That was the truth, for I was lost in the darkness of my own *self righteousness* (Isa. 64.6). I was also without hope (Eph. 2:12-13) of Salvation in the world because I did not know Jesus Christ as my personal Savior.

Then I was led to the door of the lodge by a friend whom I afterward found to be a brother, a brother in sin, see John 8:44, where I received the "shock of entrance." Thereupon, I was received into the lodge "upon the point of a sharp instrument applied to my naked left breast." Allow me to refer to that eminent Masonic author, Dr. Albert G. Mackey, and to his "Masonic Ritual," page 22:

"The Lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the World, and the initiation is a type of the new life upon which the Candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors, and covered over with the pollutions of *the* outer and profane world, he comes inquiringly to our doors, *seeking the New Birth* and asking a withdrawal of the veil which conceals Divine truth from his uninitiated sight."

"Seeking the New Birth." Indeed! That was not my object in becoming a Mason; and I dare say that it is not even thought of by as many as 1 per cent of all the candidates, yet the Masonic Lodge has the audacity to declare all such entrants as having been born again.

Let us turn to the "Greater Light," God's Word, for corroboration. "Except a man be born from above, he can not see the Kingdom of God." (John 3:3.) Does becoming a Mason and being born from above mean the same thing? Are they synonymous? Let us suppose that they are and "prove all things." Thus, except a man be born of the Masonic Lodge, he cannot see the Kingdom of God. That would exclude all women, all children below 21 years of age, all those born in bondage, all slaves, and all other classes debarred from the lodge beside those "blackballed" by members. Surely, if that is true, God must after all be a respecter of persons.

Jesus Christ further says, in regard to this New Birth, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." If my being made a Mason gave me that "new birth," is then the lodge initiation that self-same Holy Spirit of which I was born again? If the work of the lodge is this Holy Spirit, then God is a liar (Acts 10:34), and He has provided another foundation than that of Jesus Christ (1 Cor. 3:11), and salvation is not in the atonement of Jesus Christ (Acts 4:12), but is confined to those initiated into the A. F. & A. M. But if the Masonic claim is not true, then the "new birth" of the Masonic lodge is a satanic lie designed to deceive such unregenerate ones as I was, for it is written, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:16).

This letter is specifically written for the benefit of such deceived ones, "* * * that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will" (Tim. 2:26). To all such Jesus says, "Ye shall know the Truth, and the Truth shall set you free."

Masonry taught me the three theological virtues: Faith, Hope and Charity. "Of these, Faith is first because faith in God is the first qualification for a candidate for Masonry. Hope is the second because hope in immortality is a necessary consequence of faith in a Divine Being."

Faith is also the first qualification required of him who would become a Christian. But faith must have an object, hence the proper question: "In whom do you put your trust?" and the "poor blind candidate," and he verily is blind, is prompted to say, "In God." Which of the two Bible Gods, let alone the many pagan gods, is the object of that faith and trust. The first of these is Jehovah-God, the Creator of the heavens and the earth; He is the Father of Jesus Christ, of whom it is written, "I am the way, the truth and the Life; no man cometh to the father but by me" (John 14:6). Would you come to this God of the Bible? You must gain your

entrance through Jesus Christ alone. Yet Jesus Christ is never once mentioned in the lodge work. There is a reason, as the Postum ads say, for the Devil hates that Name which is above every name (Eph. 1:21), and Masonry is subservient to Satan else Jesus Christ would receive honor for being that which he most emphatiaclly is—God. He said, "I and my Father are One" (John 10:30). The prophet Isaiah, being divinely inspired, foretold Jesus as being "The Mighty God" (Isa. 9:6-7). This is not an interpretation but the written Word of that Greater Light of Masonry—the Bible. Jesus Christ being "God manifest in the flesh (1 Tim. 3:16) the candidates reply is synonymous to "I put my trust in Jesus Christ." But does he? Think of the Christ haters in the lodge making that statement!

True faith in God, then, is none other than faith in Jesus Christ, and hope in immortality is that Blessed Hope in immortality which is by Faith in Jesus Christ as God. But Masonry denies this God, Jesus Christ, as taught by the Bible —The Greater Light of Masonry. Christ is not the God of Masonry. The Lodge could not come to Jesus as did Thomas and say, "My Lord and my God" (John 20:28). As to that blessed Hope of Immortality, if the Lodge can confer the New Birth upon all Masons without respect of whether they be unrepented Gentile, Jew, Mohammedan, Buddhist or plain infidel, then Masonry, and not Jesus Christ, is God's chosen instrument of Resurrection and Immortality.

The Real God of Masonry.

If, now, Jesus Christ and the Father is not the God of Masonry, then the other Bible god is their god. "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4). He is also the "prince of the power of the air" (Eph. 2:2). He is the god of Masonry, the father of all Masons not born from above of the Holy Spirit (John 8:44), and his name is Satan, that "old Serpent, the Devil."

Some Things Which I Was Taught.

Finally, although we have not begun to touch the hem of this Masonic garment, may we conclude this letter with several observations. Masons are fond of saying that Solomon founded the Masonic Lodge, although this is neither a Bible nor a historical fact. Suppose we grant that perhaps Solomon did found the Masonic Lodge; but there is no perhaps in that "Solomon did evil in the sight of the Lord." He built altars to the Pagan Gods of this present evil world to Ashtoreth, to Molech, and he built "a high place for Chemosh, the abomination of Moab (read 2 Kings 11:5-8). That being the case, Solomon re-established the High places in direct disobedience to God's specific commands. In accordance to the teachings of the Baalamites who worshipped on these High places, Masonry re-establishes the objects of that worship, the Sun, Moon and Stars typified by the Worshipful Master, who rises in the east, and by the Senior and Junior Deacons in the south and west.

Of the working tools of a Master Mason, I was taught that as an Entered Apprentice I was born again, as a Fellowcraft I was still a Rough Ashlar (carnal man), and that the Master Mason is tuned from Rough Ashlar to a Perfect Ashlar by "the wholesome influence of expanding his intellect, restraining his passions, and purifying his life." This is all performed in the power of the Lodge without any intimation of succor from Christ or by the leading of that Holy Spirit of God. Jesus says, "Without Me, ye can do nothing." Who is a liar?

As to the apron, Masonry taught me that we as speculative Masons use if for a more noble purpose. * * * We are admonished to *"preserve* that blameless purity of life and conduct which will *alone* enable us hereafter to present ourselves before the Grand Master of the Universe, unstained with sin, and unsullied with vice." Tell me where can that "blameless purity of life" in this summary of the unregenerated man be found? "As it is written, there is none righteous; no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good; no, not one." Thus does Romans 3:10-12

describe "both Jews and Gentiles." There is no "blameless purity of life" in such a man. Then, by what law of Masonry, or Mrs. Mary Baker Glover Eddy's Hindoo Metaphysics, can you preserve that which you do not have? If this Satanic lie will alone be the means of our winning Immortality, where does the Cross of Jesus Christ come in? Where comes in the 427 references in the Word to "the precious blood of Jesus Christ"? Where "The Lamb slain from the foundation of the world"? Where the bloody Redemption, the Remission of sins, the Justification by Faith, the Sanctification by God, the Righteousness which is of Jesus Christ, the operation of the Holy Spirit and all the other works of Grace in the hearts of men? They are not there, because the god of this world, Satan, has no place for these Bible doctrines in his scheme of Masonic-Unitarian religion of "The Fatherhood of God, and the Brotherhood of Man." If there is yet any doubt as to the merit of these "works," please read Galatians 2:16 and Titus 3:4-6.

Briefly, let me say: Masonry taught me to worship a false god. The God who created the heavens and the earth has many Scriptural names and titles but not once do we find any mention of "The Supreme Architect of the Universe" or the "Grand Master of the Universe." See how this compares with Romans 1:21-22. "Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools."

Masonry taught me sexual morality, but I was only obligated to preserve the chastity only of those females who were the wife, daughter or sister of my fellow Masons. With all others I might do as I would and commit no sin. What a farce on morality.

Masonry taught me to do all my benevolences and charities in the name of the Lodge, while the Bible, my Greater Light, teaches me "and whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 2:17). Which shall I do? I cannot obey them both. I cannot serve both God and Mammon. And so I might go on, and could, if I chose, write an expose of the Lodge, but that is not my purpose. My purpose is to be just what Jesus, my Master, would have me to be.

It cost many a hard struggle with myself before I came to the final decision which prompts this letter, and that decision was to lay everything at the feet of Him whom I call Savior, Lord and Master. Masonry could give me, and did offer me much. Which should be my slogan, "My help cometh from the Lord" or "My help cometh from the Lodge"? That was my question. There were many perplexities. To whom should I go for advice? The Holy Spirit prompted me. Would I listen or harden my heart? Well, the Spirit said, "He that is of God heareth God's words" (John 8:47). And I obeyed.

Are prestige, honor, man made distinction, those things "which are highly esteemed among men," a gain to me? Honestly, I must answer, they are, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do but count them dung, that I may win Christ and be found in Him" (Phillipians 3:7-9).

Going to the trestle board—this Great Light, this Word of God, the Bible—I find God's will versus Masonry's will for my guidance and direction in the erection of a temple of Holiness in my heart, namely, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness?

"And what concord hath Christ with Belial or what part hath he that believeth with an infidel?

"And what agreement hath the temple of God with idols? For ye (those born from 'above' and of the 'Spirit') are the temple of the living God; as God has said * * * Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean things * * * saith the Lord Almighty" (2 Cor. 6:14-18).

It is enough. Although I sacrificed

my Masonic connections on the altar of Jesus Christ over two years past, I am now making public to Newton Lodge No. 142, and to the world, that I have heretofore and do now repudiate the lodge, and with it all other known forms of the "lust of the eyes, the lust of the flesh, and the pride of life." Standing with my Master, without the camp, I can do no other.

Hoping that there are some in Newton Lodge No. 142, and in other lodges in general, who will choose to bear ignominy, reproaches and persecutions rather than enjoy "the pleasures of sin for a season," and with the heart's desire (Romans 10:1-4) that they may be saved by becoming truly born from above of that Holy Spirit of God and justified by a real faith in Jesus Christ, who shed his precious blood for many for the remission of sins, I am sincerely,

Your former lodge brother, and present well wisher,

(Signed) LEON B. MAYER.

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CHRISTIAN CYNOSURE

VOL. LI. CHICAGO, JUNE, 1918 Number 2

And, having thus chosen our course let us renew our trust in God and go forward without fear and with manly hearts.

Lincoln

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VOL. LI, NO. 2. CHICAGO JUNE, 1918

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

"EVEN THIS SHALL PASS AWAY."

"Once in Persia reigned a King,
Who upon his signet ring
'Graved a maxim true and wise,
Which, if held before the eyes,
Gave him counsel at a glance,
Fit for every change and chance.
Solemn words, and these are they:
'Even this shall pass away.'

"Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these.
But he counted not his gain,
Treasures of the mine or main;
'What is wealth?' the King would say;
'Even this shall pass away.'

"In the revels of his court
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried: 'Oh, loving friends of mine!
Pleasure comes, but not to stay;
Even this shall pass away.'

"Fighting on a furious field,
Once a javelin pierced his shield:
Soldiers with a loud lament
Bore him bleeding to his tent;
Groaning from his tortured side,
'Pain is hard to bear,' he cried,
'But with patience, day by day—
Even this shall pass away.'

"Towering in the public square,
Twenty cubits in the air,
Rose his statue, carved in stone.
Then the King, disguised, unknown,
Stood before his sculptured name,
Musing meekly, 'What is fame?
Fame is but a slow decay—
Even this shall pass away.'

"Struck with palsy, sere and old,
Waiting at the gates of gold,
Said he, with his dying breath:
'Life is done, but what is death?'
Then, in answer to the King,
Fell a sunbeam on his ring,
Showing by a heavenly ray—
'Even this shall pass away.'"
—*Theodore Tilton* (1835-1907).

Thrice-potent, Grand-elect, Perfect and Sublime. Oh, my!

Nashua, N. H., April 24.—The 54th annual Fast Day convocation of the Scotish Rite Masons of New Hampshire began at Masonic Temple in this city this afternoon. The 14th grade, grand-elect perfect and sublime Mason, was conferred in full form and ceremony. Herbert E. Richardson, thrice potent master, was assisted by the regular officers of the lodge and 12 guards.

Later the 15th and 16th degrees were communicated by George E. Danforth, sovereign prince, and other officers of Oriental Council, Princess of Jerusalem.

This evening the 18th degree was confered by officers of Saint George Chapter of Rose Croix.—*Reported to Boston Globe, April 25, 1918.*

A partial account of the Annual Meeting may be gleaned from this month's magazine. The rule is that all matter for the magazine must be in hand by the 20th of the preceding month. Our gathering was on the 22nd and hence we have done well to make a place for the reports found herein. The day was beautiful and the welcome extended to the Association by Rev. M. P. F. Doermann, pastor of the church where we met, was all that could be desired. The evening attendance was good but that of the day small. Mr. B. A. Pritchard of Coffey, Missouri and Mr. S. R. Coyner, of Oklahoma City, Oklahoma, and W. B. Stoddard, of Washington, D. C. were the only ones from any great distance. The various sessions were interesting and helpful and the two addresses of the evening were unusually strong and interesting. The address of President Blanchard was along similar lines

to his article in this number. We are promised the address of Ex-President Hartzler for use in the July number of our magazine.

We ask those who read the article on Mormonism in this number to answer this question: Why is Mormonism a thousand times more powerful and firmly rooted in this country today than it was a quarter of a century ago after its exposure and condemnation by the highest judicial authority in the United States? Is there a closer affiliation today between the Mormon lodge and the Masonic lodge than has been heretofore suspected? With all the facts, set forth in the address by Rev. Dr. Wallace and more of the same character, before Congress, why was Utah admitted to statehood and Mormons to membership in Congress and why are Mormon priests appointed today as chaplains in our army? Many Mormons are also Masons and therein is the hiding of their power. Eternal vigilance, faithfulness and sacrifice is still the price of liberty.

The State Sunday School Convention of Ohio, met on the 28th of May last in Springfield, and had as a speaker Prof. Walter S. Athearn of Malden, Massachusetts. A copy of the Ohio Sunday School Worker states that he has attended twenty-seven state Sunday School conventions this year (1917). If what is said of this Prof. W. S. Athearn, who occupies a theological chair in the Boston University, is true we hope our Sunday school Associations have heard the last of him. Rev. G. Ridout in his tract "Methodism in Danger or Tainted Books," says on page twelve, "Walter S. Athearn rejects natural depravity; the doctrine of the new birth; * * *" Another prominent worker in the Ohio Sunday School Convention from the Boston University is Prof. H. Augustine Smith, who is quoted in the February, 1918 number of the Ohio Sunday School Worker as making the following statements: "It is possible to be saved from Hell, without being saved from self." But the Word of God says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2). Prof. Smith: "Both Heaven and Hell will be full of sinners—the difference will be in their attitude." But we read in the Word: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." (Rev. 21:27).

We do not really know what is meant by the statements of Prof. Smith reported above, which seem to be quoted with approval in the Ohio Sunday School Worker, but neither of them seem to us to be true.

OPEN ALL THE DOORS, SPEAK OUT.

Ill deeds run to cover. The way to live a clear, clean, innocent life is to keep always in the light. The moment you detect yourself glancing sideways to see if any one is looking, that moment distrust the thing you are about to do. Turn on the light. Open every shutter and pull up every curtain. Set the doors ajar. Speak up loud and clear—no whispering. Call in somebody to see what you are doing. If your purpose stands these tests, it is wisdom and innocency; not otherwise. "Open and aboveboard" is the only motto, and it is one that will carry you serenely through all sorts of sophistical temptations. Just simply take this for a watchword: "Will it stand the light?" You will not need to argue down your conscience; you will not need to puzzle out "the rights of it." Ithuriel's spear was not more potent to detect falsehood than this simple, honest question that each of us is competent to ask and answer: "Will it stand the light?" If it will not, drop it. The great white light will soon be all around us. We need not fear that, if we set all our conduct now in the light of God's countenance.—*Congregationalist.*

The above editorial is taken from the very paper whose management refused a pay ad. of our "Christian Workers Tracts" because they turned the light on Masonry. "Open all the doors and speak out" indeed! "What you *do* speaks so loud that I cannot hear what you say."

AN INQUIRY.

I desire information on a subject on which I hope you can help me. An answer in your magazine will be appreciated.

We live in a village of less than one thousand inhabitants. There are three white churches: Friends, Presbyterians and Methodists.

We are erecting a new High School building at a cost of $50,000 to $60,000. We have no Masonic lodge in this place, but a number of men here belong to the lodge in ————. When it came to laying the corner-stone of this new High School, a Masonic lodge was placed in charge of the ceremonies. Several of the taxpayers absented themselves because of this.

A few days afterward I passed the place and saw to my surprise a stone in which had been chiseled a Masonic symbol and also A. F. & A. M., and the number of the Masonic lodge, etc. There was nothing to indicate it was our High School or had been built by the citizens of our town.

Had the School Board a legal right to put such a stone in the wall? Can they be compelled to remove it? Some of us feel disgraced.

Answer.

Replying to your inquiry of the 19th, I wish to say that there should have been a protest circulated before the laying of the corner-stone and against its being laid by the Masons, the ground bring that it was a public building representing all the people and hence for any sect or lodge to perform such services was out of place. Such protests have succeeded in a number of instances. Masons seek opportunities for advertising Masonry and increasing its influence and prestige in communities, but their efforts to advertise the lodge on corner-stones of public buildings can be thwarted, unless the community is almost wholly given over to lodge domination.

You will doubtless find that the School Board invited the Masons, and not only that paid for the work on the corner-stone which perpetually advertises the lodge in the community, as though it had built the school, instead of the public.

Probably you cannot bring any action that will compel the present School Board to remove the obnoxious advertisement on the corner-stone, or remove the corner-stone itself. The better way is to make it an issue in the next election of the School Board, and if they elect the right men, they will then either remove that stone or at least cut out the insignia which the lodge has had placed upon the corner-stone.

A public agitation and a faithful setting forth of the rights of the public in the matter, as against the usurpation of the lodge will be a very healthy movement for the community.

Protest.

To the .....

of .....

We, the undersigned citizens of.....

....., learning that it is proposed to lay the corner-stone of the High School with Masonic ceremonies, respectfully represent, that under our constitution and laws, no society, sect, or order is entitled to official or other public preferment over any other order, sect, or society; and we, therefore, do earnestly protest that the secret society, to which it is thus proposed to delegate a work of public interest, should not be allowed such recognition, either in its rites, ceremonies or festivals, which are justly offensive to the great body of the American people.

.....

Names.

.....

King Louis XIV, who had as court-preacher Archbishop Fenelon, found one Sunday that, instead of the usual crowd, there was no one in church besides himself, his retinue and the preacher. "What does this mean?" he asked the clergyman. "Your majesty," answered Fenelon, "I had published that you would not come to church today, in order that your majesty might see who serves God in truth and who flatters the king."—*Selected.*

FISHERMAN'S HUT, NEW ORLEANS.

THE "Y" AT CAMP CODY.

JAMES E. PHILLIPS.

Camp Cody, on the outskirts of Deming, New Mexico, was established last summer to receive the federalized National Guard troops from the states of Iowa, Nebraska, Minnesota, and North and South Dakota. The elevation of the camp is approximately forty-five hundred feet, so that, no matter how hot the days, the nights are cool. The vegetation consists of sage brush, yucca plants, and now and then some species of low growing cactus. In other words it is the plain, ordinary American desert, and being desert, it is inhabited by all those pleasant companions known as centipedes, scorpions, tarantulas, lizards, rattlers, ugly looking beetles and bugs of all descriptions. I am told by those who have had more experience in this region than I, that, during the warm weather, one is wise to make a search of the bedding before retiring, lest the presence of some of these creatures be ascertained at an inconvenient time.

Those who claim to know, also say that *if* there were only sufficient mois-

ture, this desert would blossom like the rose. Be that as it may, it is the fervent wish of everyone in camp that there might be sufficient moisture to prevent the sand storms which blow with varying degrees of velocity, almost every day. If only the sand storms could be dispensed with, the bugs and the reptiles and the heat would not matter much.

I was transferred from Camp Stanley, Texas, to Camp Cody, about March 1st as there was a shortage of "Y." workers here at that time. The demands for Y. M. C. A. secretaries for the overseas service, is a constant drain on all the camps. As an illustration of the changes going on, let me cite the fact that in this camp, employing over forty secretaries, there is not one left of the original force of last September.

There are seven fully equipped Y. M. C. A. buildings in Camp Cody. And in addition to these, Secretaries are attached to the three base hospitals; one is out at the remount station, one at the trenches, and one at the artillery range.

One of the "Y" buildings adjoins what is known as the "Contact Camp." A *contact* is a soldier who had been exposed to some disease, such as mumps, scarlet fever, etc. They are sent to this section of the camp and put under quarantine for certain days to see if any disease appears among them. If one shows symptoms of disease, he is sent at once to the hospital. Considering the number of men in Camp Cody, the number held as "contacts," is very small.

The Contact Camp is used as a detention camp, that is, recruits, and soldiers returning from furloughs, and units coming in from other camps, as well as units being transferred to other camps, are quarantined here certain days for medical observation. Thus it will be seen that the number of men in this Contact Camp is a varying quantity and that none of them remain very long. However, the work here is important because the men have no place to go to except the "Y" and so we get a chance to minister to all except such as may be quarantined to their own tents or street.

It must not be supposed that all the soldiers in an army camp "fall over themselves" to get into the Y. M. C. A. buildings. There are many soldiers, who, for reasons best known to themselves, never enter the "Y." But when one of these men comes into the *Contact Camp,* it is not long before he is in the "Y" here and getting first hand impressions. Many a soldier's prejudices against the Y. M. C. A. have been broken down by actual contact with our organizations in this place, and he has gone out an enthusiastic booster for and sharer in its activities.

The religious work in the Contact Camp has been peculiarly difficult because of the ebb and flow of the men. Sometimes there have been only three or four score, while at others, there have been hundreds, and thousands. Often we are not able, for various reasons, to feel sure that we will have a reasonable audience for the Sabbath services, nor, in fact, that we will have any audience at all. More than once I have had to give up even my Sunday Bible class, because no one was on hand to attend.

Rather an unusual succession of difficulties which I had on one Sabbath will illustrate what I have just said. Just before Easter Sunday there was an influx of soldiers into this camp from Colorado. Among them were more than a hundred college men and there were something like thirty musical instruments of one kind and another in this company. There was a fine pianist and also a violinist. There were two men who had been church soloists in Denver. We arranged a special musical program for Sunday morning and evening. Then word came that the men were to be mustered in during the forenoon, hence we had to change our musical service to the afternoon. When it was just time to begin one of the soldiers came to say that a clothing inspection made it impossible for them to come before evening. I then rearranged the evening program so that we would have the best of the musical selections for that occasion. A little while before the evening service word came that one of these soldiers had come down with the measles and all were quarantined to their company street. I was not able to find any one who could play the piano and our musical program was off for sure.

Nevertheless, the work here is not all discouraging. The response of the men

at the religious services has always been hearty. Some have found their Savior in this place and others who have forgotten their vows have renewed them. One group of soldiers got so interested in the Bible class which it was my pleasure to lead, that they sat for an hour and a half discussing the questions brought out, and then came back for further talk in the evening.

The work in the other "Y" buildings in Camp Cody is not as difficult as at the one in the Contact Camp, because the men are not constantly changing as they are here. There are groups of men with whom the secretaries can do special work, and through whom they can reach others.

At one of the young people's meetings, held on Sunday evening not long ago, and led by Evangelist J. C. Ludgate, a fellow townsman of mine, the question put to the men for answer was, "What has the army done for me?"

The following replies are interesting as showing the influence of army discipline and the Y. M. C. A. on the lives of these twenty young Christians:

1. "Taught me how to fight my bad habits and overcome them."

2. "Taught me prompt obedience to orders."

3. "Stopped me from many bad habits."

4. "I am better physically, morally and spiritually."

5. "I have met many refined, educated men I would never have met outside the army service."

6. "Since joining the army I have found my Savior."

7. "Taught me to stop grumbling and whining."

8. "I have had to fight fierce temptations and am a stronger and better man in every way."

9. "I have never once failed to pray every night. It was hard at first, but I won out."

10. "At every meal I have eaten in the army mess hall I have said grace. It was not easy to do, but God has given me courage."

11. "I have had opportunities of hearing some of the world's greatest speakers since joining the army, and am better for it."

12. "The army has made a man out of me physically and the Y. M. C. A. has led me to my Savior."

13. "I was a drunkard, smoker and a wanderer, but the army has cured me of my bad habits."

14. "The army has made me see the folly of evil habits, and I know I am a better man in every way since I became a soldier."

15. "I have learned the value of prompt obedience to orders without whining since joining the army."

16. "I am a better man in every way."

17. "I have learned to love my Bible more since joining the army and through the 'Y.'"

18. "I am better physically."

19. "My army experience has helped me in fighting off bad companions."

20. "I hate meanness more since joining the army and love the high and noble things of life."

MORMONISM.

The interest in the article on Mormonism in the last April number of Cynosure was so great that we have decided to republish an address given at one of our Conventions some years ago by Rev. Thos. D. Wallace, D. D., at that time pastor of the Eighth Presbyterian church of Chicago.—Editor.

Fanaticism, twin sister of superstition and the daughter of ignorance and the devil, was married to fraud, her foster brother. From this incestuous alliance a numerous progeny have peopled the world and in 1830 a child of their old age was born and baptised *Mormonism*. Joe Smith stood god-father for this child and became the accepted prophet of its followers.

The absurd claim made by this imposter that through supernatural means there was discovered to him *golden plates* containing the sacred records of the past engraved upon them, and that he was divinely assisted to translate the same by means of *Urim* and *Thummim*, and that these records of a divine revelation run back to the time of the tower

of Babel—I will not tarry to refute. To recite the puerile story is its best refutation with intelligent and honest people. Indeed, if it were not for the fact of Mormonism and its colossal power and its staying qualities in spite of all forces arrayed against it, I would feel like making apology for any reference to these absurd and childish tales touching its origin.

It claims to date its *origin* from the event of *the building of the Tower of Babel* and that, if I mistake not, leaves the Masonic order a comparatively modern institution by its own confession. Logically Mormonism would seem somehow to be associated in its origin with that sort of thing for, as I understand it, that unfortunate enterprise though an ambitious piece of masonry for that age, meant opposition to the will of God. There is evidence also, I think, that idolatrous ideas were connected with that tower. The word "Babil" in Hamitic language means the "Gate of God," which suggests the thought of worship, and the comparison of some modern heathen temples. But Babil of the Hamitic dialect when its letters are transformed to the Semitic, has an entirely different meaning. It means *"confusion."* Hence that which was meant for a Gate of God—Babil—became Babel—a babble—confusion.

But soberly, whatever the precise date or particular event out of which Mormonism grew in ignorance and arrogance, in conceit and confusion, in the satanic impudence with which it outfaces the world; in turning sacraments to sensualities, in covering the most revolting and unspeakable crimes with the cloak of a celestial marriage; in putting darkness for light, bitter for sweet, evil for good and error for truth, I will say that it seems to be the legitimate child of the spirit which built the Tower of Babel, and that by heredity it holds all the worst traits of its ancient parentage. A missionary at Salt Lake city once analyzed it thus:—

"Mormonism Is Made Up of Twenty Parts: "Take eight parts Diabolism; three parts of animalism taken from Mohammedanism; one part bigotry taken from old Judaism; four parts cunning and treachery of Jesuitism; two parts Thugism from India; and two parts Arnoldism, then shake the mixture over the fire of animal passion and throw in the forms and ceremonies of the Christian religion, and you will have this system in its true component elements."

Its appeal to the religious sentiment; its professed revelations from Heaven; its promise of a sensual paradise hereafter as the consummation of fidelity in the earthly and animal relations; its covering the vilest passions with the cloak of religious worship, baptizing not only pagan impurity but sanctifying to their notions on the altar of devotion to God, the lusts of men amid the incense of shame, it would seem incredible that anyone should treat these matters seriously. But the institution constitutes a problem which confronts us now and has for sixty years refused to yield to the plans of the politicians, although I am glad to say it shows signs of strangulation.

During these six decades of its natural life the chief elements in its rapid increase seem to have been:

1. It is virtual separation from the Christian civilization of America.

2. Its immense foreign additions of a type to be easily assimilated to their notions.

3. It has been hermetically sealed by the *invincible oaths of secrecy,* which closed at once the doors of the *Endowment House* and *the lips of the victim* of lust.

God's sunlight and the pure air of Heaven will cleanse the foulest and most

loathsome prison or person when properly applied. Thank the Lord the doors of the Endowment House have been carried off by the Samson of the Supreme Court; and a sweeping cyclone of testimony from many witnesses has unroofed it, and the augean stables have been washed by a stream of truth, which has not only swept away the filth from the surface, but has flushed the sewers of Salt Lake's secret oath-bound organization and carried the fraud and filth of her moral shame into the desert. Gentile aggressiveness and Christian fidelity have seized the reins, to hold or drive the chariot of progress as the Christian conscience of the people shall determine. The Christian churches and schools which already have their coronation in the victory recently won, are glad and go on their way rejoicing. They have endured all things; they hope all things.

Says Dr. McNiece: "The rapidity with which important events succeed each other in the capital city of Utah in connection with the overthrow of Mormonism, makes it an unusually interesting places to live in or read about. In November last the public interest was aroused by the Endowment House exposure in the Third District Court, by the important decision of Judge Anderson, that no one who has been through the horrible Endowment House, and still maintains his connection with the Mormon organization, is entitled to naturalization as an American citizen.

This is good reading, even when found in *The Deseret News,* and is the harbinger of brighter days.

We need not go into the matter particularly touching the early close association and suspicious connection of Mormonism with Masonry for it is known that in the early days of Nauvoo (Illinois) there were Masonic lodges composed exclusively of Mormons, working under special dispensation (of Grand Lodge of Illinois); and the statistics show that there was a time when they had a majority of members of that order in the State. Besides there is evidence to show that some of the Mormon and Masonic work was so intermingled that it was difficult to tell "which from tother," the Mormons being the judges. It is quite enough to know that the taproot out of which the poisonous stem and malignant and deadly fruits have come, was and is the *common root* of an **Iron-Clad, Oath-Bound Secret Organization** with pains and penalties for revealing secret mysteries. Such and such like organizations being, I think, disloyal alike to Christ, to the home, the church and the state.

It is this phase of the Mormon infamy, which the November (1889) trial in the city of Salt Lake uncovered in all its hideous, leprous loathsomeness so that it stands in its naked deformity and devlishness, exposed to the withering contempt of our civilization.

The case was that of John Moon and others, in the matter of their application to become citizens of the United States. The charge was made by those who objected to their application for citizenship, that they were members of the Mormon Church, and that they had gone through the Endowment House of that church, and there had taken an oath or obligation incompatible with the oath of citizenship. In the *Deseret Weekly News,* the official organ of the Mormon Church, under date November 23d and 30th, 1889, may be found the proceedings of the trial, evidence, etc., as brought out in the District Court for the Third Judicial District of the Territory of Utah, Judge Thomas J. Anderson. Many witnesses testified to having gone through the Endowment House, and to the fact that a penalty was attached for revealing certain mysteries of the Endowment House. One specifically

says that the penalty of death was attached for revealing these Masonic—mark the word—Masonic ceremonies. One cannot gather whether the witness used the term *"Masonic"* in this connection to designate the actual character of the ceremonies, making it thus synonymous with Mormon; or whether he used it wittingly for the supposed weight it might have with the Judge in securing exemption from making damaging testimony by exposing secrets. Witnesses testified that penalties were also attached to revealing signs, grips, passwords, etc.; and a number of witnesses agreed that the penalty for disclosing these "secret ceremonies" was "having the tongue cut out," "throat cut from ear to ear," "right hand forfeited," being "disembowled," "dissected," etc.

Then there were unwilling witnesses who, when hotly pressed, declined to answere concerning the secrets of the Endowment House; said the endowments were for future use, and were not to be made public. In this they "were like the Masonic ceremonies," said the witness. Again and again witnesses took refuge and sought escape from the troublesome inquest of the court by saying that those matters and ceremonies were moral and religious rites to which the United States government had no right, and they stood stubbornly refusing to let in the light on these secret and scandalous ceremonies,—all the while protesting that there was nothing in them whatever that conflicted with good and honest citizenship and loyalty to flag, country, and constitution.

There is quite enough of this to conclusively show that the safeguard and shelter of this

"Abomination of Desolation"

was, and is, the secret oath-bound character of the institution, buttressed by the most brutal penalties which the heart of fiend or fanatic can conceive.

Having gone over the evidence somewhat fully as adduced before the court from all classes of witnesses to sustain the case, and having carefully reviewed the opinion of the learned Judge Anderson, as given in the *Deseret News* of Dec. 7, 1889, it will be evident that loyalty to the Mormon Church and loyalty to the United States government at the same time, by the same person, is an impossibility.

In closing his opinion, which occupied an hour in reading, and goes over the whole proceedings of the Federal Court in this matter of the naturalization of Mormons, the Judge says:

"The Mormon Church teaches:

1st. That it is the actual and veritable kingdom of God upon earth—not in its fullness, because Christ has not yet come to rule in person; but for the present he rules through the priesthood of the church, who are his vicegerents upon earth.

"2d. That this kingdom is both a temporal, and a spiritual kingdom, and should rightly control, and is entitled to the highest allegiance of men.

"3d. That this kingdom will overthrow the United States and all other governments, after which Christ will reign in person.

"4th. That the doctrine of 'Blood Atonement' is of God, and that under it certain sins, which the blood of Jesus Christ cannot atone for, may be remitted by shedding the blood of the transgressor.

"5th. That polygamy is a command of God, which if a member obeys he will be exalted in the future life above those who do not.

"6th. That the Congress of the United States has no right under the Constitution to pass any law in any manner interferring with the practice of the Mormon religion, and that acts of Congress against polygamy and disfranchising those who practice it are unwarranted interferences with their religion.

"Can men be made true and loyal citizens by such teachings, or are they likely to remain so, surrounded by such influences? Will men become attached to the principles of the Constitution of the United States when they hear the gov-

ernment constantly denounced as tyrannical and oppressive? It would be as unreasonable to expect such a result as it would be to expect grapes from thorns or figs from thistles. It has always been, and still is, the policy of this government to encourage aliens, who in good faith come to reside in this country, to become citizens; but when a man of foreign birth comes here and joins an organization which, although professedly religious, requires of him an allegiance paramount to his allegiance to the government; an organization that impiously and blasphemously claims to be the kingdom of God, and to control its members under his immediate direction; and yet teaches and practices a system of morals shocking to Christian people everywhere and under which the marriage of a man to two or more sisters or to a mother and a daughter is sanctioned; an organization which sanctions blood atonement as a means of grace, and murder as a penalty for revealing the secrets of its ceremonies; and which for nearly half a century has refused to acknowledge the supremacy of the United States or render obedience to its laws,—it is time for the courts to pause and inquire whether such an applicant should be admitted to citizenship.

"The evidence in this case establishes unquestionably that the teachings, practices and aims of the Mormon church are antagonistic to the government of the United States, utterly subversive of good morals and the well-being of society, and that its members are actuated by a feeling of hostility toward the government and its laws; and therefore an alien who is a member of said church is not a fit person to be made a citizen of the United States.

"(Signed) THOS. J. ANDERSON,
"ASSOCIATE JUSTICE SUPREME COURT AND ACTING JUDGE THIRD JUDICIAL DISTRICT."

This, to my mind, is the best reading I have seen in many a day. The Judge swings a scythe and cuts a swath right through the swamp and marsh of foreignism and alienism, of secretism and disloyalty which not only lays low the reeds and cat-tails of Mormon treason, but cuts also on either side some of the rankest and most pestilential weeds of Jesuitism and Clan-na-gaelism. Let there be here between these seas and under these stars no room for any foreign flag or for any citizenship which, with mental reservation in its oath to us, owes allegiance first and foremost to foreign prince or pope, to any other power, political or eccelesiastical, than to the one starry flag, or the constitution for which that flag forever stands.

This trial with its evidence, its arguments and its opinion rendered by Judge Anderson, marks an era in this Mormon problem,—it is the thin edge of the wedge which is to cleave wide open the toughened trunk of this iniquity; already the light shines along the plane of cleavage to the rotten heart of this upas tree; when shivered into fragments we will burn the refuse and scatter the ashes over the alkali plains, or tramp it into a roadway along which the chariot of twentieth century civilization shall roll in triumph.

Only two weeks after the trial exposing the Endowment House business had been ended came the report of the grand jury, published in the *Salt Lake Tribune*, Dec. 15th, 1889. This was another exposure of favoritism, extravagance and fraud practiced by the Mormon officials for the preceding five years. The report summed up, shows that the city and county officials have for years been plundered without mercy by Mormons who occupy high positions in the church, and who have kept themselves constantly out of breath warning their people against the incoming Americans and urging them

to vote against the American ticket for fear the Americans would use the public offices to defraud the people. Following these events in startling swift succession came the Idaho law disfranchising Mormon-Polygamists, and declared by the United States Supreme Court to be constitutional. And then, a little later (Feb. 10th), the overwhelming defeat of the Mormon power in the municipal election in the city of Salt Lake. These two events show us the crest of the wave in the conflict between American civilization and Mormonism.

The crisis has come at last in this conflict—the culmination is reached when the conspiracy of all most wholesome and virile moral forces swell the flood of righteous indignation against this outrage until it shall be swept from off the face of the fat valleys of the West, and from under the shelter of our flag.

ORGANIZED SECRECY.

BISHOP BURTON R. JONES.

The Free Methodist church has ever regarded organized secrecy as a brazen foe to our most sacred institutions. The whole brood of secret orders is contrary to the spirit and teaching of the gospel which requires us to "renounce the hidden things of dishonesty," and "have no fellowship with the unfruitful works of darkness, but rather reprove them," to "walk as children of the light," and to "provide things honest in the sight of all men." With persistent and unfaltering purpose the church should advance upon this avowed enemy.

Freemasonary has been properly styled the "parent of secretism." It is the sworn enemy of all righteousness. We believe it to be, as one has styled it, "a curse to society, a blasting mildew on the church and a combination of elements destructive to human and religious freedom." Those who remain under the dominion of such an institution will be exposed to divine wrath.

According to Masonic principles, the drunkard, the skeptic, the profane, the Christian, the gospel minister, are all "hail fellows well met." Under the pretense of uniting under one head, the "common brotherhood of man," it places Mohammedanism and heathenism on a level with Christianity. One has said, "It makes the compass and the square emblems of universal moral rectitude, and receives or rejects the Bible at pleasure."

Organized secrecy is a hard master. His service leads into temptations and snares, and into many "deceitful and hurtful lusts which drown men in destruction and perdition."

Every organized movement for the suppression of evil should be open and free. Even secret temperance societies are decidedly objectionable. They are wrong in principle and liable to many abuses in their practical operations. *The foe must be met in open field.* The guise of secrecy must be thrown off and all lovers of virtue, sobriety and good order must unite in an open charge against this destructive and soul-damning vice.

But our success is in the help of the living God. Human agencies alone are inadequate to the great task. Prayers, sermons, votes, and every legitimate means at our command, *accompanied with faith in the Infinite God,* should be employed for the overthrow of this powerful enemy. It is the duty of the church to do all in its power to suppress this giant evil so ruinous to all who come under its influence.

The Free Methodist church is committed to let God use her to His glory in the overthrow of Satan's kingdom and the spread of the pure and undefiled religion of Jesus Christ.—*The Free Methodist, February 26th,* 1918.

A SECEDER.

A friend writing to the National Christian Association under the date of April 8th, 1918, from Altruas, Florida, says: "I believe that yours is a great work. I was an eight degree Mason until a few months ago. We do not get the truth in the lodge in regard to its history, etc. I was Master of a lodge in Illinois in 1912." (Signed) E. F. Boewe, D. D. S.

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

THE SOLEMN PROTESTATIONS OF ADHERING MASONS PROVEN PREVARICATIONS.

Washington, 23 December, 1832.

To James Moorhead, Esq., Mercer, Pa.

Sir:—Mr. Banks, the worthy representative of your district, delivered to me your friendly letter of the 26th of last month.

I have, since the commencement of the session of Congress, regularly received the numbers of the *Mercer Luminary*, and have observed with pleasure the zeal and assiduity with which it disseminates the light of Antimasonry. To that cause I am devoted, because I believe it to be the cause of pure morals and of truth.

Until the murder of Morgan I had very little knowledge of the institution of Freemasonry, except as an occasional witness of its childish pageantry and the mock solemnity of its processions. These I believed to be harmless, and I gave willing credit to their boastful professions of benevolence and charity.

Very soon after the Morgan catastrophe, however, the Masonic *obligations* were disclosed to me in the escape of Col. William King, from the pursuit of justice, in the territory of Arkansas. I saw their operation without being able to punish the offender or even judicially to authenticate the offense. King escaped by the connivance of Masonic obligations paramount to the laws of the land. He re-appeared afterward upon the theater of his guilt, and, as you know, died suddenly on the disclosing of facts which he had flattered himself were hidden from every person under the canopy of heaven, without the pale of Masonic oaths and penalties.

Other evidences of the practical effect of Masonic obligations soon revealed themselves to me in the forms of *secret slander* and perjury. But of the multitude of atrocious crimes committed, first in the conspiracy which terminated in the murder of Morgan, and for five years afterward in baffling and defeating the laws of the state in their efforts to bring the murderers to justice, I had a very imperfect idea till the publication of Col. Stone's book.

There remained yet not any reasonable doubt, but some deficiency of evidence—with regard to the essential, inherent and indelible viciousness of the Masonic obligations—in the solemn protestations of the adhering Masons, that those obligations were falsely represented in the books of Bernard and Avery Allyn; in the bold asseverations that no such oaths, obligations, and penalties existed; and in reiterated declarations couched in delusive generalties, that *they* had never taken any oath or obligation inconsistent with their duties to their country or their religion, but always without disclosing what *were* the terms of those which they had taken. The investigation by a committee of the legislature of Rhode Island finally brought out the obligations of ten degrees, as avowed to be practiced in the lodges, chapters, and encampments of that state. It exposed them in their hideous deformity, and took from the defenders of Masonry their last refuge of prevarication.

It was to show them in their naked nature, divested of all sophisticated explanations, and all mental equivocations, that I wrote the four letters on the Entered Apprentice's oath, which you have

republished in the *Luminary*. I am happy that they have met your approbation.

I am, with much respect,
Your friend and fellow-citizen,
JOHN QUINCY ADAMS.

THE LODGEVILLE CHURCH.

BY JENNIE L. HARDIE.

CHAPTER III.

One day, not long after the prayer meeting referred to, Mr. Trowley flushed with rapid walking, entered the Thompson kitchen with the hurried question, "Have you seen this?" at the same time unfolding a copy of the last edition of the *Lodgeville Weekly*.

Mr. Thompson, to whom the question was addressed, adjusted his spectacles and, glancing at the paragraph indicated, read, first silently, then aloud—

"'*Astonishing News! The Lodgeville Weekly prayer-meeting* (or part of it) recommends all Christians to separate themselves from the *Lodge!* Old Get-up-and-get maintains such an action on their part to be the only thing that will insure success to the church, from a religious point of view.

"'Sister Pure-at-heart thinks so, too; so does Sister Look-into-things. Brother Reliable says Amen. Question will probably be determined at the next meeting.'

"This extraordinary communication was found on our doorsill this morning. We give it for what it is worth.—ED."

"Well, Thompson?"

"Oh, pshaw!" returned that individual, laughing; "who do you suppose wrote that?"

"You tell. Uncle Job, maybe."

"Not he. Who in the world"—and another hearty laugh finished the sentence.

"But that's not all. Do you know Job wants to have the church next Friday evening for a lecture on Freemasonry? What do you thing of that?"

"No!" exclaimed Mr. Thompson, in disgust.

"Of course he won't get it. I'm sorry Job's got such ideas into his head. He'll make a terrible muss, I'm afraid, and all for nothing. Now I have charity for those who don't look at these things just as I do. That's what I told him when he and Gillman had such a 'set to' after prayer meeting Thursday night, but you ought to have heard how he turned on me. Oh, well, Job's a good man, a real well-meaning man, but a leetle set in his way, and then he's always for digging into things like this. Now I'm not a Mason myself, as you know, but I'm willing other folks should be if they want to. Oh, well," he added, in a tone of resignation, "if he's determined to raise a fuss I don't see as any one can hinder him; but as for the *lecture* he has in view, I don't suppose he can get out a corporal's guard to that. Beats all, though, what makes Hornely favor it so much. He generally follows after 'those things that make for peace,' as the Bible says, and I'm astonished that he should discuss the question in the way he does. He actually told the Elder it was his firm conviction that no intelligent Mason could be a Christian, and exhorted him to give up the lodge. I didn't hear the whole of the confab, but he closed it up with prayer. Now wa'n't that pretty hard? Of course the Elder defended the lodge, and it was plain to be seen his feelings were considerably stirred up. I'm sorry for him. He said it was dreadful to see his little flock so disturbed all of a sudden. I hope he can depend on me," added the speaker, as he took up his hat to depart.

"He can that," observed Daniel Thompson under his breath—from a corner where he sat shelling corn—"he can that, to be a straddle-the-fence fellow to the last."

"Well, father?" questioned Mrs. Thompson.

The husband sat for some minutes absorbed in deep thought before he replied: "Oh, pshaw!" It won't amount to anything. There's nobody but Dee and Hornely"—

"And—the Lord," suggested his wife.

"You think so, Tilda?"

"I assuredly do, Timothy. I wish you would study up the question. I don't believe you would remain in the lodge a day longer if you comprehended its true inwardness."

"That's complimentary—very," observed her husband dryly. "After a twenty years' membership, I am recommended by my wife to find out what Masonry is."

"Don't get out of patience, father,"

returned the little woman softly. "You know there were five or six years during which you never attended a meeting of the lodge. And then, don't you think it possible for you to have met with them as you did, semi-occasionally, without once even to yourself, questioning the right or wrong of any oath or obligation required of you?"

Mr. Thompson made no reply, but sat with folded arms looking out of the window at the broad acres spread out in the view therefrom. His wife arose and procuring a volume from a well-filled rack in the family sitting-room she opened it at a selected passage and placed it upon his knee with the request that he would read that.

Mechanically he adjusted his spectacles and glanced at the place indicated, then a look, half of anger, came over his face and he pushed it from him. In a moment, however, he again took it up and read half a page, when he thrust it aside, muttering "fiddlesticks!" The second time he took it up, turned over a few leaves, read the heading of the chapters, scanned the index and a catalogue of anti-Masonic publications, then opening at the first chapter he began to read as one interested.

Over the face of his wife, who had watched every movement, came a smile of satisfaction, and laying aside the garment upon which she was at work, repaired to her closet which had become of late an oft-visited place, and offered a psalm of thanksgiving that one wish of her heart was being realized. "I know he will listen," spoke the happy woman. "He will revive his work in this place. He will cast out these 'abominations that work desolation' from his church so he may work through it. Our children will be saved."

Meanwhile Mr. Thompson read on and on. Neither the summons to the evening meal nor afterward the suggestion that the time for retiring had come were heeded by him. The last clause of the last chapter had met his eye when he laid it down, with the remark, "I wonder if she's got any more of them!"

It began to be noised about town that the curious little paragraph in the paper meant something after all—that the prayer-meeting folks were actually thinking of sending off for an anti-Masonic lecturer to *work some of the degrees!*

It reached the ears of a group of men lounging about the billiard hall, filled (as always) with the odor of liquor and tobacco. 'Let them do it if they dare!" spoke Mr. Vallance, as he threw the stump of a cigar on the floor with unnecessary force. "We'll give them an argument they can't gainsay. Just let them try it!" The others of the party echoed his words, and who shall say that the fiends in hell did not exult over them?

It was heard also in the Rees household, where the verdict was, "Masonry must be a good thing or such men as Elder Kemp and Tim Thompson would not have anything to do with it."

In the home of the Thompsons little was said, except on one occasion when Debbie repeated to her sister a rumor communicated to her by Tom to the effect that Mr. Vallance had left behind him a wife and family in the far eastern town from which he came.

"Don't be mad at me Carrie," she said, "I thought I ought to tell you."

"Nonsense," interrupted the other. "I don't believe a word of it! Isn't Mr. Vallance a Mason, and isn't that surety that his character is good? Haven't you heard Elder Kemp emphasize an assertion by saying, 'On the word of a Mason and a Christian?' Do you suppose father and Elder Kemp and such men would belong if it wasn't a good institution?"

"I—don't—know," returned the other. Everybody knows Mr. Hornely is a true Christian, and he is just as anxious as Uncle Job to have it preached against. Of course father is a Mason, but—" and Debbie stopped there unable to reconcile the two ideas.

Uncle Job found but little difficulty in gaining consent to use the church for an anti-Masonic meeting.

This was a matter of surprise and comment to many persons, both in and outside of its membership. Had Mrs. Hornely or Mrs. Thompson been questioned as to the wherefore, they would probably refer the inquirer to a promise found in Matt. 18:19. With few ex-

ceptions, Uncle Job, who was a general favorite notwithstanding his "up and down way," had received the answer, "I don't care. You may have it for all me;" and so the meeting was arranged for Friday evening.

During the day conspicuous posters met the eye in every available place, which read as follows:

LECTURE
AT THE CHURCH TONIGHT!
Subject:
MASONRY A FOE TO THE CHURCH OF CHRIST!
Come Everybody!

As Uncle Job was returning home, paste-bucket in hand, he remarked to Mr. Hornely, with whom he stopped a few minutes to chat, "There! I reckon I've done all I could. I only hope they won't tear 'em off till they're read. This meetin' is a goin' to be the beginnin' o' better days. I feel it in my bones. I'll jes' step in an' recommend Elder Lowly to keep a stiff upper lip when the howlin' begins, fur from the appearance o' things it's a goin' to be loud. The saloonies promise us all sorts o' fun, but as I tell 'em 'a barkin' dog never bites.' Mark says to me this mornin', says he, 'You ain't a goin' up there tonight without bein' armed?' But I says to him, 'I'd ruther have the protection that the prayers o' them 'ere wimmin that's agoin' to pray in the vestry through the lecture 'll bring me than all the six-shooters in the state.' I tell you Brother Hornely, the Lord is agoin' to fight this 'ere battle—now you see!"

"You think there will be a good turnout?"

"Course there will. What made the house full last night at prayer meetin' if they wa'n't expectin' suthin' be said about this 'ere? Dreadful sorry Elder Kemp won't lend a hand, but that can't be helped as I see. We've got to handspike this 'ere thing that's a blockadin' the track, Elder or no Elder, or the old engine 'll stand stock still as it's been a doin' these years"—and Uncle Job sat down his bucket and went in quest of the lecturer to satisfy himself that that person's courage was adequate for coming emergencies.

Evening came. Long before the appointed time for the lecture to begin, every seat in the church was filled. Outside the door stood a group of men and boys popularly termed "rowdies," among whom was Mr. Vallance and Uncle Job's stalwart son, Mark. In answer to a question asked by one of the party, Mr. Vallance said, "Yes, it's all right. I got that fool Dan Thompson to get a lot on hand, and they're around somewhere."

Mark Dee raised his eyebrows a little, and presently remarked, "You don't want to go to raisin' Ned tonight, boys. Let 'em have it all their own way;" to which piece of advice no answer being vouchsafed he entered the house, and beckoning Daniel Thompson to his side whispered something in his ear. The answer was evidently satisfactory, for Mark Dee with difficulty restrained himself from laughing aloud.

Still the people came. Farm wagons stood at the door loaded with passengers representing districts five, seven and even nine miles distant. Presently a little stir bespoke the arrival of the speaker, a calm, quiet man, in appearance very like Mr. Hornely, who accompanied him into the pulpit and introduced him to the assemblage as a "Watchman in Zion," and added a few simple words of prayer for help for the speaker in sounding a note of alarm concerning one of the foes of the church, and for the hearer in accepting the same. Many a head was bowed that would otherwise have been held erect simply because Mr. Hornely's religion was held to be genuine. The voice of the speaker continued the prayer. Like one who, from oft communing with Deity comes with assurance before the throne, did he pour out his soul before his Maker; and when he arose and began to speak, though the words were commonplace enough, an undefinable feeling took possession of the audience; a feeling partly of confidence in the speaker, partly of awe as though he were invested with supernatural power.

A stillness as of death pervaded the house as he portrayed the lodge in its anti-Christian character. A half hour passed by—an hour of attentive listening, and then at the utterance of some bold assertion, a muttered oath from Mr.

Vallance's party which occupied a position near the door, followed by the distinctly audible remark, "It's about time this thing was wound up," caused some diversion.

The remark was followed by some hissing, which soon became general among that class of men all over the house, and quite a number of order loving listeners arose to leave. At this juncture the attention of all was attracted towards an individual in the rear of the house, who sprang upon a seat singing the words—

"There are powers that move in darkness like
the dragons of the pit,
They are wily as the serpent and have all
the serpent's wit,
But will find their heads of venom and will
surely crush them yet,
For the truth goes marching on."

Instead of the chorus the singer took up another verse—

"Let the weaklings fly in terror, let the scheming turn aghast,
We will nail Jehovah's banner to the wildly
rolling mast,
And we'll stand like men around it, till we
hear His trumpet blast—
Let the truth go marching on."

Why should such sentiments at such a time, even sung by a voice of wonderful power and sweetness, have the effect of quieting the turbulent element in that assemblage? But such was its immediate effect, and when the singer sat down, a gentleman in another part of the room arose and, in a tone which showed power of command, uttered a few scathing words of rebuke so adroitly applied that when he appealed to "this intelligent audience" not to allow the speaker to be maltreated, but hear him to the end, those to whom the former words applied immediately classed themselves with those to whom the latter were spoken and nothing more of a disturbing character took place.

The lecture was finished and Judge B. again arose, remarking that many of them had come some distance to hear the speaker. Would it be possible to hear the subject continued on the following evening? His engaging manner, aided by the dignity of his office, won acquiescence to his request from even Mr. Gillman, who had said to himself more than once that evening, *"They won't get the house for tomorrow night. No, sir!"* And so the meeting closed. Uncle Job found his way to the side of Judge B., whose hand he grasped in an emphatic manner, remarking, "It's plain as day the Lord sent you here tonight, jedge. Those wimmen have been in the vestry all evenin' prayin' the Lord would let this meetin' go on all right. An' where's that fellow that sang so grand? I never was so glad in my life."

Mr. Thompson unconsciously found himself one of the anti-Masonic party who gathered around the speaker ere they left the church, and he there acknowledged to his old friend, Judge B., that the "shock of enlightenment" he had that evening received would preclude his future fellowship with "the unfruitful works of darkness."

Carrie walked home that evening with her sister and Tom. To the latter's bantering question as to where Mr. Vallance was, she replied somewhat crossly that she neither knew nor cared.

(To be continued.)

THE LAW OF GOD AND THE LAW OF THE LODGE.

PRESIDENT C. A. BLANCHARD, WHEATON COLLEGE.

It is one of the mysteries that good men can do the things they do. As I have recently spoken to you on this subject I do not propose to repeat my remarks, but they are to serve as an introduction to some reflections that I wish to make on the duty of Christian people respecting lodges. It is my purpose to put side by side as well as I am able the laws of the church of Jesus Christ and the laws of the synagogues of Satan which now abound on every hand. It is one of the misfortunes that so many men seem entirely unable to reach the fundamental question in any important matter; it has always been so, I suppose always will be so. A multitude of people who are fairly intelligent when the lodge question is put before them can see no further than the little

group of lodge men with whom they are personally acquainted. If these people are fairly good, they at once conclude that the lodges are fairly good, and some think if the lodge people are not good the lodges themselves are to be condemned. A moment's reflection on the part of any thoughtful man or woman will show that these conclusions are neither of them warranted by the premises.

Assuming that I am speaking to thoughtful people who can look through a subject with some degree of thoroughness and who have no desire except to know the truth, let me therefore ask your attention to a few fundamental facts in regard to this subject.

The Law of the Lodge.

The laws of secret societies are given in their oaths or obligations. In addition to these oaths and obligations there are what are called lectures and there are various questions and answers in a sort of catechism, but the *law of a lodge* is the *oath which it imposes.*

When one considers secret orders he is at once struck by the similarity of obligations; there is variety in words but a singular unity in requirements. In a general way we may say that the law of the lodge requires, in the first place, *secrecy.* All secret organizations impose this obligation, some enforce it with blood curdling penalties calling for the cutting out of tongues, the smiting off of heads, etc., etc. Others are less blood thirsty in their phrasing, but all alike say to the candidate for admission, "If you come into this order, we expect you to bind yourself under a solemn oath or obligation never to reveal to outside parties the things which are said and done in the meetings of this order." This is a general proposition which can be easily verified by the slightest examination of the rituals.

I Will Obey.

A second section in the law of the lodge is the obligation to unquestioning obedience, "I will always hail, ever conceal, and never reveal any of the arts, parts, or points of the secret arts and mysteries of ancient Free Masonry. * * * Furthermore, do I promise and swear that I will obey signs, summons and tokens given, handed, sent, or thrown to me by a brother of this degree or by a member of a lawfully constituted lodge of such. This is the substance of the oath or obligation of all secret societies in regard to these two matters—to keep secret and to obey.

A Blind Man's Promise.

When a man promises to obey the laws of a secret society or the requirements of a lodge he is supposed to be in total ignorance as to the character of these laws and requirements and unless he has been informed by some seceded member, he is in ignorance. Consider now the possibilities following such an obligation. Suppose the lodge requires him to do unchristian or unlawful deeds, what shall the Christian man do? On the one hand, he has taken a solemn oath to conform to the requirements of his order; on the other hand, as a christian man he is under obligation to follow the example and obey the commands of Jesus Christ. Let the question be one of the simplest which can be raised —the question as to the prayers of the order. The Christian understands himself to be permitted and required to pray in the name of Jesus Christ, he is taught that no prayer not offered through Jesus Christ is acceptable to God, but secret orders generally solicit as members men of all religious faiths and men of no religious faith whatsoever. In order to make these men happy and contented in the orders the name of Jesus Christ is explicitly forbidden; some make the prohibition more obnoxious in form, others

make it less so, but in general the name of Jesus is not permitted in these organizations.

Lodgemen Ignorant and Informed.

The members of these organizations respecting this question may be divided into two classes, first, the ignorant class who do not know the fact above stated; they are themselves often professed Christians, and the lodges with which they are connected have a number of Christian men in them. The chaplains or other religious officials frequently use the name of Jesus Christ in the extempore religious services of the order. The result is that these people do not believe the truth just stated and they are prompt to deny it. So far as their ignorance justifies them in the denial they are not to be condemned, but it is only their ignorance which is a justification. The other class of lodge men are those who are well informed concerning the organizations, who know that Jesus Christ is excluded from them and who justify the exclusion on the ground that the orders inviting all sorts of men must not introduce any religious phraseology which will be offensive to any. These men are not so numerous as the first class, but they are well informed people and they are the influential people in the order, they are the men who hold the offices, edit the publications, and dispose of the funds.

Birds of a Feather.

The old proverb, "Birds of a feather flock together," is undoubtedly true as a general proposition. Still further it represents a great principle in human action. Birds of a feather not only do flock together, but they should do so. There would be no propriety in a good man seeking for association with a lot of evil men; he would infallibly be corrupted, if he should do so. It would be better if a bad man should seek the followship of good men; if he should do this because he was tired of being bad and desired to become good, certainly he should be commended; if, however, being evil and intending to remain evil he seeks for association with good men, it is obvious that there can be no worthy motive for his action. Birds of a feather should flock together. The lodge law is a contradiction of this fundamental principle in social organization. Fellowship in lodges is not determined by character but by lodge oaths. If a good man becomes a lodge man, he is obligated to have fellowship with the members of the order, good or bad. If an evil man unites with a lodge he is put under the same obligation, neither of these men chooses his associates so far as the lodge is concerned on the principle of affinity in character, the man associates with lodge men because they are lodge men, not because they are worthy, not because their ideals are the same as his.

This difficulty which is obvious becomes more marked in its evil influence when the lodge is widely scattered as to its organizations and members. One of the boasts of certain organizations is that heathen and savages as well as Christians are members of the organization.

Protection from Lodge Criminals.

Men are frequently urged to unite with lodges on the ground that if they do so they will be protected from criminals who might otherwise injure them. At the present time young men are being urged to join secret societies because, if they do so, they may secure promotion and advancement, and because, if they should be in danger on fields of battle or should be in difficulty as prisoners of war, they can secure privileges and friendships which other persons cannot obtain. This statement is undoubtedly true in part, and so far as it is true it involves a traitorous disposition on the part of the lodge man, for one who

hopes to secure favors from an enemy because of membership in a society thereby advertises his willingness to bestow like favors upon his enemies, and this is the state of mind of a traitor and not of an honest man.

While the desire for lodge promotion is not so seriously evil in its character, it nevertheless is a reflection on the character of the person who for this reason becomes identified with the lodge. An honest man who is thoroughly manly desires those promotions and advantages in society to which he is entitled by reason of his character attainments and service, he does not desire anything more nor different, but the very proposition that one who is connected with a secret order is thereby more likely to obtain position and emolument than one who is not so connected shows that the man does not rely upon himself, his own merits, but is making a subtle appeal to the principle of favoritism.

Swear Not at All.

Another fact connected with the law of the lodge is that in general all organizations of this kind are united by oaths or obligations which are equivalent thereto. "You do solemnly promise and swear" is one of the propositions which is continually repeated, which the candidate is obliged continually to repeat. Now the teaching of our Lord Jesus Christ respecting oaths is very positive; his language furnished to us again and again is, "I say unto you, swear not at all." It is well known that certain religious organizations look upon this prohibition as forbidding even the civil or the ecclesiastical oath. Whether they are right or wrong in this judgment there is no question but that ordinary oath taking is forbidden by this injunction. An oath to be legitimate and binding must be in the first place administered by competent authority; it must, in the second place, require nothing which is forbidden by the law of God; it must, in the third place, be understood by the person who takes it before he assumes the obligation which it imposes; of course, it must not involve fraud; intentional fraud vitiates even ordinary business contracts and of course, it destroys the binding character of an oath. These are some of the principles involved in legitimate swearing, allowing that there be any legitimate swearing.

Lodge Oaths Profane and Void.

One who has studied secret societies finds that there is no essential in the lawful oath which is involved in the lodge obligation. In the first place, lodge officials are not empowered to administer oaths, they are not officers of the state, they are not officers of the Christian church, they are officers of human organizations which for its own purpose resolves to bind men strongly to it and for this purpose uses the oath. The oaths bind men to unlawful and unchristian deeds, no man has a right to promise to conceal secrets which are unknown to him or to obey obligations with which he is not acquainted. Oaths of this character have before now involved men in partnership with murderers, they are liable to do so at any time, and the sin of the oath is not that men become partners in the guilt of murder, but that they have taken oaths which at any time may make them so. Of course, the fact that the lodge candidate is not permitted to know the character of the oath which he is required to swear makes the oath itself unlawful, as he has no right to obligate himself in this way; he has no right to *say* that he will be so obligated; thus the oath is in itself from its beginning an unlawful and wicked oath, which ought to be instantly renounced by anyone who has been deceived into taking it. It is furthermore in evidence that the oath of the candidate is secured by a fraudulent misrepresentation. The great

secret organizations speak all the while of their secrets, yet the things which they call their secrets have been published to the world for scores of years. The ordinary method of persuading men to take them is to pretend that they have not been revealed. I never have chanced to see but one or two men who said that those who administered the lodge oath to them told them frankly that the subject matter of the lodge had been revealed, generally there is an attempt to conceal, and this involves a denial of the truth of revelations which all intelligent members of the organizations know have been made. President Finney speaking of such obligations said, "It is a sin to take such obligations. This sin cannot be forgiven until it is repented. It is not repented until the oaths are renounced." This was the opinion of a great souled child of God, world-renowned for the work which he did in the Kingdom of God.

The Law of the Church.

Now the church is not like the lodge, a human organization. It is divine in its origin, character and history. The family is the primitive, divine organization, Ged set men in families from the beginning; Satan who is the God of the lodge seeks to destroy all the things that God has created, he is, therefore, the antagonist of the family, the church, and the state, the three great social organizations which God has established for the comfort, protection, training, and sanctification of men. It is obvious, if this statement is correct, that the law of the church must radically differ from the law of the lodge. The moment we inspect the law of the church we find that this supposition is correct. The church binds no man to secrecy, on the other hand, from the days of Jesus Christ and his apostles to this present hour, the law of the church has been publicity, not concealment. Jesus Christ went so far as to say to his disciples that they should publish on the house tops the teaching which he communicated in the privacy of their ordinary lives. "What I speak to you in the ear that proclaim ye upon the house tops." This teaching of the great founder of the church has been carried out by the organizations which have resulted in all lands and in all ages. It is true, that at times the church teaching has been secret, but these were the persecution times, when members of the church were beheaded, hanged, drowned, imprisoned, and tortured in every way because of their faith. The church has never voluntarily been a secert organization.

"Let Your Yea Be Yea and Your Nay Be Nay."

The church of Jesus Christ has always antagonized profanity. One of the notable characteristics of conversion is the fact that profane swearers become careful and reverent in their speech.

Not long since a great secret organization in the state of Illinois and in the region round about organized a society to get the teachers of the order to stop swearing and telling vile stories. What would be the state of a Christian church which would be compelled to undertake a work like that. In the lectures of the lodges there are some teachings that require men to be careful about their use of the name of God, but the very constitution of these organizations being *based on profanity* naturally leads members to be profane.

Members and officers of these organizations have been and are now in many instances exceedingly profane. If they are professed Christians, they violate the law of the church; if they are simply lodge men, they violate no law of the lodge, though they disregard certain of its lectures.

They Went to Their Own Company.

I have spoken of the fact that in all sane society fellowship is based on affinity, good men naturally go to good men, and wicked men naturally go to wicked men for companionship and association. The lodges, on the other hand, yoke the ox and the ass unequally together, the child of God and the child of the world; if they have taken the obligation of the order, they are required to recognize one another as brethren and they do. It goes without saying that the rule will be that these unequal companionships generally operate to the disadvantage of those who are best in moral character. The wicked man is not often made good, the good man is often corrupted. The fraternal companionship of good men and evil is positively forbidden by our Lord Jesus Christ as well as being condemned by the reason of the case. A rotten apple in a barrel of sound apples will, if you give it time, make the whole barrel rotten; a sound apple in a barrel of rotten apples will never make the rotten apples sound, but will on the other hand become rotten; this is the continual operation of the law of character contact among men. What then ought the church member to do about secret organizations? Evidently, he should do precisely what the law of God requires—have no fellowship with them, and on the other hand, he should reprove them, he should continually be seeking to bring men to Jesus Christ and the organization which he has established, that they may not be caught and ensnared by the worldly organizations which Jesus Christ has not only not commended, but has positively forbidden. This seems so obvious as to require no argument, nor does it require much argument. It is a question of the will and not of the intellect. *Are you willing to do the will of God?* If so you may know the doctrine whether it is of God or whether Jesus Christ spoke of himself, but if you profess to be a christian and at the same time disregard the plain teaching of Jesus Christ, the founder of the church, you have reason to beware, lest when the King comes you be not admitted to his presence, but be shut into the outer darkness as one of his enemies. Therefore, "Come out from among them and be separate." "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Wheaton, Illinois.

MASONIC CREED AND MISSION.

"What is the creed and mission of this mighty Brotherhood which makes it stand out in bold relief against the skyline of a universe? Its creed is a belief in God, and Immortality—in God, the All Father, the Great Original First Cause, Architect and Creator of all that is. It strives to learn His will, that this little life we live is not the end, but that beyond the 'Gates of Mystery' there will be complete understanding and full fruition in 'realms of life and light eternal.'

"Its mission is to protect innocence, to redress wrong, to relieve distress and make men wiser, better men, that the world may be better because they have lived. It stands for all that is great and good and noble and true—honor, morality, truth, charity, patriotism and all their kindred virtues—and more—it is an active, not a passive force. It promotes education and condemns ignorance. It cherishes liberty and combats despotism. It counsels toleration and combats bigotry. It teaches enlightenment and combats superstition.

"This is the Mason's work and in that work all Rites are joined. There is no contention between the Rites of Masonry, 'save that noble contention, or rather emulation, of who can best work and best agree.'

"All regular Masons have received their first instruction at the same altar in the Mother Lodge of all, the Blue—and it matters not if their later inspiration is received from the Royal Arch,

Templarism or the Scottish Rite, the result is just the same— each is contributing its part to the completed Temple, where Confucian, Buddhist, Hebrew, Mohammedan and Christian can meet as brethren on the common ground of the Fatherhood of God and the Brotherhood of man."

(From an address by Bro. E. A. Sims, 32d at the Rose Croix feast in Galveston, Texas, published in the Masonic Herald.)—Quarterly Bulletin of Iowa Masonic Library, July, 1916.

SATAN'S U-BOAT.

PROF. J. R. MILLIN.

A writer in a recent number of a church paper looks with alarm upon the growing and aggressive infidelity in our colleges and universities. And that is well. But some one should sound the ten-blow alarm over the fact that Satan's submarine has broken a hole in the ship of church, and the church wallows in a heavy sea. Satan's U-Boat is the Lodge. Figures aside, the lodge has filled the church, both in pulpit and in pew, with unbelief. Hear it! There is "no room" for Christ in the lodge. Is Christ, the real Christ, welcome in the church? See Rev. 3:14-20. And where are "the seven churches" today? Satan laughs.

He is either a fool or a madman, he is either very weak or very wicked that prays and prays but never looks after his prayers; that shoots many an arrow toward heaven, but never minds where his arrows alight.—*Thos. Brooks.*

They tell us that Luther ignored good works. It is true that he would not allow good works to be spoken of as the means of salvation; but of those who professed faith in Jesus he demanded holy lives. Luther abounded in prayer and charity.—*Spurgeon.*

Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.—*Spurgeon.*

News of Our Work

It is seldom that we have had the pleasure of a call at the CYNOSURE office from Rev. A. M. Malcolm of Albia, Iowa, such as we enjoyed last month. He is president of the Iowa Christian Association and very greatly misses Rev. A. H. Brat of the Christian Reformed church, now with the Army. He was a "live wire" in the anti-secret work of Iowa, and his memory is cherished by his associates, who will be glad to see him return.

The value of the last April CYNOSURE in the minds of those who received it, has been very evident from the demand which has exceeded our ability to supply.

Question:—Where may one obtain a list of all the College fraternities, their history, etc.?

Answer:—Such a work, "Manual of American College Fraternities" by Baird, edition 1915, can be procured from the College Fraternity Publishing Company, 363 West 20th Street, New York City.

ANNUAL REPORT.

REV. W. B. STODDARD.

Dear Friends and N. C. A. Co-workers:

We may well rejoice in the privilege of another of the annual meetings of our association. We believe God has not only given us the testimony we bear, but enabled us to hold it aloft during the half century of our existence. To him be all the glory. Our lessons in the hard school of experience have taught that the world is not as ready to accept the simple and plain teaching of the Master as it should be. Reforms are accomplished by sacrifice and years of toil. The seed must be wisely placed, and well cultivated, if the desired harvest is secured. The success of many reforms surely should cheer us in the hope that the one in which we unite is soon to accomplish that for which we unitedly pray, the destruction of the anti-Christ of the secret lodge system. Never has the world moved as it does today. The light of this age is too

bright, let us hope, for the ignorance and moral darkness in which lodgery finds its natural home. May we not hope the seriousness of our time is causing men to be more thoughtful; that thinking men and women, brought to realize that they are created in the image of the Almighty God, will not desire to play they are mere animals, as many of their lodge titles would suggest. The argument is strong on our side. A proper presentation wins the victory with the thoughtful. When I asked a stranger I chanced to meet the question, "Had we better all join the Masons?" he replied, "I've belonged to six lodges, and they are a load of straw!" Doubtless he expressed the feeling of thousands. The inability of the lodges to furnish nourishment to sustain a godly spiritual life surely must be known to the thoughtful lodge man, yet for one reason or another they continue to feed upon "the straw." Wheat costs more, but we may rejoice in the spiritual storehouse; there is always enough for the Allies. The past has been a year of toil and conflict, but "thanks be to God who giveth us the victory," we are still pushing forward with undaunted confidence in the final success of our cause.

"For right the day shall win;
To doubt would be disloyalty,
To falter would be sin."

Through sunshine and rain, cold and heat, winter and summer your eastern secretary has held meetings as usual, and secured as many CYNOSURE subscriptions as in years passed. I have been kept in health. When I recall the dangers seen, as well as those unseen, I think it remarkable that I have been so protected and sustained. In an Indiana town visited I was informed they had three kinds of measles. I took neither.

The lesson of conservation now being given throughout our nation will doubtless have its bearing on our work. The many must conserve, that others may have. The expenditure of lodges in costly costumes in which to parade our streets let us hope is diminished. However, I recently noticed men in parade seeking to represent Indians. Precious time and money is thus still being wasted while thousands go hungry, yea are dying for want of what this waste would buy. Yet would not the manifest successes along reform lines indicate the number of seriously minded is being increased, and that our people will discover and stop the holes in the sacks from which their treasure is being lost? Is it because I am too optimistic that I believe many who have ears to hear anti-lodge truth are listening? Are we not learning it is not safe to stand frog-like with open mouth to catch every fly that chances our way? Surely it is a dull student that does not learn in the school of our times! Yes, friends, we are moving ahead to help a multitude who desire light and liberty.

I have delivered 195 lectures and addresses during the year. The approximate number of calls made is 2,320. The number of CYNOSURE subscriptions obtained 1,057. Collections on the field amount to $252.89. The expense of travel $462.92. The usual hospitality and courtesy of our friends has been extended at places where meetings have been held. Believing in the old saying, "An ounce of prevention is worth a pound of cure," I have sought out colleges and seminaries, and have probably addressed as many students in the past year as in any previous. It has been a great joy to note the inquiries made and the interest these students have shown. If any one thinks we are expounding dead issues, let them address an audience of students and note results.

I have not held the usual number of state conventions, owing to the special conditions that obtain in our country. After consulting with state officers and some of the most interested friends, it was deemed best for the present to omit the state meetings, giving the funds and energy thus usually expended to other lines of the work. An exception to this rule was made in the state of Pennsylvania. Efforts centered at Mount Joy were rewarded, as was noted at the time in the CYNOSURE reports.

While a few CYNOSURE subscriptions have been discontinued because of the death of the subscriber, or the financial pressure of our times, the larger number I believe have been glad to continue because of the support thus given. May

God greatly bless those who stand by in the trying times! As God cares for his own, surely we may face the future with renewed faith, courage and zeal.

ANNUAL REPORT.

MRS. LIZZIE WOODS ROBERSON.

Mr. President and Officers of the National Christian Association:

I beg leave to make to you my seventh Annual Report. I have worked in five states in addition to Arkansas, the state in which I live. I visited Hollywood, Mississippi; Memphis, Trenton Bells and Brownville, Tennessee; Kansas City, Kansas, and Kansas City, Missouri, and Omaha, Nebraska.

One hundred were brought to Christ, and sixty or more of these were grown-up people saved from the sin of lodges and from the use of snuff, tobacco, whiskey and beer. I have given the people the written Word of God that is able to save them. (James 1:21). The Lord has blest me in this work according to my ability; where there is a little, there little is required and I expect to shine in my corner having your prayers to God in my behalf.

I know it is the prayers of the strong men and women in the National Christion Association, and the blessed women of the "Fireside Schools" in the South, who are praying for me and for this work, which prayers God has heard, and He has kept me for there is but one step between me and death. (1 Sam. 3:20). My life has been threatened many times but the Lord delivered me. I may yet go like Elder Countee. We cannot tell, but there is something in me that constrains me to go on and speak the Word with boldness and in love.

I have given out many tracts and secured some subscribers for the CYNOSURE and sold a few rituals. My health has not been good since last December. I have been very sick all the winter and I am yet feeble, but the Lord has given me strength to be up again and I am trusting in Him, for my perfect healing.

I am sorry I cannot attend the meeting but you shall have my prayers. I am praying for you and for all men that are in authority (2 Tim. 2:2-8). God wants us to pray "lifting up Holy hands, without wrath or doubting," and "the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" so then God is looking at us and listening to hear us pray. All should pray for President Wilson. Yes, and for all the leaders of the people, for righteousness exalts a nation but sin is a reproach to any people.

God bless all the leaders of this Annual Meeting as well as all the leaders of the Nation. Oh, God give us righteous leaders for the nation and holy men in the pulpits is my prayer. Amen.

Yours for Jesus and for the work of the N. C. A.,

MRS. LIZZIE ROBERSON.

ANNUAL REPORT.

REV. FRANCIS J. DAVIDSON.

To the Annual Meeting of the National Christian Association:

Dear Brethren and Sisters:

I thank God through our Lord and Savior Jesus Christ, that I am yet alive to offer up prayers for those who are bound by Satan to the anti-Christ and the secret lodge system. I find it a great pleasure to send you this my annual report to let God's faithful know that I am still on the Lord's side battling for truth and righteousness. Since the last Annual Meeting, I have suffered many hardships, disappointments, and untold opposition, but thank God, I am still firmly planted on His Word. I have traveled 1,225 miles, preached 155 sermons, as a result of which thirty-nine souls have been saved from sin and the Lodge. Praise the Lord! I have delivered 83 antisecret lodge lectures. I have made 781 calls at private homes where I read the Bible and prayed. I have secured 266 readers for the Christian Cynosure, mostly for three months each. I have received in cash $197.59.

I have visited twenty-five ministers' meetings, four district associations, and four conferences. I have held eight Bible Institutes. I was elected last month as district missionary of the First District Baptist Association of Louisiana.

I have done the very best I could under the circumstances. The opposition to truth is great and seems to be grow-

ing stronger. My health and strength are gradually failing, and this old earthly tabernacle is gradually dissolving, but thank God I have a building not made with hands, but eternally in the heavens. I earnestly ask your special prayers, I am yours for His righteous cause.

To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature, yet it is the nature of grace.—*William Secker.*

Praise Christ for everything. He is the foundation of every good thought, desire and affection. It should be our aim to draw all we can from Him by prayer and return Him all we can by praise.—*Payson.*

A cool and cowardly defense of Christian principles will always embolden the enemies of the Gospel, and discourage its friends. Be resolute for God or give up His cause.—*John Ryland.*

I am God's corn, and I am willing to be ground that I may be bread for God's children.—*Ignatius.*

O Sacred *Fire!* consume the dross
Thou seest still in me;
Burn—*burn*—whatever be the loss!
Refine me thoroughly!
Then fire my spirit as I pray,
And melt my hardness, Lord!
That with a glowing zeal I may
Declare Thy Saving Word.
—*William Olney.*

TREASURER'S REPORT.

Members of the National Christian Association:

I hereby submit my annual statement as treasurer for the year from May 1, 1917, to April 30, 1918, inclusive. It shows resources and liabilities on May 1, 1918, and cash receipts and disbursements during the year, as well as the loss and gain statement, for the same period and a list of personal accounts receivable and also of those payable. You will note with pleasure, I am sure, that the capital account is slightly larger than at the beginning of last year. Two bequests of $500 each became available during the year. We cannot but be thankful to God and the friends whom he has inspired to contribute to the work of the association during the past year.

Respectfully submitted,

WM. I. PHILLIPS,
Treasurer.

Resources.

Real Estate:		
Carpenter building		$20,000.00
Rest home		50.00
79th St. building		2,838.97
Dawson farm interest		12,000.00
		$34,888.97
Bills receivable		13,525.00
Bond account		1,693.50
Stock account		1.00
Book account—inventory		1,437.43
Tract account—inventory		380.39
Expense account—inventory		89.79
Fixtures account—inventory		482.30
Publishing material—inventory		361.81
Reference library—inventory		397.08
Personal accounts receivable		118.14
Cash on hand April 30, 1918		1,519.26
		$54,894.67

Liabilities.

Annuities:		
Harrington		$ 200.00
Henderson annuity bond		500.00
Johnson		100.00
Michigan		300.00
Morris annuity bond		200.00
New York		1,200.00
Rosenberger		1,000.00
Woodward		50.00
		$ 3,550.00
Sundry Funds:		
Cynosure endowment		$ 25.00
Eastern annuity		5,000.00
Nebraska		14,642.74
Ohio		160.00
Pennsylvania		100.00
Richardson County		1,000.00
Theological Seminary Bk		114.91
Semi-Centennial		4.75
Soldiers		74.94
		$21,122.34
Cynosure subscriptions paid in advance		1,005.13
Personal account payable		134.26
Capital account (National Christian Association):		
Balance May 1, 1917	$28,964.02	
Gain, 1918 (L.&G. acct.)	118.92	
		29,082.94
		$54,894.67

REPORT OF AUDITORS.

To the National Christian Association.

The undersigned auditors of the National Christian Association have examined the books of the treasurer, W. I.

Phillips, up to April 30, 1918, inclusive, and find that they are correctly kept and that there were vouchers for all expenditures. We also find that securities are on hand, as stated in the annual report of the treasurer.

Respectfully submitted,
(Signed) Geo. W. Bond,
David S. Warner,
H. A. Fischer, Jr.,
Auditors.

Chicago, Ill., May 21, 1918.

ANTI-CATHOLIC PRO-MASONIC "MENACE."

Spring City, Pennsylvania,
April 15th, 1918.

Editor "Christian Cynosure":

In your comment on the workings of the "Orange" lodge you state, "This is the secret society method of opposing Catholicism."

This expression brought to my mind an experience I had (about five years ago) with the Editor of *The Menace*, the anti-Catholic pro-Masonic paper. I was induced to subscribe for the paper by a neighbor who is a Mason, and after receiving several copies I noticed that mention was frequently made of the publication of the oath of the "Knight of Columbus." Being desirous of getting information about the workings of secret societies I wrote a personal letter to the Editor, with a request that he send me a copy of the paper containing that oath, also a copy of the Masonic oath In the course of a few days I received a copy of an alleged Knights of Columbus oath, but to date I have not received the Masonic oath.

Thinking people will ask the question: If demand is made upon the Catholics, by *The Menace* and by the Masons, for an investigation of her institutions such as convents, protectories, houses of the Good Shepherd, etc., why should not the Masons themselves come out into the light?

If their works are right and good, should it have been necessary to attempt to bring before Congress Bill H. R. 5712?

Would not Paul if here ask the question of *The Menace* as he did of the Romans, "Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, doest thou commit adultery? Thou that abhorrest idols, doest thou commit sacrilege? And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

The Psalmist's method of teaching transgressors the Lord's ways and converting them was by first confessing his own sins, asking the Lord to wash, cleanse, purge and blot out his own iniquities, and last, but not least, create in him a clean heart. And then, he says, "will I teach transgressors thy ways; and sinners shall be converted unto thee."

May the Cynosure continue to do what its name indicates. May it hold up Christ as the only means of salvation.

John W. Kolb.

MONTHLY REPORT EASTERN SECRETARY.

REV. W. B. STODDARD.

As my annual report is to appear in this number of the Cynosure there is space for only a brief recital of the many meetings that have fully occupied my time during the past month. At Fort Wayne, Indiana, there were several opportunities for lectures offered that I was compelled to pass. At Central College at Ubee, (near Huntington) Indiana, I spent some days with pleasure, and profit to the Cause. Addresses were made to the Theological students and later to the church members of the Radical United Brethren's meeting there. Friends at the United Brethren Publishing House were cordial and helpful as ever. No church is standing for the antilodge truth more faithfully than they. My next stop was at Fairmount, Indiana, where I found opportunity to give three antilodge addresses, and secure a good list of Cynosure subscribers. The addresses were given in the Wesleyan Theological Seminary, and in the large new Wesleyan Methodist church, and at the mid-week meeting of the Friends church. I was glad to note the increased interest, and growth of the antilodge forces at this important center.

When building the new Wesleyan church lodge men offered money if request should be made through their lodge officials which of course would mean a compromise. It goes without saying no such request was made. The Wesleyan pastor told of the wonderful divine help given so the church could be dedicated without debt, and without letting down of the standard of holy living required. Owing to several hindrances the lecture arranged in the Church of the Brethren, Peru, Indiana, was not largely attended. Some spoke of help received at this meeting. At Frankfort, Indiana, a liberty loan parade was in progress. A company of white men dressed to imitate Indians looked very silly in this parade, to say nothing of the money thus worse than wasted. In the Church of the Brethren, Flora, Indiana, and at Bachelor's Run in the country near, large audiences welcomed my message. The good influence of the N. C. A. convention is still felt in these churches. A stop at Lafayette, Ind., helped some. Since coming to Chicago I have held meetings in four of the seven Mennonite Missions. I found Brother A. H. Leaman of the N. C. A. Board in the beginning of the work of the new thirty-four thousand dollar mission building soon to be erected. The large attendance at the two mission buildings now being used showed the crying need for this building. The Mennonite Mission at 2812 Lincoln Avenue, had grown much during the year. A contribution in aid of our work was kindly made by friends there as also at the twenty-sixth street mission where the falling rain lessened the attendance. A Sabbath spent at Melrose Park, Illinois, brought me in touch with many new friends of the Free Methodist church. A meeting in the Lake View Swedish Congregational church was well attended as was a meeting in the Third Christian Reformed church. As heretofore Bethany Bible School, Church of the Brethren, gave opportunity to address a large number of young gentlemen and ladies preparing for the greatest work given to man. Their new building is nearing completion and is to help in every enlarging work there undertaken. A select company of Christian friends heard my message in the Church of the Brethren, Elgin, Illinois, as likewise in the Free Methodist church, Harvey, Illinois. It was a great pleasure to have with us at the Elgin meeting our staunch friend, Elder D. L. Miller, now in his seventy-seventh year. He now has his home in Elgin.

Wheaton, Elmhurst, Glenview and other adjacent Illinois towns have been visited with good results. I have stopped at the new Y. M. C. A. hotel in Chicago and can highly recommend it to those wishing a clean cheery stopping place at reasonable rate. I regretted to hear a speaker in this hotel addressing a large audience of men speak complimentary of the infidelity which he said was being taught in the Army. He told of a Catholic priest on the battle front who was holding a cross before a dying soldier when the priest himself was shot dead. A Jewish Rabbi, he said, then held the cross before the soldier. He thought it would not make much difference to God whether the soldier died with an oath or a prayer on his lips, as long as he was doing his duty. The speaker thought that the war had greatly increased, what he was pleased to term, liberality in religious matters. Of course to one believing Jesus Christ to be the only way, truth and life this kind of teaching does not seem like liberality, but infidelity. The writer does not think the noble workers of the Y. M. C. A. whose love for Christianity prompts to self sacrificing service will endorse such sentiments. They sound like the lodge notion of a "universal religion" which does not exist.

What an astonishing thing is sin, which maketh the God of love and Father of mercies an enemy to His creatures, and which could only be purged by the Blood of the Son of God! Though all must believe this who believe the Bible, yet the exceeding sinfulness of sin is but weakly apprehended by those who have the deepest sense of it, and will never be fully known in this world.—*Thomas Adam.*

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VOL. LI. CHICAGO, JULY, 1918 Number 3

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VOL. LI, NO. 3. CHICAGO JULY, 1918

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

In a letter from Rev. M. P. F. Doermann, in whose church our Annual Meeting was held on May 21st, last, appears the following encouraging words: "As far as I am able to learn, the meeting here of the National Christian Association was a decided success. The addresses of the evening were very much appreciated by the good sized audience present and also by some secret society men who showed that some of the truths uttered went home. I am only sorry that a larger number of the latter class were not present at our Annual Meeting because of their need and the admirable way in which needed facts were presented."

SUFFICIENCY OF THE CHRISTIAN CHURCH.

JOHN E. HARTZLER, EX-PRESIDENT GOSHEN COLLEGE.

An address by Rev. John E. Hartzler, of Goshen, Indiana, delivered at the annual meeting of the National Christian Association, in Blue Island, Illinois, May 21, 1918.

We are standing on the border line between the two greatest centuries the world has ever known. The 20th century, just passing, is characterized by the greatest mechanical inventions, means of travel and communication and labor-saving devices that the world has yet known. All this has come to mean friction and need of adjustment in social, religious, industrial and economic affairs. The machine has taken the place of the tool. Power has taken the place of skilled workmanship. Every man looks out for number one. Progress in social, economic, religious and educational matters have not kept pace with progress in invention and this is one of the causes of the present world war. The whole world has been thrown together through invention from one great foreign world to one great neighborhood in which men of all classes, colors and races touch elbows.

The 20th century, if this world will continue, must be characterized by great social, religious, economic and educational reconstruction. Unless our religious and industrial ethics make haste early and keep abreast with the world about us in which we live, we can expect nothing less than long continued wars in the human race. This means that the church is under special obligation. The greatest compliment ever paid to the church has been paid during the past four years. Every people, Christian and non-Christian, have thrown before the Church the question: What is wrong with Christianity? Where is the Church? The heathen expected better things of us than this. We have disappointed the world. We must somehow re-establish our credit.

The Christian Church has by no means been perfect, yet she has left the most glorious record. Her pathway is traceable across the great Atlantic, thru England, Europe, Asia Minor, all the way to the cradle in Bethlehem. Her pathway is marked with institutions of learning, love and mercy. Monuments in noble manhood and womanhood mark her entire pathway from the first day

that she set foot upon this sin cursed earth. Her light, as it makes its way across the centuries lighting men in the pathway of love and service is eclipsed by no other. Her pillars stand firm on the "Rock of Ages" and her noble heights reach two eternities. In God's established order, the Church, we shall find supplied our religious, ethical and moral needs. For this reason I speak to you this evening on the subject:

The All Sufficient Church.

You have asked me to discuss the relationship between the Lodge and the Church. In one word I would say that there is, there can be, no vital relation. The Lodge is born of a pagan mother; the Church is born of heaven. The Lodge has crept into a few church garments but she has bursted them badly. The pagan spotted skin appears. The Lodge and the Church are not near enough together to be in speaking distance and if they were, neither one would understand the language of the other. A bull dog and a child have some things in common but they cannot be related to the same mother. You may put a skirt on the dog but the first time he sees a cat he forgets to act human. You may put the Bible in the lodge room, but when the "goat" comes in you have no Sunday School or prayer meeting.

There are certain elements of appeal in the Lodge which in themselves are good for the simple reason that they have been borrowed from the Church. These I shall mention in brief:

1. *The Element of Security.* Human nature calls for security from the ills and misfortunes of life and the Lodge offers its members certain forms of security, financial, social and in many cases religious.

2. *The Element of Service.* The Lodge renders certain forms of service, again borrowed from the Church. The Lodge does bury the dead. So does the Church. The Lodge does in a degree aid their members in distress. So does the Church.

3. *The Element of Sacrifice.* There is an element of self-denial in the Lodge. Certain degrees of sacrifice are evident. Garments again borrowed from the Church. But the best that can be said of their sacrifices is that it is a business proposition, a moral obligation from a business standpoint. "You help me and I'll help you."

4. *The Element of Fellowship.* The social affairs of the Lodge appeal to many. Man is a social creature and the Creator recognized this from the beginning. He saw that it was not good for man to be alone but He failed to make an easy riding goat to initiate him into the Lodge. Fellowship is a great human characteristic and the Lodge appeals from this angle.

Fundamentals in the Church.

There are certain fundamentals in the Christian Church worthy of note at this point evidencing the fact that the Church is the moral equivalent of the Lodge. If it can be shown that the Church contains all the fundamentals of the Lodge worth-while, and more, it then becomes evident that there is no real need for the existence of the Lodge. This is my contention, viz., that *the Church is the moral equivalent of the Lodge and the proper administration of her affairs will make the Lodge an institution which is of no moral, educational, social or religious necessity.*

1. *Security for Present and Future Life.* Christianity is something for this life; it is something to live by. The Church offers security for the present in right living as well as security for the future. What the Lodge gives in counterfeit the Church gives in reality. The Church connects time with eternity; she makes time the doorway to eternity and uses time in the security of eternity. The

Lodge goes with you to the grave and says, "Good-bye."

2. *Service in Human Welfare.* No field of service is so large, so fruitful, so universal, and so opportune as that offered by the Church. The Lodge offers a truck patch; the Church the great extended fields of the human family. The Lodge serves the select few, the Church the whole world. Christianity is not a religion of "be good," but one of "do good." The will of God as experienced by Jesus was that which was for the good of man, the good of the community. Again what the Lodge offers in counterfeit the Church offers in reality.

3. *Sacrifice for Truth and Democracy.* Vicarious suffering is fundamental in Christianity. Redemption of man is the great theme of the Bible. Less than 1,000 words are used to tell the story of creation, but all the rest of the Bible is given to the story of the redemption of man. Man is a big thing in the eyes of God; the biggest thing He ever made. The Church stands for the truth, and sacrifices for the same. The great aim of the Gospel is to give to every man equal opportunity to the things that make for joy and happiness in life; in other words, the Church stands for democracy in this that it offers equal opportunity to all men. Democracy is foreign to the lodge.

4. *Brotherhood of Man.* The Church recognizes the worth of all men. Fellowship is a great principle in Christianity. What the Lodge does in counterfeit the Church does in reality. Church doors are open to all men; no class distinctions; nothing secret. The model prayer says: "Our Father . . ."—a common father to all men.

A certain man was boasting to his neighbor recently because his good wife had called him a "model" husband. A friend advised him to look up the term in a dictionary. So he did and he found "model" defined as "a small imitation of the real thing." So I say the Lodge is a small imitation of the real thing.

Since all the good things of the Lodge can be traced directly to the Church, and inasmuch as the Church offers these on an equal basis to all men, and on a high ethical and religious plain, it becomes evident that

The Lodge Performs No Essential Function Today

The Lodge performs no function of worth which the Church cannot. It becomes merely an institutional parasite and should be eliminated entirely, and for the following reasons:

1. *The Lodge is inadequate to perform permanent service because limited in principles.* Her principles are such that decidedly prohibit her in doing lasting good. Secrecy, unethical conduct, etc., simply unfit the Lodge for doing anything of essential worth.

2. *The Lodge is impractical being narrow and inefficient.* The doors are closed to the millions who need help. The select few are admitted, the rest are rejected. Try to name for yourself the important social, educational, industrial or religious monuments which the Lodge has erected. They have done nothing of universal value. The institution is impractical.

3. *The Lodge is Unnecessary.* The Church has all the elements of the Lodge worth while. Counterfeit money is of no value to our country; neither is a counterfeit institution. If men desire only to live in sin and disregard the Church they may as well spend their time and money in the Lodge as anywhere else. But for Christian men and women to hold membership in these Christ rejected institutions is out of the question. The Lodge does not *neglect* Christ—it *rejects* him. What need have we for any institution which makes spe-

cial effort to reject Christ? None whatsoever.

The Sufficiency of the Church.

I do not ask any man to give up his Lodge without offering to him something which offers all the good he is leaving and infinitely more. I should not ask a man to give up sinning unless I have something of more value to offer. And so I have when I ask that the Lodge be given up today. The church gives opportunity for the exercise of all those human qualities of security, service, sacrifice and fellowship, and then, free from all the moral corruption found in the modern Lodge. The Church is the moral equivalent and sufficient, for—

1. *She supplies all the good that can be found in the Lodge.* Show me a good thing in the Lodge which cannot be traced to the Church as one of her fundamental duties and I have nothing more to say against the Lodge.

2. *She supplies infinitely more good than the Lodge.* The Church goes the "second mile," the third, the fourth. The Lodge goes the first because it must. The church goes the third and fourth, and as many more as necessary, because she loves. The Church is God's custodian of His goods on earth. The Lodge has taken some of his goods. The trouble is she has not taken enough. To take enough would mean the elimination of the Lodge.

3. *She supplies the good on a high moral and ethical plane.* No blindfolds, goat riding, caskets with skeletons, needed to initiate one into the Church. The morals of the average Lodge room are sufficient to condemn the whole system and Lodge men are aware of this. "For it is a shame even to speak of those things which are done of them in secret." Few men, if any, dare tell their wives what happens in the Lodge room. When a man ties himself up with an organization which separates him from his wife he has sinned against God and his home. The Church provides good on a moral and ethical plane before the eyes of all men.

4. *She is open to all men on equal terms.* No select class. "Come unto me, all ye that labor . . ." is the invitation of the Church. The treasures of heaven open to all men on equal terms through the Church. No physical, social, financial tests required; regeneration of heart and obedience to God are in reach of all men alike.

5. *She bears the stamp of Divine approval.* This alone is worth everything. Imagine God placing his hand of approval on the service of a drunken, unbelieving Lodge officer, in the initiation into his lodge of a Christian professing man! Where did God say, "Upon this rock will I build my Lodge and the gates of hell shall not prevail against it"? God's stamp of approval is on the Church.

No Vital Relation Possible.

So, I say in conclusion that there can be no vital relation between the Lodge and the Christian Church. The Church cannot afford to recognize this institution if she would retain her power for service. Come out from among them and be ye separate and touch not the unclean thing is the voice of God to the Church. The great problems of reconstruction and democracy after the war must be worked out by the Church. The Church must repent, before God can give us victory. We have been too closely allied with the evil of this world. Many congregations have been killed by the Lodge. The Church must move toward her salvation and that salvation is forward, not backward. She must have clean hands if she would bear the vessel of the Lord. When the boys come back from France will they find a religious leadership that is clean and upright? Will they find a Church which will command their re-

spect? They are now seeing the greatest tragedy the world has ever witnessed. Unless the Church can produce the leadership this great mass of humanity witnessing the war will take a course which will bear unwelcome fruit in the generations to come. Will the Church miss her opportunity? We dare not.

A Y. M. C. A. RETREAT.

Camp Cody, New Mexico,
April 15, 1918.

If the Y. M. C. A. Secretary in the army camps continues in his strenuous life and long hours, concerned day after day and month after month with his many problems, how long will he last?

Some such question as this seems to have agitated Headquarters recently and to have led to the recommendation that once each month the "Y" buildings be closed and all the secretaries go to some Retreat for rest, recreation and conference. And so it was planned that we of Camp Cody should hold our first Retreat in the Florita Mountains, some twelve or fifteen miles distant from the camp, on Friday, the 12th of April.

We had a very interesting experience. The trip was made by autos, all arriving in fairly good time except one flivver which lost its way and finally balked, compelling its occupants to come afoot several miles to the camp. We went out to what is known as Mahoney's Park. At the entrance to this place is a little Mexican village of four or five houses and a good well. On account of the well, we made our camp beside the road between the Mexicans' houses. I doubt if it was a very sanitary location, but my opinion was not asked. If we had had a milk can or something to carry water in, I presume we would have camped in a different place. Anyway, none of us are dead yet.

This particular place, however, has a very interesting feature. On the left side of the road, as we are facing the Park, is a large rounded piece of granite, fairly smooth, protruding out of the ground like a big bubble. The Florita range is a mixture of granite, limestone and other of the softer stones, but the rocks near this rounded dome of granite are of the softer sort, so that it stands out in relief on that account. On the top of this granite are a number of round holes about six or eight inches in diameter and varying in depth from three or four inches to a foot. When I first saw them I thought they must be due to the dripping of water, but I could not account for the presence of enough water to accomplish that in this country, nor could I see where it could drip from. Later in the day we had a short lecture by one of the secretaries, who is a geologist and is familiar with all this country, and he said that the holes were the old mortars of the Apache Indians where they used to grind their corn. He said that the Indians always ground their corn up on a rock where they could see about them while they were doing it, but that the Mexicans always chose the low spots. Although the Mexicans live within seventy-five feet of these mortars, there is no evidence that they ever use them.

It was through these mountains that the old Chief Geronimo (pronounced Heronimo) used to lead his braves. I think it was not more than thirty miles from this place where he was captured. Geronimo was down on the border between the United States and Mexico, with troops from both nations after him. They cornered him in the mountains and he surrendered to the American troops, because he knew that if he surrendered to the Mexicans he would be shot without much ceremony.

To pass the Indian camp into the Park we crossed a low elevation and found ourselves in a sort of crater, with rocky walls rising about two thousand feet on every side, except the one where we had entered. On the farther side, however, was a pass of about 1,500 feet elevation, through which a burro trail leads to the desert on the other side of the range, and also to some mines located not far from the summit of the pass. Mahoney's mine is one of these and is one of the few that has paid to its owners anything to speak of. This range is not very rich in ore. Before we came into this Park we had our lunch, which was prepared by two army cooks whom we brought along with us. Then, right after lunch,

"THE BURRO TRAIL."

and while we were all feeling good, we were lined up for a panorama picture.

After the picture had been taken we seated ourselves, not on the grass, but on the sun-baked soil, for a conference. Rev. J. E. Ludgate led the devotions. Mr. Decker gave the reasons why days of outing and conference such as this are advised by headquarters; Mr. Becker gave a talk on the geology of the range and the mines in it; Mr. Fry, Acting Camp Secretary, gave a talk on the duties of the "Y" men to themselves, to the organization and to the government. One or two others spoke along similar lines. I suppose the conference lasted an hour, but certainly not over an hour and a half.

After the conference we each did as we pleased, some climbing the mountains, some went down into the little mine close at hand, others just rested, and a few had a game of volley ball. I should have much preferred to have gone into the mine, but I was very thirsty and some of the men had taken the auto back to the well to bring water, and I thought they would be back very soon. However, they were gone a long while, plenty long enough to have permitted me to have gone with the others into the mine. Mr. Becker, the "Y" man who is a geologist and prospector, took the party into the mine, so that is an additional reason why I regret that I did not go.

After Mr. Becker's party came out of the mine he wanted to go up the "burro trail" to the top of the pass, as from there the view of the country beyond is fine, so five of us made the trip. The trail was fairly steep, but the ever-changing view, the ravines, the gorges, the spires, the coloring on the rocks, the peculiar vegetation, the brilliant flowers, and the impressive massiveness of the rock upheaval, with its heart eaten away in the thousands and thousands of years since that period, made an impression upon me such as I had never felt before of the mighty power of God and how easily He could crumple the world in His hand, or from rocks alone build that which is of such surpassing beauty that the genius and skill of man of all ages could never equal.

From the top of the pass we could see the town of Columbus, made famous by the recent Mexican raid, and which I visited a week ago. We could look away beyond it into Old Mexico. There were a couple of Mexican shacks up here, and at one of them we each paid the senorita five cents for a drink of water. All the water up here has to be carried by burro pack, so it is certainly worth something.

"THE WOODEN CROSS."

The top of this mountain, some two thousand feet elevation, is about five hundred feet higher than the top of the pass. We decided, however, to go up there, too. It was a pretty steep, hard climb, but the view from there was fine, and it was something to be proud of that we had

accomplished the feat. There is a large wooden cross which some ardent Catholic has placed upon the top of that part of the mountain which forms the left-hand wall of the pass. This wooden cross is about ten feet high and near the end of the cross arm and down on the main shaft are driven big iron spikes about an inch in diameter, suggesting the nails driven through the hands and feet of our Savior.

Our company on the mountain was the last down for the night, and when we reached camp we were ravenously hungry and were served by the army cooks with a fine dinner and with some of the most delicious salad I have had since leaving home.

We arrived at our building in Camp Cody about eight o'clock. It was an enjoyable trip in every way, and the exercise, the relaxation and the fellowship of the day has put added vigor into our work for the soldiers. The pleasures of the day will be one of the bright memories set in the heat and discomforts of this ofttime storm-swept desert.

JAMES E. PHILLIPS.

MOODY CHURCH MISSIONARY RALLY.

The Third Annual Missionary Rally of the Moody Church, Chicago, was held in the commodious, although temporary, tabernacle at the corner of North Avenue and North Clark Street, from Wednesday, May 29th, to Sunday, June 2d. These rallies have been held each year since Rev. Paul Rader became pastor of the church, and each rally has been better than anything of the kind preceding.

The number of undenominational foreign Boards represented this year was fifteen, and the number of missionaries and representatives from these various Boards was thirty-three. There was estimated a total attendance of 15,000. The number of new volunteers are 202. The number of volunteers a year ago was 177, and in 1916, 236; making a total of 615 young people who, during the three years, have offered themselves for work in the foreign field.

On the closing day of the Rally a special offering was taken for foreign missions, amounting to over $30,000. Mr. Percy James is chairman of the Missionary Committee, and under his administration during the past year the work of the church along this line has greatly advanced. A Volunteer class meets every Saturday evening, in which excellent service by way of preparation for the foreign field is carried on.

THE CYNOSURE'S WORTH.

A pastor of a Methodist Episcopal church writes: "I am absolutely opposed to the lodge and in sympathy with the aims and work of the N. C. A. Just here permit me to say that the March number of the CYNOSURE was worth the price of a year's subscription. Just at present lodgeism in our town is deeply incensed against the Methodist preacher. Many manifest the spirit of Jezebel after the slaughter of the prophets of Baal. But I have the sweet comfort of my gracious Master and I intend neither to give nor ask for quarter. Where my Lord leads I mean to follow with his help and blessing."

The *Ladies' Home Journal* prints a good story apropos of secret society titles: The day after New Year's Rastus didn't show up for work until late. His boss asked why. "Well, you see, Boss," said Rastus, "I was taken into the lodge last night." "What reason is that that you should be late this morning?" "Well, you see, Boss, I was elected to a office and I'se busy this mornin'." "Elected to an office the night you were taken into the order?" "Yes, sir, I was appointed the Grand Exalted Ruler ob de Universe." "That's a pretty high office for a new man, isn't it?" "No, sir; Grand Exalted Ruler ob de Universe is the berry lowest office what dey is in dis lodge."

SOUND STRATEGY.

"The hand of God is upon the world," says President Wilson.

Now that the Day of Humiliation, Prayer and Fasting, called by our President in response to the unanimous request of both Houses of Congress, has been observed by our nation (on May 30), what then?

God gives the answer: "Pray without ceasing" (1 Thess. 5:17).

But we cannot pray in a way to reach

God unless we pray according to God's clear directions for prayer.

One of his unequivocal conditions of prevailing prayer is that it be offered in the name of the only begotten Son of God, Jesus Christ.

To pray in the name of Jesus means a recognition of Jesus as Saviour, and that means a recognition of the sins from which we need to be saved; and so we have the need of humiliation and confession of sin.

If God directs this, it is "Sound Strategy" to obey.

Thus let our nation, and the Allied nations, continue steadfastly in an attitude of self-judgment and humiliation, confession of sin, and prayer in the name of Jesus, that this great war may come to an end and righteousness prevail against the enemy nation that precipitated the war.

In one community the women have been meeting on a week-day forenoon for special prayer. Have you started such a neighborhood prayer meeting for confession of individual and national sin and prayer for victory?

The pamphlet, "When Will the War End?" that has been sent to some 40,000 ministers through the generosity of a Christian layman, has a permanent message showing the need of confession and prayer; it contains an editorial from *The Sunday School Times,* "Winning This War"; a sermon by Paul Rader of the Moody Church, "How Lincoln Led the Nation to Its Knees"; a discussion of the question by George T. B. Davis of the Pocket Testament League, "When Will the War End?"; and a series of statements by members of the United States Government giving the views of these national leaders. For widespread distribution throughout the nation at this time of crisis it may be had from The Sunday School Times Company at $3 a hundred copies, 40 cents a dozen copies, or 4 cents each, postpaid.—*The Sunday School Times,* June 1, 1918.

"Christian possession means stewardship. Admission to God's loving favor means commission to divide it with others. To be obliged to God for His goodness means that we are obliged to be good to those about us."

THE DRIFT OF THE TIMES.

BY GEORGE C. REED.

A large number of people who profess to be Christians, including many ministers, belong to secret, oath-bound lodges. That this is a danger to their own souls and a hindrance to the cause of Christ we have little doubt.

Lodges Undermine Spirituality and True Morality.

The regalia, ritual, ceremonies and conclaves of the secret orders savor of the flesh and not of the Spirit; of the world, not of Christ. The lodge claims the first place in the hearts of lodgemen, and there is abundant testimony that lodge-ridden towns are hard to reach in a revival—a *real* revival; and that when a spiritually-minded man becomes entangled in the lodge his spiritual life soon becomes weak.

The Lodge has nothing to impart to the Christian. Its benevolence is a spurious benevolence. Lodgemen swear to do good to fellow lodgemen, from whom they expect to receive good; they join the lodge to get help, not for opportunities to give help. It is in this respect simply a mutual benefit association, whose benevolence consists in a willingness to do some good in order to receive more good. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." Its morality is defective. The Mason, for instance, swears that he will do no harm to a brother Mason nor violate the chastity of his wife, sister or daughter; but, so far as the lodge is concerned, he may do both to non-Masons.

The Lodge Is Anti-Christian.

1. *The lodge claims to be a religious institution.* This is particularly true of the more influential orders. The standard works of the Masons and Odd-Fellows assert it. "The Mystic Tie," by Albert G. Mackey, pages 30 and 32, says: "When we are asked 'What is Freemasonry?' we answer in the first place that it is a science which engages us in the search after divine truth." "Freemasonry is then also a religious institution; the very science which it inculcates is in itself the science of religion." "Freemasonry is emphatically a religious institution. It teaches the existence of God. It points to the celestial canopy above,

where is the Eternal Lodge, and where He presides. It instructs us in the way to reach the portals of that distant temple." "The Odd-Fellows' Manual," by Rev. A. B. Grosh—endorsed by Grand Lodges—on pages 283, etc., contains these statements: "Odd-Fellowship was founded on great religious principles." "The descendants of Abraham, the various differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship."

2. *Lodges are rivals of the Gospel.* They claim to save men. Town's "Speculative Masonry," page 63, speaks thus: "Speculative Masonry, according to present acceptation, has an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for a meet temple of God in a world of immortality." The "Lexicon of Freemasonry," by Mackey, page 297, says: "The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity and raised to the faith of salvation." Many other similar quotations might be made.

The funeral ritual of many secret orders asserts or implies the salvation of their members. This is so well known that it is only necessary to call attention to it. The deceased member is spoken of as being in heaven, having been transferred to the Great Lodge above, etc., but always entirely on the ground of his being a *lodgeman.* It says nothing of repentance, and faith in the only Savior of men, and it ignores the openly wicked and vicious life the man may have lived.

3. *Lodges honor many kinds of false religions.* Mohammedanism, Judaism, and many other faiths receive recognition at their hands. Mackey's "Manual of the Lodge," page 53, sets this forth as follows: "To every Mason, whatever may be his particular creed, that revelation of the Deity which is recognized by his religion becomes his Trestle-board. Thus the Trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran." "The Freemason's Monitor," by Daniel Sickles, pages 49, 50, adds: "And by the Trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe, in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle-board."

What any man believes to be the revelation of God, Masonry recognizes as his Trestle-board, the pattern for his spiritual building! Is the Christian faithful to Christ when he is in fellowship with a system that claims to save men *without* Christ, and puts heathen religions on a par with the religion of Christ?

4. *The Lodge excludes Christ.* By formal decisions of Grand Lodges of Masons and Odd-Fellows, the name of Jesus Christ has been excluded from the ritual of the lodge—that name offends Jew and skeptic. The portions of the Bible chosen for reading do not contain the name of Christ, or else are deliberately mutilated by cutting out that Name which is above every name. The Master of the Lodge is the priest of the Lodge, though he, as well as other members, may be profane and wicked. The Christian Mason or Odd-Fellow gathers around an altar with men who hate his Savior, and as a brother joins in their Christless prayers. Christ said, "No man cometh unto the Father but by Me," and the Bible tells us that the worship of the Gentiles is offered unto demons and not unto God; that the worship of impenitent, wicked men is an abomination to Him. It seems to us that it would be repugnant to the deepest feelings of the Christian's heart to join in a worship from which his Redeemer has been cast out. He is unfaithful to Christ when he does it. The lodge is a Pantheon, a heathen temple, for it has in it a place for *every man's God.* The god which a man makes for himself in his *mind* is as truly an idol as one he makes with his hands.

Fellowship With Secret Orders Weakens the Christian's Testimony and Deadens His Convictions.

Can a minister of the Gospel in his pulpit, a Sunday School teacher in his class, or any Christian in a revival assert with power to a lodgeman that he must be born again through faith in the Lord Jesus Christ, when in the lodge he joins with him in Christless worship and unites with him in publishing resolutions declaring the blessed state of some deceased brother who was an ungodly man? How can the lodgeman tell what his friend really believes? As long as the lodgeman is alive his friend says that he is lost and must be born again, but when he is dead his Christian friend will declare that he is enjoying the blessedness of heaven!

Just how many preachers are members of these lodges we do not know. One Methodist minister suggests probably more than half of those of his denomination, while another Methodist author puts it at nine-tenths; and other denominations have large numbers also. But what is the heart of preacher's duty? To declare to men that they can be saved through Christ, and *only* through Christ. He is unfaithful if he omits either declaration. How can he be faithful to that high and solemn responsibility if he joins with unsaved men in a lodge which they make a *substitute* for the Gospel and which claims that the Gospel is not necessary to salvation? Is he not responsible before God and men to warn them that this is not true? How can he thus warn them with any force in the Church, while tied up with them in the lodge room?

But participation in the lodge does more than weaken his testimony. It weakens his *convictions*. To stifle his conviction that a man can be saved only through Christ to such an extent that he will assist in a ceremony that declares a Christless man is saved deadens his own sense of Divine truth. *It cannot be otherwise;* for it is a spiritual law that faithfulness to the truth brings more light, while unfaithfulness brings darkness.

Oath-Bound Secret Societies Lead Christians into Sin.

1. *In them they take the name of God in vain.* "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." "Swear not at all." That these commands do not forbid judicial oaths most persons admit, but the lodges have no moral or legal right to impose oaths. The penalties attached to their oaths are hideous, repulsive to moral sense, and debasing.

2. *Lodge obligations tempt Christians to wrongfully favor their fellow lodgemen.* A bank in a Nebraska town was on the verge of collapse, and one of its officials, a Mason, quietly advised a fellow Mason to withdraw his money which was on deposit. He did so, and later boasted to a relative of the advantage of being a Mason. He was favored illegally; poor working girls and laboring men, unwarned, lost all they had. In such lodges the Christian puts himself under obligation to show such favors. That many men do so, who can doubt? If any do not, it is because there is more truth than Masonry in them.

3. *Some degrees of Masonry require a man to conceal a crime, help wrongdoers to escape, and persecute those who violate their lodge obligations.* The Master Mason swears to keep a Master Mason's secrets as secure and inviolable in his breast as his own, murder and treason excepted; he swears that whenever he sees the grand hailing sign of distress of a Master Mason he will fly to his relief. The Royal Arch Mason swears to keep all the secrets of a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within his power, *whether he be right or wrong.*

And the penalties are hideous. The Entered Apprentice's oath is first. Its penalty is, "To have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God." The Master Mason's penalty for violating his oath is to have his body severed in the midst, his bowels burnt to ashes and scattered to the four winds of heaven. In the Royal Arch degree, it is to have his skull smitten off and his brains exposed to the scorching rays of the sun.

Can any one doubt but that such oaths result in the perversion of justice, eva-

sion of the law and escape of criminals? What shall the Christian do in such a case? To conceal a crime is a crime; to assist a criminal to escape is partaking of the crime.

The Master Elect of Fifteen makes the candidate swear to take vengeance by death upon all who are traitors to Masonry. What is there that requires such guarding and justifies such vengeance? Without a forgiving spirit no man can hope for forgiveness, and a revengeful purpose is an absolute barrier to salvation. How, then, can a Christian take such an oath?

It may be said that these oaths must not be taken too seriously; that they really mean nothing, but are only part of an ancient ritual. But if they mean nothing they are unnecessary, and to take a meaningless and unnecessary oath is certainly taking the name of God in vain, *which is a sin*. To take *any* oaths in such a manner tends to rob all oaths of sacredness; and to take oaths that are suitable only for pirates and bandits surely is beneath the dignity and inconsistent with the character of a child of God, even if they are only a ritual. If it is serious, it is wicked; if it is only a form, God will not hold him guiltless.

Have the Oaths and Ceremonies of the Lodges Been Publicly Revealed?

In 1826 Mr. William Morgan of New York became convinced that it was wrong to remain a Mason or conceal the system, and he published an exposure of it. He was undoubtedly murdered by the Masons; and this crime and concealment of its perpetrators horrified the whole country. Thousands of Masons withdrew from the lodge, conventions were held, and declarations published affirming that the revelations of Morgan were correct. In 1828 Bernard published "Light on Masonry," giving the ceremonies, oaths and ritual in full.

In 1829, in a trial in Orleans County, New York, the obligations of the First degrees and the Royal Arch degree were proved in the Circuit Court by the testimony of three seceding and one adhering Mason; and in obedience to a resolution of the State Senate Judge Gardner reported the evidence, and it was printed. In 1830 the same obligations were proved in open court in Rhode Island, and again in 1831. In 1830 Allyn published a "Ritual of Freemasonry," disclosing thirty-one degrees. In 1834 the Legislature of Connecticut appointed a committee to investigate a petition of fourteen hundred citizens praying that such oaths be prohibited; and the committee approved of the petition.

Charles G. Finney was the President of Oberlin College, a most godly man, and a powerful preacher. His character for integrity and piety forbids any question as to his truthfulness, and his intellectual powers were of the highest order. When a young man, and a Mason of the Third Degree, he had been converted in a striking manner, and he soon felt that the lodge was inconsistent with godliness, so he quietly withdrew. After the exposures which followed the death of Morgan he himself published a denunciation of Masonry, in which he declares that the disclosures of the first three degrees, of which he had knowledge, were correct. He gives his reasons for considering his oaths null and void, and this book can still be secured by those who wish to investigate the matter further.

Thus we see that there is abundant information to be found as to the true character of the Masonic lodges.

It is true that many of the more recently organized secret societies make no such religious pretensions as Masonry and Odd-Fellowship, nor do they have such horrible oaths. They are chiefly social and insurance orders. But we believe that their secrecy renders them unsuitable for Christians, and that even such lodges are harmful spiritually, tending to divert the interest, money and time from spiritual things.

Every Christian is a *redeemed* person, redeemed by the life blood of the Son of God from the penalty of sin, and the dominion of the devil, to be made a child of God. Redemption puts him in a new relationship to God, and it ought to decide all his relations to men as well. Hearken to the words of the Lord:

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?

for ye are the temple of the living God; as God hath said: I will dwell in them, and walk in them, and I will be their God, and they shall be My people. *Wherefore come out from among them, and be ye separate,* saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:4-18).

Believing that the fellowship of the Lodge is dangerous to the Christian, and hearing the voice of God speaking in His Work against the unequal yoke, we desire sincerely and earnestly to Sound the Alarm.

GOSPEL UNION PUBLISHING COMPANY.

The above article, "Drift of the Times," is issued in a twelve-page tract, envelope size, by the Gospel Missionary Union, Euclid and 7th St., Qansas City, Missouri, who also publish *"The Gospel Messenger,"* monthly, fifty cents per year.

LOANS TO FARMERS.

During April $13,988,619 was paid out to farmers of the United States by the Federal land banks on long-time, first-mortgage loans.

On May 1 the total amount of money paid out to farmers since the establishment of the Federal land banks was $91,951,886, covering 40,451 loans closed. The total amount of loans applied for up to May 1 was $229,948,835, representing 126,630 applicants. There are in process of closing loans to the amount of $174,858,616, which are awaiting abstracts of title, release of mortgages or other formalities.

The grand total of loans closed is divided by the Federal land bank districts as follows:

Springfield	$2,876,045
Baltimore	3,407,750
Columbia	3,192,775
Louisville	5,407,600
New Orleans	6,091,315
St. Louis	5,128,935
St. Paul	15,424,900
Omaha	11,438,390
Wichita	11,191,700
Houston	7,755,791
Berkeley	5,806,900
Spokane	14,229,785

FRATS START GIRLS SMOKING.

Miss Olivia Pound, adviser of girls at the Lincoln High School, in an address before Nebraska teachers at the state convention here, Thursday, said that high school fraternities and secret organizations lead the girls to cigarette smoking and many other evils.

Miss Pound scored secret societies of any kind among high school girls.

"They do not lead toward health training or home training," said Miss Pound. "The atmosphere of these organizations is decidedly immoral.

"They are an abomination. They are undemocratic and set up false standards of life. They knock other activities and seldom throw themselves whole-heartedly into school projects."—*Omaha Daily News,* Nov. 9, 1917.

Why cannot public school teachers place themselves beside such public and patriotic men as Wendell Phillips, who declared, "A secret society is wholly out of place under democratic institutions. * * * Every good citizen should make war on all secret societies and give himself no rest until they are forbidden by law and rooted out of existence," instead of the usual puerile declaration, "High school fraternities cheapen the college fraternities, and it is a question if they will not be the means of eliminating the later from colleges and universities," as though that would be a calamity to be dreaded.

"ROUGH STUFF."

Horrors of the Elks' initiation of thirty years ago will be exemplified in the ceremony at the lodge room Friday night, Feb. 18, 1918, commemorating the thirty-second anniversary of Omaha (Neb.) Lodge No. 39, which was instituted Feb. 7, 1886.

In early days the Elks' initiation tried the nerves of the candidates. On the occasion of the institution of Omaha Lodge, one of the visiting Elks was attacked by an epileptic fit. During the attending excitement the colored porter of the building ran down the street crying that the Elks had killed a man.—*Evening World-Herald,* Feb. 7, 1918.

Let "Deserved" be written on the door of hell, but on the door of heaven and life, "The free gift."—*Baxter.*

"With this machine the candidate can not kick his own pants while wearing them, but can have them spanked where his mother used to apply the sole of her slipper, by simply testing his strength. The position in which he places himself causes a little strain in the seat of his pants, which is not objectionable, as it pulls up all the slack when he pulls up on the handles. Just about the time he gets well started lifting, a trigger is automatically released, which causes the spanking paddle to spring into place and strike him on the kazabo, at the same time exploding a 32-calibre blank cartridge with a loud report. That is not all; there is also an electric motor concealed under the platform of the machine, which is operated by clock work that turns on a good current of electricity at the same time the paddle hits his pants. The sensation can better be imagined than explained."

(Candidate is hoodwinked and presented at officer's station.)

Officer (to candidate): "My friend, before advancing further into the secret work of this order, it will be necessary for you to prove to the lodge that you are an able-bodied man, as none but the strong and healthy can become members of the order. We have an automatic lifting machine which registers your weight and also the number of pounds you can lift. Your weight and strength are to be recorded on our lodge records for future reference, and in order that you may not have the opportunity of 'faking' you will have to be hoodwinked while you make this test. We have a record of each of our members, but none of them know just what it is, because if they should ever be called upon for another record, they would not have a chance to misrepresent things. You will now be conducted to the lifting machine and the Conductor will instruct you how to proceed."

(Conductor placed candidate on lifting machine and instructs him to stoop and take hold of the handles and lift all the possibly can. The machine will do the rest.)

SPANKER EXPLODES WITH DIRE RESULT DURING INITIATION.

Special Dispatch to the World-Herald.

Sioux Falls, S. D., Nov. 16, 1917.—Peter Peterson of Butler lies in a hospital at the point of death as the result of the playing of a practical joke while

he was being initiated into a secret order.

A contrivance known as a spanker was used, and to make it "pop," the case of a shotgun shell was utilized in one side of the spanker.

Peterson was being initiated and the explosion was so terrific when the spanker was "popped" that the greater portion of the flesh was torn from the hip and the bone also was injured.

The shock to Peterson's nervous system also was great. The victim was rushed to a hospital, where everything possible is being done to save his life. Even if he lives it is feared he will be a cripple for life. Members of the Woodmen order are greatly distressed over the accident and believe it will result in all rough work being cut out of the initiation of candidates into secret orders.

DECISION FOR THE TRUTH.

Some things are true and some things are false. I regard that as an axiom; but there are many persons who evidently do not believe it.

The current principle of the present age seems to be, "Some things are either true or false, according to the point of view from which you look at them. Black is white, and white is black, according to circumstances; and it does not particularly matter which you call it. Truth of course is true, but it would be rude to say that the opposite is a lie; we must not be bigoted, but remember the motto, 'So many men, so many minds.'"

Our forefathers were particular about maintaining landmarks; they had strong notions about fixed points of revealed doctrine, and were very tenacious of what they believed to be Scriptural; their fields were protected by hedges and ditches, but their sons have grubbed up the hedges, filled up the ditches, laid all level and played at leap-frog with the boundary stones. The school of modern thought laughs at the ridiculous positiveness of Reformers and Puritans, it is advancing in glorious liberality, and before long will publish a grand alliance between heaven and hell, or, rather, an amalgamation of the two establishments upon terms of mutual concession, allowing falsehood and truth to lie side by side, like the lion with the lamb. Still, for all that, my firm old-fashioned belief is that some doctrines are true, and that statements which are diametrically opposite to them are not true.

We Have Received Positive Orders.

We have a fixed faith to preach, my brethren, and we are sent forth with a definite message from God. We are not left to fabricate the message as we go along.

We are not sent forth by our Master with a general commission arranged on this fasion:

"As you shall think in your heart and invent in your head, so preach. Keep abreast of the times. Whatever the people want to hear, tell them that, and they shall be saved." Verily, we read not so. There is something definite in the Bible. It is not quite a lump of wax to be shaped at our will, or a roll of cloth to be cut according to the prevailing fashion.

Believing, therefore, that there is such a thing as truth, and such a thing as falsehood, that there are truths in the Bible, and that the Gospel consists in something definite which is to be believed by men, it becomes us to be decided as to what we teach, and to teach in a decided manner. We have to deal with men who will be either lost or saved, and they certainly will not be saved by erroneous doctrine. We have to deal with God, whose servants we are, and He will not be honored by our delivering falsehoods; neither will He give us a reward, and say, "Well done. good and faithful servant, thou hast mangled the Gospel as judiciously as any man that ever lived before thee."

We stand in a very solemn position, and ours should be the spirit of old Micaiah, who said:

"As the Lord my God liveth, before whom I stand, whatsoever the Lord saith unto me that will I speak."

In What Ought We to Be Positive?

Well, there are gentlemen alive who imagine that there are no fixed principles to go upon. "Perhaps a few doctrines," said one to me, "Perhaps a few doctrines may be considered as established. It is, perhaps, ascertained that

there is a God; but one ought not to dogmatize upon His personality; a great deal may be said for pantheism."

Such men creep into the ministry, but they are generally cunning enough to conceal the breadth of their minds beneath Christian phraseology.

The Lord of Grace.

As for us—as for me, at any rate—I am certain that there is a God, and I mean to preach it as a man does who is absolutely sure. He is the Maker of heaven and earth, the Master of providence, and the Lord of grace: let His name be blessed forever and ever! We will have no questions and debates as to Him.

His Words.

We are equally certain that the book which is called "The Bible" is His Word, and is inspired: not inspired in the sense in which Shakespeare, and Milton and Dryden may be inspired, but in an infinitely higher sense. We believe that everything stated in the Book that comes to us from God is to be accepted by us as His sure testimony, and nothing less than that. God forbid we should be ensnared by those various interpretations of the *modus* of inspiration, which amount to little more than frittering it away. The Book is a divine production; it is perfect, and is the last court of appeal. I would as soon dream of blaspheming my Maker as of questioning the infallibility of His Word.

Trinity in Unity.

We are also sure concerning the doctrine of the blessed Trinity. We cannot explain how the Father, Son and Spirit can be each one distinct and perfect in Himself, and yet that these three are one, so that there is but one God; yet we do verily believe it, and mean to preach it, notwithstanding Unitarian, Socinian, Sabellian or any other error. We shall hold fast evermore the doctrine of the Trinity in Unity.

The Vicarious Sacrifice.

And, brethren, there will be no uncertain sound from us as to the atonement of our Lord Jesus Christ. We cannot leave the Blood out of our ministry, or the life of it will be gone; for we may say of the Gospel "The Blood is the life thereof." The proper substitution of Christ, the vicarious sacrifice of Christ, on the behalf of His people, that they may live through Him—this we must publish till we die.

The Great and Glorious Spirit of God.

Neither can we waver in our mind for a moment concerning the great and glorious Spirit of God—the fact of His existence, His personality, the power of His working, the necessity of His influences, the certainty that no man is regenerated except by Him; that we are born again by the Spirit of God, and that the Spirit dwells in believers, and is the author of all good in them, their sanctifier and preserver, without whom they can do no good thing whatsoever—we shall not at all hesitate as to preaching these truths.

Born Sinners Must Be Born Saints.

The absolute necessity of the new birth is also a certainty. We come down with demonstration when we touch that point. We shall never poison our people with the notion that a moral reformation will suffice, but we will over and over again say to them, "Ye must be born again." No, we dare not flatter our hearers, but we must continue to tell them that they are born sinners and must be born saints, or they will never see the face of God with acceptance.

The Tremendous Evil of Sin.

The tremendous evil of sin—we shall not hesitate about that. We shall speak on that matter both sorrowfully and positively; and, though some very wise men raise difficult questions about hell, we shall not fail to declare the terrors of the Lord, and the fact that the Lord has said, "These shall go away into everlasting punishment, but the righteous into life eternal."

Grace! Grace! Grace!

Neither will we ever give an uncertain sound as to the glorious truth that salvation is all of grace. If ever we ourselves are saved, we know that sovereign grace alone has done it, and we feel that it must be the same with others. We will publish, "Grace! Grace! Grace!" with all our might, living and dying.

We shall be very decided, also, as to justification by faith; for salvation is "Not of works, lest any man should boast." "Life in a look at the Crucified One" will be our message. Trust in the Redeemer will be that saving grace which

we pray the Lord to implant in all our hearers' hearts.

Decided Declarations Without Stammering.

Points which are essential and fundamental will be declared by us without any stammering, without any inquiring of the people, "What would you wish us to say?" Yes, and without the apology, "Those are my views, but other people's views may be correct." We ought to preach the Gospel, not as *our views* at all, but as the mind of God—the testimony of Jehovah concerning His own Son, and in reference to salvation for lost men,, If we had been entrusted with the making of the Gospel, we might have altered it to suit the taste of this modest century, but never having been employed to originate the good news, but merely to repeat it, we dare not stir beyond the record. What we have been taught of God we teach. If we do not do this, we are not fit for our position. He that hath God's Word, let him speak it faithfully, and he will have no need to answer gainsayers, except with a "Thus saith the Lord." This, then, is the matter concerning which we are decided.

—An address delivered to the students of The Pastors' College, London, England.

CHARLES H. SPURGEON.

THE EASTERN STAR.

In 1913 the Association held conferences at Seattle, Portland and at other places on the Pacific coast. It was at the close of the evening address by President Blanchard in Portland that a lady and her husband came forward and introduced themselves. President Blanchard had related in his address the testimony given in Chicago, on January 21, 1898, by Miss Ella M. Drake and the lady came forward to say that she was the Miss Drake mentioned, and at the same time introduced her husband and confirming the testimony which had been given. The call for her testimony leads us to reprint it in this number of the CYNOSURE.—Editor.

My Experience in Secret Societies.

"In 1893 I went to Elgin, Illinois, and I had a hungry longing for Christian companionship in a strange place. Hearing of the Eastern Star Order a little bit, and connecting with the name the Star of Bethlehem, or the light of Jesus, I supposed it would bring me in closer communion with His people; so I was initiated into the Order about September of 1893.

"After going through the initiation, that comprised a certain obligation that bound us to protect one another's character and in love to do all we could to promote truth and love to one another, there is an intermission, and they all gather round you, and shake hands with you, and welcome you into the Order.

"One very nice, refined looking old lady, with gray hair (old enough to have been my mother) came and sat down by me, and after the usual preliminaries of asking questions, she began to tell me about the Worthy Matron, whom she said kept company with people of ill-repute; and she herself was said to have questionable company at the house when her husband was away (who was a railroad man).

"I had promised God that if anybody came to me with gossip of this sort that I would try and bring the two together, and stop the nonsense. This I did, making a very fine row; and one thing led to another until they had a trial in the Chapter Room, which resulted in the breaking up of the Order, inasmuch as out of 120 members ninety or more started a new Chapter under the name of Bethel Chapter.

"The loving 'Brothers' sometimes came up to the ladies, while standing talking and slipped their arms around your waist, and several tried the same on me and when my anger arose, they would laughingly say: 'We are brothers and sisters, don't get angry, Miss Drake.' But I did get angry as I always remember a motto given me when a very young girl: 'First the waist, then the lips, then the girl's gone.'

"In over a year's time I came back to the city (Chicago) from Elgin Chapter No. 212. Before placing my demit

in the city I visited Queen Esther Chapter, one of the largest chapters; Butler Chapter; Golden Rod Chapter and other chapters. The Golden Rod Chapter seemed to have the purest Christian atmosphere. So I placed my demit with them, and after being in there some time, I found that they were no better than any of the others, and that the jealous feelings existed against those that held the highest offices, the same as Elgin Chapter No. 212, because they wished to gain the offices for themselves. The unlawful and unholy relations between some of the men and women, who had the reputation of, and the appearance of being the best educated and most refined in the Chapter, was the cause of the charter being taken from them by the Grand Chapter.

"I asked for my demit from Golden Rod Chapter before going to New York in 1895, and the secretary promised faithfully to send it to me, but I failed to receive it, if she sent it, and therefore cannot give my demit. To be sure the beautiful banquets, etc., are in certain ways very pleasant, as well as expensive, but altogether they are better let alone.

"This is a mere outline of the experience which cost me quite a good deal of money, time and unhappiness; and if these few words will prevent others from making the same mistake and glorify our Lord and Master, Jesus Christ, I shall be very thankful.

"Not being able to bear witness Friday afternoon, I write this.

"May God keep and bless you.

"Your sister in Christ,

"MISS ELLA N. DRAKE."

January 20th, 1898.

Chicago, Illinois.

No man will build himself a hut until he has got wet; no man will stoop until he has bumped his head.—*Selected.*

BOOK REVIEW.

"That the human race is in a supreme crisis is obvious to the dullest intelligence. Nothing like it has ever marked the long life of humanity on the earth. It is impossible to restrain the effort to find the meaning of it all. No one is really satisfied with or convinced by the easy solutions proposed by a shallow optimism. For thirty years their prophets of peace without righteousness have assured us that great and serious wars were ended forever, and yet we are in the greatest and most serious of all wars."

The Spirit-taught Christian believes that somehow, somewhere, the answer is in the writings of the prophets—writings authenticated by Jesus Christ, and by hundreds of literal fulfillments.

"WHAT DO THE PROPHETS SAY?"

Doctor Scofield proceeds in his peculiarly lucid and concise way to tell us, by rightly dividing the word of truth and comparing Scripture with Scripture, just what the prophets say.

To the student of the Word, to the busy men and women who are pressed on every hand and always wondering what it can all mean and what the end will be, this new book of Rev. Dr. Scofield is of peculiar value in these trying days.

From the first chapter entitled "Does the Bible Throw Light on This War?" through to the last—"Earth's Golden Age"—the writer takes one on through the Word beginning with the prophets' mission, Daniel's vision of the world-powers, past and present fulfillments in the history made and in the making as we see it today, and proving so plainly that God is only working out his purpose and bringing to pass that which He has so truly foretold through the words of his prophets.

It is a wonderful grouping together of portions of the Word of God to prove every point. These Bible texts are given as footnotes on each page. Added to this is a Scripture Index in the end of the book, enabling one to locate every Scripture passage here discussed. and a Topical Index giving many details of prophecy. This makes it not merely an intensely interesting book for regular reading, but helpful to a degree as a

textbook to the clearer understanding of the law and the prophets, the age in which we live and the age which is to come when "He shall reign from sea to sea."

WHAT DO THE PROPHETS SAY?

BY DR. C. I. SCOFIELD,

Editor of Scofield Reference Bible.

Price, handsomely bound in cloth, 75 cents, postpaid. Address: The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

"WOODMEN CIRCLE" LAWSUIT.

Lawyers Split $40,000 of Circle Money.

Forty thousand dollars in attorney fees as the result of the recent friction in the Woodmen Circle will have to be paid out of the treasury of that organization, according to a ruling by the Supreme Court of Nebraska.

This friction was the result of an effort of some insurgents to oust Mrs. Manchester, supreme guardian, who wins, according to the legal status, but is some loser in the political status of the case.—*The Bee,* Omaha, Sept. 22, 1917.

SCHOOL SECRET SOCIETIES.

Two issues are involved in the discussion of high school secret societies. First, whether the societies justify their existence and should receive the sanction of school officials; second, whether, if their abolition is desirable, it is practicable.

If a referendum were taken on the first question there is little doubt how the parents, or the entire student body itself, would vote. Every pupil should be entitled to all privileges, including participation in athletics, societies, and all school interests. If the secret societies have all the benefits claimed for them, the argument against them is the stronger so long as a single pupil is excluded from them, and admission to them rests not upon ability or competition, but upon the capricious immature judgment of pupils.

How to Put Them Out.

Some school officials sincerely question whether the societies can be eliminated. Here are a few suggestions about how it could be done:

Forbid recognition of the societies in school life, by the wearing of pins or other insignia.

Forbid participation in other school interests, including athletics, by members of secret societies.

Forbid pupils to join secret societies upon pain of expulsion from school.—*Washington, D. C. Times, Nov. 29,* 1916.

The United States has lately lost a small town—Harding, Minn.—through a rectification of the boundary line along some 40 miles between Minnesota and Ontario, west of Lake Superior. With this town go the Echo, Crane and Sand Pit lakes, all small, and a trifle of woodland, from the largest county of Minnesota—St. Louis. The cession amounts to but a few townships in all, in a country as yet sparsely settled. The ceded section, which is wedge-shaped, throws a good deal more of the Vermillion River into Canada than before, and at its southernmost point comes within 20 miles of the Mesaba Iron Range.

THE BEST INVESTMENT IN THE WORLD.

From whatever angle it may be considered, an investment by an American citizen in Liberty Bonds or War Savings Stamps is the best investment in the world.

The money so invested goes to the Government, which loans some of it to our allies; all of it is used in one way or another to maintain, support, arm, equip and make victorious our armies and our allies in Europe. Surely no American money could be put to a better purpose. Here is an investment in the power and success of our country, an investment in the efficiency, strength, safety and success of our fighting men on sea and land.

Though there were many rooms in the ark, there was only one door—"And the door of the ark thou shalt set in the side thereof." And so there is only one Door in the ark of our Salvation; and that is Christ.—*Selected.*

The greatest and most lasting fruits have accompanied that Christianity which has promoted the fullest and freest development of all intellectual powers.

THE FIRST GENERAL CONFERENCE

In Behalf of the Evangelization of Russia to be held from June 24th to June 28th in the City of Chicago, at the Moody Tabernacle, corner North Avenue and N. Clark Street.

A choir of about fifty students from the Russian Bible Institute of Philadelphia are expected to be present to sing their beautiful Russian hymns during Conference week. Russian speaking and other Slavonic Evangelists and Missionary Workers of the Chicago Tract Society will also give their aid.

Ministers and friends who find it impossible to attend, but who are moved to have some part in this work, are urged to arrange special prayer services during the Conference week, and all Evangelical Ministers are requested to preach special Missionary Sermons on "Russian Mission Sunday," June 23rd. Material of interest in connection with the Evangelization of Russia, will be sent to Ministers, Sunday School Superintendents and Bible Class Leaders upon application.

Any friends unable to attend, but whose hearts are stirred to take some financial part in this work, can send their gifts to Mr. A. M. Johnson, (President of the National Life Insurance Co. of the U. S. A.) the Treasurer of the Conference, 29 S. LaSalle street, Chicago, Illinois.

All inquiries and communications regarding the Conference should be addressed to Rev. Jesse W. Brooks, (Superintendent of the Chicago Tract Society) Chairman Conference Executive Committee, 440 S. Dearborn street, Chicago, Illinois.

The Revolution in Russia has resulted in throwing open to the Gospel the largest country, with its largest poulation of white people in the world. There are 182,000,000 people in Russia, and yet there are not as many Evangelical workers there as in the City of Chicago alone. Many are eagerly waiting for the Gospel. When recently one of the leaders of the "Dom Evangelia" Mission in Petrograd, immediately after returning from Siberia, went with his choir and workers to the large square directly in front of the Winter Palace, and conducted for the first time in the existence of that city an open air Gospel service, large numbers of men and women assembled. After the message was delivered the people turned to the preacher and said: "Where have you been so long? and why did you not tell us this before!" "I was in Siberia," was the reply.

Never since the beginning of Christianity has such an immense population of our own white people become accessible to missionary enterprise. Our evangelization plan must embrace not only the hundred million native Russians, but also the seven million Jews, the twenty million Poles, the thirty million Ukrainias, millions of Mohammedans (Tartars, Kurds, Kirghiz, etc.), Armenians, Roumanians and Greeks, and besides these the Bulgarians, Servians, Croatians, Montenegrins and other related Slavonic peoples.

The propaganda of Atheism and Materialism is already assuming awful proportions. There is no time to lose. The Greek Orthodox church is rapidly losing its grip upon the hearts of the people, and before long large masses of simple religiously inclined Russians may be led astray into complete infidelity. Millions of the people are looking for something different. What is it to be? Atheism or the gospel? If the latter, then, because of existing conditions in Europe, AMERICA MUST ASSUME CHIEF RESPONSIBILITY for meeting the need, else this greatest missionary opportunity of the centuries may be turned into the most abysmal failure.

I thought that my fretfulness, and other marks of an unsubdued spirit, arose from a sense of my corruption, and a secret dependence on my own powers for a cure. Were I to bring the maladies of my soul to the great Physician, in simple reliance on His grace, I should, with many other benefits, receive a cure of that bane of my peace, disappointed arrogance, which proudly seeks for good where it can never be found. In every disease of the soul, let me charge myself with the blame, and Christ with the cure of it, so shall I be humbled and Christ glorified.—*Henry Martyn.*

TRAVESTY OF A SACRED CLASSIC.

An extreme instance of levity and bad taste disfigured one of the pages of the *Odd-Fellow Review* in March. Occupying exactly one column, it cannot be excused as a trifling space filler that some one slipped in when making up the forms. It can evade no reasonable test. The case is the more surprising because the order, while not crediting the authorship of the parable of the good Samaritan, nevertheless, invariably dramatizes it after a fashion in one of its degree initiations. On a large banner carried in a procession, the picture of the beast with his rider, who has dismounted to aid a man in distress, likely enough goes far to make it seem true to the thoughtless or uninitiated that Odd-Fellowship must indeed be "founded on the Bible." In view of the use the order tries to make of the parable, the publication of such an article by one of its leading organs is no less than surprising.

The shock felt is more, however, than surprise. It is not due to wonder at mere folly. It is that pain and horror which profanity and sacrilege, under whatever circumstances they rear their serpent heads, unfailingly inspire in men of taste and sense and real piety. Mockery of our Lord and his solemn teachings outrages the finest feelings and sentiments that the noblest natures can entertain. Besides this, the parable of the good Samaritan is a literary classic, and a travesty of any piece of writing that all regard as of the first order, intensifies a shock due primarily to profanity or sacrilege or impiety, while it excites irresistible feelings of contempt and disgust. Such feelings are liable to be attended by involuntary estimates, not solely of the contributor of an article and of the editor who publishes it, but besides this of the membership which the editor of their society organ estimates as likely to be pleased, and not repelled and mortified, on finding matter of this grade in its columns.

And though "Nor sun, nor stars appear,
And no small tempest," too, is near,
And waves and seas are foaming;
We spy a beacon from afar,
The bright and glorious Morning Star!
And hail Himself as coming!
—*M. Taylor.*

THE KNIGHTS OF MALTA.

There are a number of organizations (eighteen, according to the Cyclopedia of Fraternities), which have the word "Malta" in their official title. Perhaps the most widely known among them is the "Ancient and Illustrious Order of the Knights of Malta," which, in its "Declaration of Principles," claims to be "the most Ancient Knightly Order in existence," "the legitimate descendants of the illustrious, religious and military order of the Middle Ages, heir to its greatness, and fully endowed with its ancient rites and ceremonies." (Credat Judaeus Appollo!)

Of greater interest is the statement, in the same "Declaration of Principles," that the Knights of Malta is "a religious order," which "welcomes all Protestants, by whatever name known, who love our Lord Jesus Christ, to enlist under its banner."

Does this mean that Catholics are excluded from membership? It does. In a letter written by Mr. Wm. F. Haas, "organizer" of the Order, to an applicant at Granite City, Ill., under date of August 13, 1914, that gentleman says:

"The Ancient and Illustrious Order of Knights of Malta is the best Order in America today. It is the cleanest of all. All its members must be strictly Protestant, and this means the whole house. No Roman Catholic can be a member, or any one that is married to a Roman Catholic; neither can a member marry a Roman Catholic or send his children to the R. C. schools."

In such circumstances it is a distinct credit to St. Louis that, in the words of Mr. Haas, "it took three long years to organize a Commandery in that city."

This anti-Catholic animus is partly explained by the fact (vouched for by the Cyclopedia of Fraternities, 2nd ed., New York, 1907, p. 220) that "the Ancient and Illustrious order confers twelve degress, some of them of Orange origin."

The religious character of the Order is apparent from the statements which we found in the July, 1914, issue of the "Official Circular" published quarterly by the Supreme Grand Commandery, N. E. cor. Broad and Arch Strs., Philadelphia. The same circular contains the

admission (page 3) that the Order has "numerous secret mysteries" and a "Supreme Prelate."

—The Fortnightly Review.

CONFISCATION.

Irvin S. Cobb closes a short article in *The Watchman-Examiner* of New York as follows: "I maintain that neither publishers nor writers will object to legislation which will put upon the periodical publishers, and incidentally the writers, an equitable share of the burden of taxation necessary to carry the war to a successful conclusion. What we do object to is confiscation." Earlier in the same article he had justified using the term by affirming that "If the increase in second class postal rates provided by Congress is permitted to stand without modification or amendment, a very considerable number of the magazines printed in the United States will be put out of business—and incidentally I shall be put out of business." This follows the statement, "Practically to an exclusive extent I earn my living by writing for magazines." A wide circle of competent judges of such matters already held his opinion that "A law which increases second class postal rates from 50 to 900 per cent, through a zone system, on national periodicals circulated in this country and its possessions amounts to confiscation and destruction."

The zone system is a discarded machine picked out of the scrap heap. President Lincoln abolished it in 1863 because it was inequitable. Some one has asked, "Why should one be taxed for not living in the East?" Correspondence has been held to have been restricted by the zone system applying to first class matter from 1792 until about the middle of the nineteenth century. Actual experiment long conducted ought never to be ignored. This law is not fresh, bright invention; it is rusty, scrap heap material. The critical present is no time to trust what has been thoroughly tried and completely discarded. It is an ill service to America to cut off sources of intelligence which are main fountains and vitally needed. This is rather giving aid to an enemy. It likewise nullifies the chief antidote of false propaganda. Few things could be less American or more foreign to America than crushing a printing press. Like House Bill 5712, the meddling zone law is fitted to deepen the ditch into which the blind lead the blind.

OPENING AND CONCLUSION.

A recent editorial article in a leading organ of Odd-Fellowship opens as follows: "John Locke manifested the fullest appreciation of life when he said that 'the greatest study of mankind is man.' And it may well mean to us that it is the 'greatest,' not only in its extensiveness, its comprehensiveness, but also in its importance as a factor in human progress."

Although we have been unable to verify this quotation, it is by no means difficult to conceive of such a sentiment as emanating from Locke's philosophic "Essay on the Human Understanding." Yet it would be no impossible slip of the pen to credit a short quotation from a poet to a philosopher. Locke is not, however, the only prose writer who says nearly the same thing that is more familiarly known as a sentiment of the poet, Alexander Pope. For instance, Pierre Charron, a noted French philosopher, had said about 90 years before Locke's "Essay" was published, in his own "Treatise on Wisdom," that "The true science and the true study of man is man." The same proposition appeared in the first edition of Charron's "Moral Essays" in this form: "The only science of mankind is man." Charron having died in 1603, and Locke not having been born until 1632, it is possible that the later English philosopher adopted the sentiment of his French predecessor or translated his words in recognized quotation.

Guilliame de Salluste du Bartas, a French poet who died in 1590, exactly 100 years before Locke's "Essay" was issued, is rendered as follows in a translation by J. Sylvester:

"There is no theme more plentiful to scan
Than is the glorious, goodly frame of man."

Blaise Pascal, the French author of "Provincial Letters," whose death in 1662 preceded by more than a quarter of a century the publication of Locke's "Es-

say on the Human Understanding," expressed the same thought in another form by saying: "I thought that I should find plenty of companions in the study of man, and that this was the study which in truth was fit for him." The poetical "Essay on Man" by Alexander Pope, followed John Locke's "Essay" in 1734, at the distance of a little less than half a century. "Epistle Second" of the poem begins:

"Know then thyself, presume not God to scan;
The proper study of mankind is man."

The alleged prose quotation from Locke reads: "The greatest study of mankind is man," thus varying in only one word.

It is not impossible that the quotation in the Odd-Fellow periodical was made from memory, inadvertently altered, and erroneously credited to the wrong author.

A slip in the quotation itself would be more pardonable that a not quite obviously relevant use of it to begin a rather rambling article, the upshot of which at length comes to light as an advocacy of lowering the age of admission into the order of Odd-Fellows from 21 to 18.

PLURAL OF KNIGHT TEMPLAR.

There need be no question about the form of the name Knights Templars when it is used as a compound proper name. In a case where Templar is purposely made an adjective, while Knights is the only noun, there may, for that reason, be an exception, but the full compound noun should give the plural inflection to both parts of the title. Some compound nouns are hyphenated; for example, editor-in-chief. Others are printed solid; for instance, sawhorse. This one, however, belongs in the class with Lord Justice, Gentleman Usher, pluralized by adding the letter "s" to each part of the word, as in the case of Lords Justices. The degree of the Knights Templars is the Knight Templar degree, each member of which is a Knight Templar. This accords with the analogy which makes the degree of the Entered Apprentices the Entered Apprentice degree; and the form seems preferable, at least, as well as perhaps the only one well authorized by custom. The original order, from which the name has been adopted, was founded in the twelfth century and suppressed early in the fourteenth. Real Knight Templarism thus ended 400 years before even the first form of Masonic Grand Lodgism began. "The Knights are dust, their swords are rust," and "What's in a name?"

DR. MacARTHUR'S ADMONITION.

In his department in The *Watchman-Examiner,* which carries the heading "This and That," Dr. MacArthur, who has long ranked among the ablest and most successful preachers in America, gives the first section in the issue of October seventh to the "Death of James Keir Hardie." Of this section we venture to quote a part, having given due credit not only to the brilliant writer but likewise to the brilliant journal. Whatever may be thought of the position taken, these words are still worth pondering; and the present writer can testify, that after a quarter of a century of serious study and reflection during which he has pondered not only the material of instruction but also the method, he is deeply impressed with the need of presenting the affirmations together with the negations pertaining to our Christion reform. May it not be true that we often sacrifice the advantage of powerful antithesis?

Affirmations and Negations Should Be Presented Together.

It is in the latter half of his paragraph that Dr. MacArthur says, in what strikes the reader as a somewhat altered tone: "Mr. Hardie spoke sneeringly of King George. He so spoke of all men and things which he disliked, and he disliked almost everything. He accomplished but little. He was noisy, but not effective. He left Britain, economically and socially, practically as he found it. He was more intolerant than are those in the highest places. Men of this type accomplish but little in church or state. Lloyd George is constructive, and not merely destructive. He is making his power felt along the whole line of British life. Mr. Hardie was devoted to the workingman, but he was not efficient in the social and political field. The

world's work is done by creators, and not by destroyers."

Frankly, we think that in this final sentence the case is somewhat overstated; but the case is there, and not to be also overlooked. It is not the highest praise to say of an army or a conquering people, "They made a wilderness and called it peace." Better by far than this pagan history, is the prophetic assurance,

"For ye shall go out with joy,
And be led forth with peace;
* * * * * * *
Instead of the thorn will come up the fir tree,
And instead of the brier will come up the myrtle tree."

The characteristic of the times is great religiousness without spirituality. The reason for this is partly due to the growth of Secret Societies. The lodge "Burial Service" in June number and the article on the "Mystic Banquet" of the Scotch Rite are evidences of what has produced the hope of future and eternal bliss in the minds of men who despise the blood of the atonement and have no desire for the Spirit filled life.

News of Our Work

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

This finds me in Lancaster County, Pennsylvania, "the garden spot of the U. S." Weather is favorable, and prospects for good crop cheers the farmers. The stress and excitement of war conditions is constantly in evidence. What is the poor man to do, with prices going up? How can the reform agent meet the bills, with the cost of travel almost doubled? These are probleems indeed. Reading the papers, one might think there is plenty of money to waste. This evening's paper tells of a "Nest of Owls" organized yesterday, June 16th, at Ephrata, Pennsylvania, with an enrollment of 263 persons. Think of it, 263 people supposed to be men and women created in the image of God, in a village town, in a time like this, forming themselves into an "Owl's Nest," with all that such a nesting means!

My health has not been the best and hindrances have not been few, but something has been accomplished. My sermon-lecture given in a Church of the Brethren in the country yesterday was largely attended, and a kindly response in CYNOSURE subscriptions has been made by those interested. In the evening the writer was one of a wagon load to go several miles to a very helpful meeting held in a large farmhouse. Much truth relating to the general subject of "Intercessory prayer" was brought out. Lodge prayers can not be intercessory, as they lack the intercessor! Surely Christians will be praying, not merely saying prayers, in these times!

A night at the Old Folks' Home, Neffsville, gave opportunity for a renewal of a pleasant acquaintance, and for participation in a devotional service. This home is well fitted and adapted to the comfort of the eighty or more who occupy it, under the skillful oversight of Elder Isaac W. Taylor, its manager. Lodge grips or signs would be of no value to one seeking entrance there.

Some days of the past month have been given to my home city, the Capital of our great nation. This city, as might be expected, is overcrowded with the busy workers called in to help "Uncle Sam." I note the various lodges have been unusually active in offering entertainment and soliciting the membership of the soldier boys.

At Alexandria, Oakton, Manassas and Nokesville, Virginia, I have labored with some degree of success. Friends have manifested a willingness to share in the trials of the work that to me has been cheering indeed. God has sustained us in the past. He is with us in the present. We may look with hope to the future.

SOUTHERN AGENT'S LETTER.

REV. F. J. DAVIDSON.

I was indeed glad to hear of the good Annual Meeting which the National Christian Association had last month.

Since my last letter I have visited two religious associations and was given the privilege of speaking to those assembled. I also visited Vacherie, Louisiana, where I delivered two sermons in the Second

Baptist Church. Rev. G. James, pastor of this church, is one of the most earnest and faithful of God's shepherds. I also attended a Red Cross meeting of several hundred colored people and which, under the leadership of Mr. Foubre, raised $159.89 for Red Cross work. The colored people of Houma, Louisiana, also held a Red Cross meeting and raised $3,000 for the work. I next visited St. Patrick, Louisiana, but owing to the absence of the pastor, Rev. J. Ellis, I had no appointment. However, I remained and preached for Rev. E. E. Dorsey's people, but rain greatly hindered the gathering of the people.

By special invitation of my old friends, Rev. W. H. F. Nixon and Rev. S. Muse, I visited Paincourtville, Louisiana. In Brother Nixon's church I preached two sermons and also delivered one lecture, and before Brother Muse's people one sermon and one lecture. I received a donation of $3.15 from Rev. Muse's church, but owing to the rain which hindered the people from gathering at Rev. Nixon's church the offering was small. I next visited Napoleonville, where I lectured for Rev. I. Walker's people, but there, too, we were hindered by rain. I later went to Lafourche Crossing, Louisiana, where I met the Fifth District Association in session and was given the opportunity of lecturing, and I also received a contribution of $2. At Rev. G. James' church, where I spent an evening, his good people donated $4.50 to our work. Rev. James has severed all lodge ties.

Secretism is very strong in communities where each of the above churches are located, but there are a few at each place bearing testimony against the unfruitful works of darkness.

I have been invited to hold Bible Institutes at Englishtown, Mereau, St. Patrick, Paincourtville and Algiers, Louisiana. Pray for the outpouring of the Holy Spirit.

The atoning death of Jesus can avail only for those who, acknowledging its preciousness, consent to stand in the value thereof. They, and they alone, can be said to "Have redemption through His Blood, even the forgiveness of sins." —*Frank H. White.*

LIZZIE WOODS' LETTER.

St. Louis, Mo., June 8, 1918.

Dear CYNOSURE:

I thank God that I am able to write again. My health has been very poor the past winter, but the hot weather in the South makes me feel a good deal better.

On the 15th of December I left Memphis, Tenn., to visit my daughter in Omaha, Neb. The winter there was the coldest I have ever witnessed, though I have seen fifty-eight winters. I was unable to do much work in Omaha, being sick in bed the first fifteen days after I reached my daughter's home and later the weather became too cold for me to go out, but when the weather moderated a little I held cottage meetings.

The pastors of the various churches in Omaha knew I was the woman that taught against the secret orders so they steered clear of me, but the Lord let me get into the homes of the people to teach and four were saved from sin. After we had held cottage meetings for awhile, the people were anxious to secure a larger place in which we could hold our meetings. An old minister, who had a mission, told us we might hold a few meetings in his mission if we would pay rent, so we held services there for a month or more. But the gospel was too straight for him, so one Sunday when we arrived at the mission he had locked the door and so we were obliged to go back to the cottage work of preaching and teaching the blessed truth from house to house. Finally the people got together and rented a mission hall, but then I took sick with pneumonia and typhoid fever, which kept me in bed for thirty days. One day while I was sick, my daughter was out in her yard talking to a high Mason who lives next door. She told him that I had some Masonic rituals, but not believing her, she ran into the house and got a ritual and showed it to him. I was in bed and when I heard him talking very loud and angrily, I got up and looked out of the window. He was a big black man, weighing about 200 pounds, and he was so angry that he looked ashey. He told my daughter that she had no business with those books and that "we can take our books." My daughter said, Is this your ritual? He

said, "Yes, it is our book, and we can demand these books from anybody who does not belong to the Order." She said, Well, I did not know your secrets, but now you have broken your Masonic vow. You say these are your secrets, and now you are in danger of being killed if your lodge finds out that you have broken your vow. You promised not to "tell, write, print, paint, stamp, stain, cut, carve, mark or engrave the secrets nor cause the same to be done on anything movable or immovable capable of receiving the least impression of a word, syllable, letter or character whereby they may become legible or intelligible to any person or persons under the canopy of heaven, and the secrets of Freemasonry unlawfully obtained through my unworthiness." You told me, she said, that this contains the Masonic secrets, and that you and your brother Masons are coming here to take these books away from my mother and also to get the fellow who gave out your secrets. Well, now, you are the one who has given them away to me, and you are now in danger of having your throat cut across and your tongue torn out by its roots and buried in the rough sands of the sea at low-water mark. He looked at her and grinned and hushed up, and we never heard any more from him. I was very sick at the time this took place, but I could not keep from laughing to see a man give his secrets away like that and who did not have sense enough to know that he did until my daughter told him.

When the Devil makes a fool out of a man, he surely does a good job. God bless and help me to continue teaching from the Bible and to show the secret work of the Devil. Two have been saved from the lodge in Omaha, and of the four who were saved from all sin two were delivered from the lodge evil.

During my stay in Omaha I distributed many tracts. This stirred up the preachers, who began to preach sermons fighting this truth, and often their own members would come and tell me about it. They did not want their people to know the evils of oath-bound secret societies.

When returning home from Omaha, I stopped at Kansas City, Missouri, where I lectured one evening on "The Sin of Masonry." A man came to me the next evening and said, "If you expose Masonry to-night you will be taken off that platform." That evening the Lord gave me strength and courage to speak the Word with boldness (Acts 4:29) and He let me feel no fear whatever. When I took out a Masonic ritual and showed it to the whole congregation, one man sitting in the rear said, "Well, you are right, sister." I was told the next day that he was a saloon man, and yet he knew that Christian people had no business to unite with the secret lodge where all kinds of sinning men congregate. They did not get me that night, however. At the close of the meeting many came to me and said, "Your lesson has taken me out of my lodge now and for all time." I sold one Masonic ritual, and, though Masonic men looked on, they held their peace.

Every now and then the Devil makes some of his fools tell on themselves, and the Devil has more fools in the world than black ones to tell their secrets. Satan has some professional fools, both black and white, and I truly feel sorry for them. I was once one of them, but never a lodge fool. I had enough common sense to know that God made me and that I did not need to pay out my money to get somebody to make me over again. I used to be like the fool in Psalm fourteen. I would say that there was no good, and I should have known better, If there is no good, then all are bad; if we are not right, we are wrong; if we are not saints, we are sinners; if we are not on our way to Heaven, we are on our way to Hell. We cannot be both right and wrong, but there are many fools like I was once. They are not all dead yet. It is impossible to serve Masonry and Jesus Christ at the same time, for Jesus never spoke anything in secret (John 18:20), and thus He could not be a Mason, as the Masons claim Him to have been.

I visited a state meeting at England, Arkansas, where I got around and distributed tracts among the people. There were a goodly number of white people out every night. I taught Bible lessons every morning to the women. We taught the women to give up their idol worship and pray to the living God who is able to deliver us out of our distress.

God bless all the officers and members and readers of the CYNOSURE. Pray that my strength may be renewed day by day. Yours for Him, who said, I am the door.

LIZZIE W. ROBERSON.

TENNESSEE, CATHOLICISM, AND MASONRY.

Dear Mr. Phillips:

Being a constant reader of the CYNOSURE and enjoying the subject matter so much I feel I must thank you and congratulate you highly on the splendid product in the interest of the great cause espoused. Long live the NATIONAL CHRISTIAN ASSOCIATION and its organ, THE CYNOSURE!

I was very much interested in the number in which you called attention to the attack made on Roman Catholicism by *The Menace* and other papers who so strongly defend Masonry and the lodges.

While I have no tolerance for Roman Catholicism or the Knights of Columbus which *The Menace, The Yellow Jacket* and other papers are ever attacking with ceaseless energy, I feel and know, as thousands of other Tennessee people feel and know, that our lodge ridden state, in regard to free press and free speech, has been hurt ten thousand times more by Masonry and other lodges than it has ever been hurt by Roman Catholicism. Never has it yet been known in Tennessee that a statute law prohibited a citizen from having a Catholic Bible; and yet we are living every day under a state law making it a hundred dollars fine for a citizen to be found with a lodge ritual on his premises. Never yet has our grand old state of Tennessee sent a United States Senator to the Capitol City to work for a law to make it a thousand dollar fine for a citizen of these United States to possess a Catholic Bible, yet that is the very thing we have done in relation to the lodge rituals. Positively I am no Catholic, but "O Consistency, thou art a jewel!" I am almost ashamed to be called a Tennessean. May God help us—and He will, and that right early. We are getting together in East Tennessee with men and money, and hope soon to engage the services of some able speaker to make a tour through the state and make anti-secret society speeches. But such great matters must necessarily move slowly.

Take me into your confidence and help me all you can. As a seceding Mason I am entirely against the system. The happiest days of my life have been since I quit the lodge. I shall soon send an order for literature and shall want an open letter printed for distribution among my brethren.

God bless you in your arduous labors. May you keep well and live long.

Your friend in Christ Jesus,

THE CHURCH OF GOD IN CHRIST.

A Testimony.

The Apostle to the Corinthians and to all believers in Christ, said: "Be not unequally yoken together with unbelievers. For what fellowship hath righteousnes with unrighteousness, and what communion hath light with the darkness? And what concord hath Christ with Belial? And what part hath he that believeth with an infidel? Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:14-18.

Beloved, in this we can see that God will not honor us as his children until we are willing to hear his word and heed the call, and come out of every worldly man-made creed and organization; and be holy unto the Lord. And if we must come out and be separate from the sectarian denominational churches in order to be holy unto God, surely we must come out of secret societies, for surely the churches are better than the lodges. For the churches do profess Christ and they do pretend to love and honor the Lord, but the lodges don't require any profession of Him to join, and don't pretend to worship Him in their meetings. Why then can we see and say we must come out of the sect churches to be holy, and want to remain in some sinful secret order among infidels, skeptics, gamblers and unbelieving sinners of the deepest die. Yet with disregard for God's word telling us to come out from

among them, and to the lost of the soul. Yet for the sake of a coffin and a vain heathen ceremony of sinners over the dead body, and for the sake of a few dollars left for others, many times to fuss, fight and lose their souls about. Some are wanting to live in God's church and stay in the world's lodges. But Jesus has said ye cannot serve God and mammon, and I find that all the people that are not willing to give up the lodges will get angry when you tell them what the Lord has said in his word about these things. And because we have had patience with the people to give them time to see the light of the word on these things and hear the voice of God and come on out.

I find that some are now beginning to rebel and fight against the light as it comes to them, and attempt to justify themselves in remaining in the lodges. Therefore I am writing this in order that it may be understood everywhere in all the churches of the saints, that no one can stay in any secret order and have fellowship with the Church of God in Christ. So choose ye this day whom ye will serve, for no man can serve two masters. There is no need of any discussion with anyone on this subject. Since we cannot serve the two, just decide which one you will serve and let the other alone. Does the Bible condemn secret orders? Yes, the Bible condemns them from start to end. First, the Bible says, Swear not at all. Matt. 5:34; James 5:12. They make you swear to get in them, and if you are not very careful they will make you fight, curse and swear to stay in them. They blindfold you and darken the room to take one in. Jesus said, "When men prefer darkness rather than light it is because their deeds are evil." John 3:19. They whisper the pass words. Solomon said, "A whisper separateth chief friends. Prov. 16:28. The apostle said whispering was an evil practiced by those whom the Lord had given over to work all uncleanness. Rom. 1:28-29. They say Solomon was a secret order man, but Solomon said, "A wicked man winketh with his eye, he speaketh with his feet; he teacheth with his fingers." Prov. 6:12-13. Some of them say Jesus was a Mason, but Jesus said, "In secret have I said nothing." John 18:20.

—*The Whole Truth, May-June,* 1916.

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A sinner cannot look up if he realizes his doom, and a saint cannot look down if he realizes his destiny.—*Selected.*

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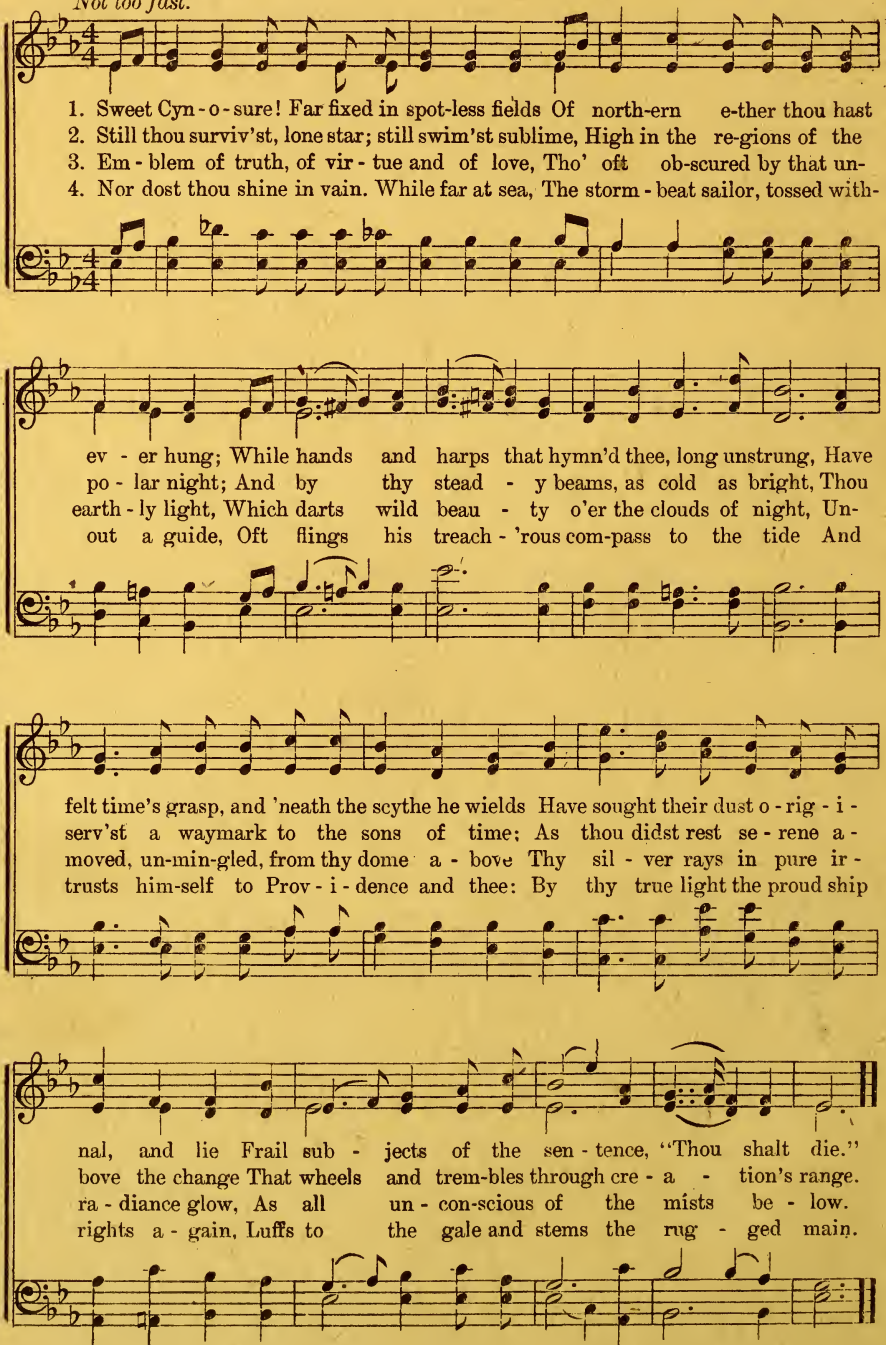
1. Sweet Cyn - o - sure! Far fixed in spot-less fields Of north-ern e-ther thou hast
2. Still thou surviv'st, lone star; still swim'st sublime, High in the re-gions of the
3. Em - blem of truth, of vir - tue and of love, Tho' oft ob-scured by that un-
4. Nor dost thou shine in vain. While far at sea, The storm - beat sailor, tossed with-
ev - er hung; While hands and harps that hymn'd thee, long unstrung, Have
po - lar night; And by thy stead - y beams, as cold as bright, Thou
earth - ly light, Which darts wild beau - ty o'er the clouds of night, Un-
out a guide, Oft flings his treach - 'rous com-pass to the tide And
felt time's grasp, and 'neath the scythe he wields Have sought their dust o - rig - i -
serv'st a waymark to the sons of time; As thou didst rest se - rene a -
moved, un-min-gled, from thy dome a - bove Thy sil - ver rays in pure ir -
trusts him-self to Prov - i - dence and thee: By thy true light the proud ship
nal, and lie Frail sub - jects of the sen - tence, "Thou shalt die."
bove the change That wheels and trem-bles through cre - a - tion's range.
ra - diance glow, As all un - con-scious of the mists be - low.
rights a - gain, Luffs to the gale and stems the rug - ged main.

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VOL. LI. CHICAGO, AUGUST, 1918 Number 4

REV. JOHN D. HARTZLER,
Former President of Goshen College.

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VOL. LI, NO. 4. CHICAGO AUGUST 1918

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

Mercy and truth unite.
Oh, 'tis a wondrous sight,
All sights above;
Jesus the curse sustains,
Guilt's bitter cup He drains,
Nothing for us remains,
Nothing but love.
—*Selected.*

PRAYERS FOR VICTORY AND PEACE EVERY DAY AT NOON.

The people of Washington, D. C., observe 12 o'clock each day as a special time to offer prayers for victory and peace. A committee, so formed as to be representative of all the people, without regard to religious denominations, creed, sect or race, promoted this observance. according to John G. Capers, chairman of the committee.

The President has authorized the heads of all Government departments to sanction this observance through their chief clerks. The Secretary of War permitted a signal for the ringing of the bells to be fired from the top of an office building. The District Commissioners issued a statement giving their sanction to the observance. "This sanction carried authorization through the Public Utilities Commission for the observance of the movement by street cars and traffic, which stops on specified days during the time of prayer," said Mr. Capers.

Posters similar to those of the Liberty Loan drives and the Red Cross campaigns have been made and will be hung in all churches, Sunday schools, clubs, hotel lobbies, banks and restaurants. "Give a moment to God" is the suggestive phrase of the posters. These posters call the attention of the public to the necessity of prayer for the success of our allies and an enduring peace.

AN UNUSUAL FUNERAL SERVICE.

Fifty-three coffins were lowered into one grave at Woodlawn Cemetery, adjoining Chicago, following the awful wreck of the circus train last June. The funeral services began when Rev. Johnston Myers, of the Emanuel Baptist Church, Chicago, a prominent Mason, offered a sermon. Rev. Dr. Myers gave way to Father William Cahill, of the St. Mary's Catholic Church, who performed the rites of his church. He was followed by Colonel F. J. Owens, Chaplain of the Showmen's League. The services were terminated by "six members of McKinley Chapter of the Eastern Star, who performed the funeral ritual of that organization."

Human gullibility plus a feeble system of religious education makes fertile soil for all sorts of curious cults.

Some schemes for securing human brotherhood are as mechanical as the cranking of a car.

One of the cleverest devices of the Devil is the prompting of people to give religious reasons for irreligious acts.—*The Congregationalist.*

"EAGLE'S WINGS."

Joiners, cheer up! There are more worlds to conquer in Secret Societydom. An address was given on the evening of June 9th, 1918, before the members of *"The Eagle's Wings"* in Washington, D. C. How suggestive is the name. Now let lodge architects and inventors get busy with the rituals of "The Owl's Eye," "The Bat's Beak," "The Hen's Scratch," et cetera. The colored brethren will have to wake up and get busy. The following names of theirs for lodges are getting to be an old story:

"United Order of the Reformers," "Grand United Order of Galilean Fisherman," "United Brothers of Friendship and Sisters of the Mysterionus Ten," "Grand Order of Wise Men and Women," "United Order of Good Shepherds," "Royal Knights of King David," "Knights and Daughters of Tabor," "Independent Order of St. Luke," "Grand United Order of Brothers and Sisters," and "Sons and Daughters of Moses." One can almost believe that these are titles from Scotch Rite Masonry.

The Yellow Jacket, published at Moravian Falls, North Carolina, and *The Menace,* of Aurora, Missouri, are especially opponents of Catholicism, but each of these papers seems to be equally concerned in booming Masonry. *The Yellow Jacket* publishes as its aim: "To swat liars and leeches, hypocrites and humbugs," and this is the way it does it in the September, 1917, issue, Vol. 22, No. 26: "This time the knock is administered (by Secretary Baker) to the oldest and grandest order on the face of the earth—one that was old when Jesus Christ walked among men and one of which if He was not a member, he most ardently embraced its teaching and taught its precepts—the Masonic Order."

A POLYGAMOUS CHAPLAIN.

Brigham H. Roberts, the notorious polygamist who a few years ago was deemed unfit to sit in the House of Representatives, is now, by appointment of the governor of Utah, serving as chaplain in the United States Army at Camp Kearney in Southern California. It seems a tragedy that the man who was by the representatives of the country as a whole deemed morally unfit to sit with our national law-makers should, while continuing to live with as many wives as ever, be appointed by the governor of a state to the sacred office of chaplain in the army, to help mould the lives and shape the character of the country's youth. Is not the possibility of such an appointment a striking proof of the need of an amendment to our federal constitution bringing Mormon polygamists under federal control?

THE MORGAN MONUMENT.

REV. DAVID S. WARNER,
EDITOR S. S. LITERATURE, FREE METHODIST CHURCH.

It was recently my privilege to spend a short time in Batavia, New York. During my stay I made it a point to pay a visit to the Morgan Monument. I

had passed the place many times on New York Central trains and had seen the monument, but this was my first visit to this historic shaft.

The monument, which was erected through the efforts and contributions of many antimasons in memory of William Morgan, who was murdered by Masons in 1826 for publishing the secrets of the order, stands in the southwest corner of the Batavia cemetery in a sightly and beautiful spot. It stands solidly and presents a fine appearance, being well preserved. The grounds about it are well kept. The monument is a credit to

the Cause which it represents and it stands as a protest against the secret lodge evil.

I went to a store in the city where postcards were on sale to see if I could get views of the monument. They had none, but the clerk said they had photographs of it, and I was able to secure one of the entire monument, and one of each of the four sides, showing clearly the several inscriptions.

THE FACTS STATED.

BY HON. THURLOW WEED

on the

Morgan Abduction, with his Affidavit. Illustrated, 16 pages and cover, 4½x 6½. Single copies five cents. Ten copies to one address twenty-five cents. Do your bit by giving each of your neighbor's boys a copy of this historic document. Address: National Christian Association, 850 W. Madison St., Chicago, Illinois.

UNION OFFICIALS AND WAITERS ARE ACCUSED OF DRUGGING NON-TIPPING PATRONS.

Ten officials and waiters were indicted by the July grand jury yesterday in the investigation of waiters administering powders to non-tipping patrons of Chicago's fashionable hotels, clubs and restaurants.

Five Women Among Victims.

Five women, the evidence before the grand jury disclosed, were made innocent victims of the powders in cases where the waiters sought to drive trade away after the managements under which they were employed refused to unionize.

Manager a Victim.

John Daugherty, manager of the Kenwood Hotel, testified that he, too, was a victim. He explained to the grand jurors that demands had been made on him to hire only union waiters. He refused.

Evidence of dynamiting and throwing of malodorous bombs also was introduced. So-called "stink bombs" were broken in the banquet hall in the Hotel La Salle shortly before the banquet in honor of Lord Northcliffe was scheduled to begin last December. According to the testimony, this resulted after the management had refused to employ only union waiters for the banquet.

Paul Grueble, head waiter of the Hotel Randolph (formerly the Bismarck), was one of the witnesses who related instances where dynamite bombs were set off. The hotel and the gardens were partly wrecked, he said.

Thirteen Tell Stories.

Among places where powders were administered, according to Prosecutor Michels, were the Jackson Park Tavern, Hotels Sherman, La Salle and Morrison, Terrace Garden, Edelweiss Cafe, University Club, Union League Club and Kuntz-Remmler Company. He named the Hotels Sherman, Morrison, the Green Mill Gardens and the Lambs' Cafe as other scenes of bomb warfare.

Thirteen victims of the powders told their stories. Illness ensued in about ten minutes after a powder had been given.

Dr. J. A. Wesener of the Columbus laboratories made a chemical analysis of the powders seized in the union headquarters and in Wood's home and testified they contained salts of antimony and potassium of tartrate, commonly known in medical circles as tartar emetic.

He explained instances were known in which 6 17/100 grains had proved fatal. The powders used by the waiters contained ten grains, according to his analysis.—*Chicago Herald and Examiner,* July 9, 1918.

METHODISTS ESTABLISH AN ORPHANAGE IN FRANCE.

Property for an orphanage in Grenoble, France, requiring an expenditure of $35,000, has been purchased by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, according to a statement of Mrs. William Fraser MacDowell, president of the society. Two women have been sent to France to care for this orphanage, where 50 children will be accommodated this year.

"The sum of $5,000 has been transmitted to North Africa for use in our mission there in the care of French orphans," said Mrs. MacDowell. "The same amount has gone to Italy for the care of Italian children orphaned by the war. All our organizations have been greatly interested this year in sending supplies of clothing to France.

The cost of the new material used in these supplies is placed at $9,120. It has been a joy to the society to be able to help a little in the cause which is stirring the hearts of the whole country."

THOUGHTS FROM NIAGARA FALLS.

BY JAMES E. PHILLIPS.

A ten days' furlough was due me according to Army Y. M. C. A. rules, and in the providence of God I was able to spend it with my family. Those who have been away from their wife and little ones for six months for the first time in their married life, will be able to rejoice with me.

This privilege was possible because of my being sent to New York City on "Y" business. On my way to Chicago I stopped off at Niagara Falls.

If one expects to see something as high and as big as a mountain, he will be disappointed, but if you take the time to sit and watch the water take its downward plunge you will discover hidden beauty unnoticed at first. The water is never in a hurry, not even in falling. The dark green flood calmly smooth approaches the brink, broken into white foam here and there where some hidden rock seems to try to warn it of the depths beyond.

Immediately on going over the brink the battle is with the air and the placid water is changed into a white foaming cascade with only here and there a faint tinge of the green. But the contest is not over. The air vainly snatches at the leaping flood, curling the edges into thousands of dainty streamers pointing upward, as it tries to turn the flood back. But even here it fails, for the streamers, breaking into millions of pearl drops, gracefully disappear into the mist below. For exquisite beauty, for grace of movement, for a quiet but mighty display of power, Niagara Falls is unsurpassed.

As I sat watching this gem among the wonders of the world, I realized what a marvelously beautiful world God has placed us in! The rapids above the Falls, where the rocks whip the water in whitened frenzy are beautiful. Even the wrecking of the water against the rocks is harmony When I looked at the Falls, it seemed like the last word in the sublimely beautiful. And then these words came to me: "Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man what things God hath prepared for them that love him."

For 35,000 years, we are told, the flood of waters has been pouring over these rocks. A hundred or a thousand years from now they will be as they are today. To me it was a most impressive type of eternity. Without haste and without change these waters will continue to flow through the centuries to come. And then the further thought came of Him who "is the same yesterday, today and forever."

Chicago, July 8th, 1918.

LIQUE FRANC CATHOLIQUE.

W. I. Phillips, Secretary.

Dear Sir:—In your annual report June, 1916 (C. C. June 1916 p. 77) you said: "Our field is the United States, though it ought to be the world for there is only one N. C. A. while there is need for one in every land."

I have sent to your address the Catholic Quebec French monthly paper "Le Croise" (The Crusader) of June instant printing, with approbation of Cardinal Begin (May 24, 1918) the program and statutes of the Anti-Masonic French Catholic Association of Canada, a truly National Christian one under the name: "Lique Franc Catholique."

The "Lique Franc Catholique" is centered in Quebec, three kinds of members: adherents, actives, benefactors, feminine and juvenile sections, local committees, provincial and central federal committee. Patron the Archangel Michael who vanquished Satan the anti-God. Micha-Eel (Hebrew), meaning "Who is like God?"

Your Belgian Associate,
L. HACAULT.

He that loves not lives not.—*Raymond Lull.*

I have never read in the Scripture of God of such a place as purgatory, nor yet believe I there is anything that can purge the souls of men but the Blood of Jesus Christ.—*Patrick Hamilton, Martyr.*

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

To Edward Livingston, Esq.

Washington, 10 April, 1833.

Sir: In the *National Intelligencer* of the 22d of April, 1830, there appears an address, there said to have been delivered by you, to the General Royal Arch Chapter of the United States, upon your installation to the high Masonic official dignity of their general grand high-priest.

In that address, after a feeling and elegant acknowledgment of the grateful emotions which you experienced on being apprised of the unexpected and unsolicited distinction which had been conferred upon you by your election to that office, and a pathetic allusion to that period of life when all worldly honors fade into the "sear and yellow leaf," you assign as your reason for accepting the dignity and the charge of presiding over an association in whose labors you had "for many years retired from any participation," that your refusal might have been "ascribed to an unmanly fear of encountering a clamor raised against *our institution* (of Freemasonry), or to a consciousness that the vile and absurd accusations against it were well founded. Either of these suspicions (you added) would have injured not my character only, but that of the whole fraternity."

You further assigned an additional motive for overcoming the reluctance suggested by the consciousness that your long retirement had rendered you less fit to fill than many others, equally well qualified in other respects; and this motive was your confidence in the Masonic skill and excellent character of the worthy companion who was, at the same solemnity, installed with you as your deputy general grand high-priest.

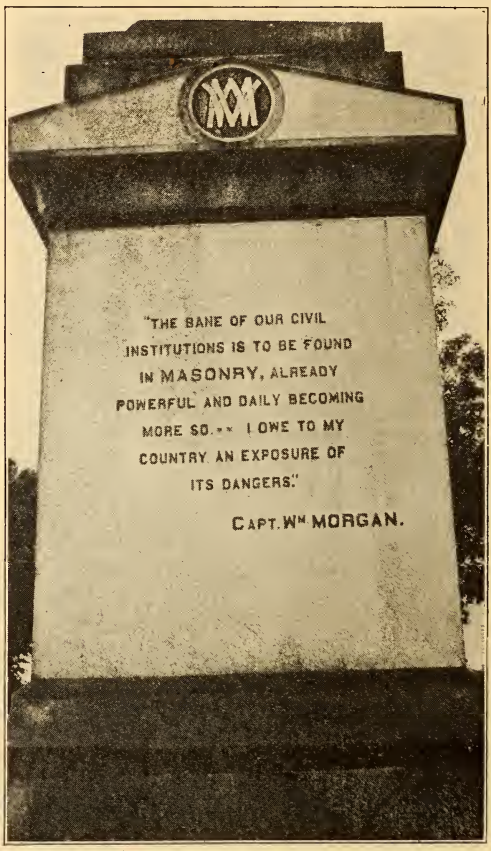
After these ceremonial preliminaries, you proceed as follows:

"*Companions and Brethren:* For the first time in the history of our country, persecution has raised itself against our honorable fraternity. It does not, indeed, as in other countries, incarcerate our bodies, strain them on the wheel, or consume them in the flames of the inquisition; but its attacks are, to an honorable mind, as unjustifiable. It assails our reputation with the blackest calumnies; strives, by the most absurd inventions, to deprive us of the confidence of our fellow-citizens; belies the principles of our order, and represents us as bound to each other by obligations subversive to civil order, and hostile to religion."

Mr. Livingston: In molding this personified image of persecution, did it never occur to you that the foul and midnight hag, who justly bears that name, is never to herself more deliciously occupied than in charging *persecution* upon others? In those Holy Scriptures, which it is your official duty to read and expound to your companions and brethren of the Royal Arch, it is related, that when your predecessor in the high priesthood, Ananias, commanded that Paul should be smitten on the mouth, the apostle of the Gentiles turned upon him and said, "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" I will not imitate this exclamation of Paul, for which he himself apologized when informed that it was the high-priest to whom he spoke; but I will ask you, sir, to reconsider this charge of persecution, imputed by you in the face of the world not indeed to any individual by name but to a numerous and respectable class of your fellow-citizens in nine or ten states of the Union—to all that class of citizens known in the community by the denomination of Antimasons. I am one of them myself. As respects myself I know—as regards the whole party I firmly believe—that in the above passage of your address you did them great injustice. In charging them with calumny you calumniated them yourself.

In accusing them of persecution, you are yourself the persecutor.

I will not say that on your part this persecution and calumny were willful. You had for many years retired from any participation in the labors of the craft. If this fact is not very pregnant of evidence, that, in your estimation, the labors of the craft were, when you participated in them, of a high order of public usefulness or private beneficence, it exculpates you at least from all participation in labors of evil. You did not know what new labors had, most especially in your own native State of New York, and extensively elsewhere, been ingrafted upon the old stock. You did not know the additions which had been, in many lodges and chapters, made to the whole graduation of your oaths. The tree had not borne all its fruits. The Morgan tragedy had been enacted, and more than three years of impunity had, in evasion or defiance of the laws of nature, of justice, and of the land, sheltered the guilt of its prepetrators; but you did not know, nor was there mortal out of the pale of your penalties who did know, the catalogue of *Masonic* crimes which had been committed in affiliated connection with that Masonic murder;—you know them not to this day. Multitudes of them are, and will ever remain, secreted under the seal of the fifth libation, and under the obligation to conceal from every person under the canopy of heaven, the secrets of a *worthy* brother,—murder and treason not excepted, or excepted at the option of the swearer. More than a year after your address was delivered the grand lodge of Rhode Island published a defense of Masonry against those same charges which they, like you, pronounced persecutions and calumnies. Yet, even then, they said that whether Morgan had been murdered or not, they could not tell, *for they knew nothing about it.* They knew nothing about it! They knew nothing about the facts proved in the judicial tribunals of New York, not only by clouds of witnesses, but by the confessions and pleas of guilty of several among the conspirators themselves. The grand lodge of Rhode Island, one and all, knew nothing about all this, and yet they published a defense of Masonry, and pronounced persecution and calumny, the denunciations of virtuous indignation against those very judicially authenticated facts, about which they declared that *they knew nothing.*


"THE BANE OF OUR CIVIL
INSTITUTIONS IS TO BE FOUND
IN MASONRY, ALREADY
POWERFUL AND DAILY BECOMING
MORE SO.** I OWE TO MY
COUNTRY AN EXPOSURE OF
ITS DANGERS."
CAPT. WM MORGAN.

WEST SIDE MORGAN MONUMENT.

Sir, your address to your Royal Arch companions had more of candor or more of discretion. You advised them that calumnies so absurd as those uttered against you (the Masons) were best met by dignified silence! And yet you did not meet them by dignified silence; you pronounced them from your exalted seat of general grand high-priest of the order, black and absurd calumnies, and you attributed them all to persecution.

But if I am bound to acknowledge the candor and discretion of your advice to your brethren to meet the charges against their institution with dignified silence, I can not offer an equal tribute of com-

mendation to your consistency, when after all your bitter complaints of calumny and persecution, you urge them to "be just, and reflect how much cause for excitement has been given by the outrageous abduction of a citizen dragged from his family and friends, in the midst of a populous state, followed up, *most probably,* by the perpetration of a most atrocious murder."

You then remind them that "it was natural, from all the circumstances of this most extraordinary and savage act, to believe that it was committed by Masons."

Sir, Was It Not Committed By Masons?

"It was in human nature,—*unenlightened and prejudiced* human nature,—to impute the cause of the offense to some secret tenet of the fraternity, and to involve them in the criminality of their guilty members."

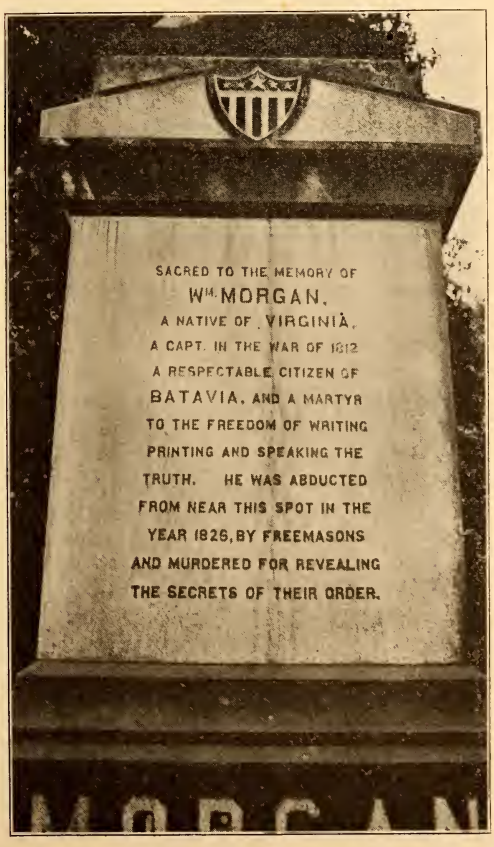
Why the words *unenlightened and prejudiced?* Was not some secret tenet of the fraternity the cause of the offense? That tenet of the fraternity, secret at the time of the murder of Morgan, is secret now no longer. For the mere intention to reveal it, Morgan paid the penalty of his Entered Apprentice's oath; his book revealed it after his death. Its revelation was authenticated on the 4th of July, 1828, by the testimony, not of unenlightened and prejudiced human nature, but of the Le Roy convention of seceding Masons,—men who themselves had taken these oaths, and declared themselves subject to the penalties which had been inflicted by Masonic hands upon Morgan.

"It was natural that ambitious men should keep up the excitement, and direct it against political adversaries for their own elevation."

Perhaps it was. You, Mr. Livingston, are versed in the ways of ambition and ambitious men. You know their propensity to keep up excitements, and to direct them against political adversaries for their own elevation. You must know, you can not but know, that Masonry has been used by ambitious men for the same purposes.

Political Preferment Promised.

You must know that in many of the New York lodges the promise to promote a brother's political advancement was one of the recent additions to the Masonic obligations. You may and ought to know that wherever the spirit of Antimasonry has arisen, one of the first discoveries made by it has been that wherever a lodge or chapter has existed, at least three-fourths of all elective offices in the place were held by worthy brethren and companions of the craft, chosen by men, multitudes of whom knew not themselves the influence under which their votes were cast. You know, too, that the charge of ambitious and selfish motives is one of the most vulgar and most hackneyed imputations of all ambitious rivals and competitors against one another. In condescending to use it yourself against the Antimasons, you certainly gave no additional dignity to it; and as a defense of the institution against Antimasonry, you might with advantage to yourself have remembered your advice to your brethren, and pre-


SACRED TO THE MEMORY OF
WM MORGAN,
A NATIVE OF VIRGINIA,
A CAPT. IN THE WAR OF 1812
A RESPECTABLE CITIZEN OF
BATAVIA, AND A MARTYR
TO THE FREEDOM OF WRITING
PRINTING AND SPEAKING THE
TRUTH. HE WAS ABDUCTED
FROM NEAR THIS SPOT IN THE
YEAR 1826, BY FREEMASONS
AND MURDERED FOR REVEALING
THE SECRETS OF THEIR ORDER.

SOUTH SIDE MORGAN MONUMENT.

ferred to such a shield, the armor of dignified silence.

"And it was quite natural that men should be found simple enough not to see through their views, credulous enough to believe their absurd tales, or sufficiently unprincipled to propagate them, knowing them to be false."

This again may be true. Of simple, of credulous, and of unprincipled men, there are always numbers in every community, and they are the natural instruments of politicians of more ambition than principle. But, in this respect, as in many others, Antimasonry is and has been more sinned against than sinning. Simple and credulous men have, for example, been told by the general grand high-priest of the General Royal Arch Chapter of the United States, that the charges against the Masonic institution of having had some secret tenet, which was the cause of the murder of Morgan, were black and absurd calumnies, invented by persecution, and which none but fools and cullies could believe, and none but knaves would propagate. Simple and credulous men may believe these assertions of the general grand high-priest, because they are made by him, and because his character gives them the weight of authority. To simple and credulous men, the highest of all evidence is the authority of great names, and accordingly your own most plausible answer to the Antimasonic charges against your institution is an appeal to the great and good men who have belonged and still belong to it.

But, sir, this is not sound reasoning to influence the minds of other than simple and credulous men. The question, permit me to say, upon the issue which I am about to take with you is not *who* —but *what*—not *who* have bound themselves by the Masonic oaths, obligations, and penalties, but *what* these oaths, obligations, and penalties are. *What* is their nature and *what* have been their fruits?

Now, sir, I do aver that "the cause of the offense"—that is the murder of William Morgan and of a multitude of other crimes indissolubly connected with it,—was a secret tenet of the fraternity —secret then but no longer secret now. It consisted in the obligation and penalty of the *Entered Apprentice's oath.* It was the secret tenet of *initiation* to the Masonic institution.

This, sir, is the issue which I, an Antimason, tender to you, the general grand high-priest of the General Royal Arch Chapter of the United States. I call upon you, sir, in that capacity, to sustain the charge of persecution and calumny made by you in your address to your brethren and companions, upon your installation, against the whole body of Antimasons in the United States, and to sustain the institution over which you preside, against the charges which you pronounce persecuting and calumnious.

But this, sir, is not my whole or my ultimate purpose. I do conscientiously and sincerely believe that the order of Freemasonry, if not the greatest, is one of the greatest moral and political evils under which this Union is now laboring. I further believe that the primary and efficient cause of all this evil is that same rite of *initiation;* for as all the oaths, obligations, and penalties of the subsequent degrees are but variations, expansions, and aggravations of that primitive vice, let that be once abolished and all the rest must fall with it; knock away the underpinning, and the whole scaffolding must come to the ground.

With this address, I have the honor of submitting to you a pamphlet containing four letters on the *Entered Apprentice's oath.* You will perceive, sir, that they arraign that act of initiation upon five distinct charges, as contrary to the laws of religion, to the laws of morality, to the laws of the land.

Those letters have been now more than six months published. Their existence has not been noticed by any of the newspapers of the country under Masonic influence; but they have been very extensively circulated in pamphlets, and numerous editions of them have been issued in several of the states of the Union. They have, of course, attracted much of that benevolence and charity, in the construction of motive, for which the Masonic order is so conspicuous, upon the head of their author, but no attempt has to my knowledge been made to answer them. They were first published in the *Commercial Advertiser* of New York, and addressed to its editor, Col. William L. Stone, known to you as a distinguished

companion of your order in the degree of a Knight Templar.

I have expected that some show of defense against the charges in those letters would have been made. The charges are grave,—they are specific,—they are made under the responsibility of my name. And now, sir, as no individual brother or companion of the craft has been willing to undertake its defense, I call upon you, as the general grand high-priest, of the order in these United States to undertake it. I call upon you the more freely, because, if the charges are true, there is a debt of justice and of reparation due from you to all the Antimasons of the United States. The charges are in part the same with those which you have pronounced absurd, calumnious, and persecuting. If, upon examination, you find them *true,* I expect from your candor an acknowledgement of your error; from your magnanimity, a retraction of your charges against the Antimasons.

I expect more. If, upon a fair examination of these charges against the *Entered Apprentice's oath, obligation, and penalty,* you should find yourself unable to defend them before the tribunal of public opinion; if you should, by the natural rectitude and intelligence of your *enlightened and unprejudiced* mind, come to the conclusion that the first initiatory rite of Freemasonry is in its own nature vicious, immoral, and unlawful; that no mental reservation can excuse it; that no explanation can change its nature; that no plea of nullity can purify the attainder of its bloody purport; then, sir, I expect that, as the general grand high-priest of the order, you will immediately advise its abolition, or at least recommend that it should never more be administered. I ask not merely of the grand high-priest of Masonry, but of the profound and eloquent and humane legislator of the criminal code for Louisiana; I ask of him the abolition forever of that brutal penalty of death by torture and mutilation, for the disclosure of senseless secrets; or rather, now, of secrets proclaimed from every housetop of the land. I say to you, in the language of the Roman orator, in the sentiment of a heart congenial with your own: *"*"*Hanc domesticam credudelitatem tollite ex civitate; hanc pati nolite diutius in hac republica versari; quae non modo id habet in se mali, quod civem atrocissime sustulit, verum etiam hominibus lenissimis ademit misericordiam. Nam cum omnibus horis aliquid atrociter fieri videmus, aut audimus; etiam qui natura mitissimi sumus, assiduitate molestiarum sensum omnem humanitatis ex animis amittimus."*

I propose to address you upon this subject again. There is in the pamphlet herewith inclosed a fifth letter addressed to Benjamin Cowell, of Rhode Island, containing my opinion in favor, to a certain extent of what has been called political Antimasonry. As this principle has had, and must continue to have, a powerful influence upon the policy and upon the history of this Union, it will not be unworthy of your consideration in your other capacity of secretary of state of these United States. I shall endeavor to prove to your conviction that your exhortation to the brethren and companions of your order throughout the Union, but *under your jurisdiction, not to be tempted to the slightest interference in political parties,* has been and must be unavailing and nugatory, that so long as you adhere to the administration of the Entered Apprentice's oath, your lodges and chapters must and will be political caucuses, and that Masonry will be the signal for political proscription to one party, as Antimasonry has been and will be to the other.

I am, very respectfully, sir,
Your fellow citizen,
JOHN QUINCY ADAMS.

*Banish from our borders, suffer no longer to prey upon our vitals this home-bred cruelty among a people hitherto renowned for the merciful treatment of their foreign foes. Its greatest evil is not this most atrocious murder of a free citizen, but that it extinguishes the very sentiment of compassion in the mildest hearts. For when our eyes and ears are hourly tortured with the sight and recital of deeds of horror, they cease even in the tenderest natures to sympathize with human calamity, and the very sense of humanity is obliterated from our souls.

Many ministers cut the throat of their sermons by the kind of a life they live. —*Baxter.*

ELKS LODGE SUES FOR LIBEL.

The head of the Trent Trust Company, Richard H. Trent, and the editor of *The Advertiser,* R. O. Matheson, were tried in the Circuit Court, Honolulu, Hawaii, for criminal libel, by the Elks Lodge, Honolulu, and were fully exonerated by the jury.

The defendants charged the Elks lodge with selling liquor and turning out a few drunkards every year and continuing this work day and night, seven days in the week, at a time when our country was at war and when citizens generally were appealing to President Wilson to declare Honolulu dry during the war. When a protest was made in the lodge against this course the Elks voted two to one to retain their bar. When the government forbade the sale of liquors to enlisted men the jump in the sales of the Elk lodge indicated that they were disloyal. We do not wonder that Mr. Trent, the defendant, had said that "loyal young men would hesitate long before joining such an Order." The following account is taken from *The Advertiser,* of Honolulu, Friday, April 12th, 1918.—Editor.

Richard H. Trent, head of the Trent Trust Company, who has been on trial in the Circuit Court before Judge William H. Heen for the past week, was exonerated on the charge of criminal libel at eleven-thirty o'clock last night by the jury in the case after it had deliberated eight hours.

This brings to a conclusion the charges made against Trent and R. O. Matheson, editor of *The Advertiser,* in connection with one of a series of the so-called "Dixie Doolittle" articles, which the Elks lodge, complainants in the case, held was injurious to it as an order.

Interest Widespread.

The trial, which has been in progress for a week, attracted the widest attention, due to the prominence of the defendant, who is head of the largest financial institutions in the Territory and federal custodian of property owned by alien enemies. With R. O. Matheson, editor of *The Advertiser,* he was indicted for libel in connection with one of the series of so-called "Dixie Doolittle" articles, which the Elks lodge, complainants in the case, held was injurious to it as an order.

When Attorney George Davis for the Elks opened his argument for the prosecution he sought to impress upon the jury that the trial could not be regarded as a life and death affair. He characterized the charge as a statutory misdemeanor, intimating that in the event defendant were found guilty he could be let off with a small fine.

In a part of his argument Attorney Davis himself said that the accused financier had only been over-zealous.

"Trent is not a bad man," he asserted. "I am satisfied that he has a good heart and that he has noble traits. He was merely over-zealous."

Attacks Defendant.

Branching out from this point of view, he attacked the defendant sharptly for what had been said in the "Dixie Doolittle" article of January 24. He asked why Trent had not written directly to the officers of the lodge over his own signature instead of having published the article over a pen name. He also said the defendant might have taken up the question of liquor sales in the Elks club with the minority of members whose effort to end liquor sales in the club had been defeated.

All through his argument the attorney for the prosecution dwelt upon the definitions of the terms used in the article. Chief among these were "John Barleycorn," "booze joint," and "joint." The attorney turned his guns early on the use by the defendant of a pen name, declaring that an anonymous communication was a deadly weapon.

Watson Replies.

Attorney E. M. Watson, representing the defendant, followed Attorney Davis and made reply to the things he charged. He said that the "Dixie Doolittle" article did not carry the meaning that the prosecution had sought to show it held. He held that the defense had proven the truth of all the assertions contained in the article and had shown that it was fully justified by conditions in the community at the time it was written. He asserted that the prosecution had endeavored to read into the meaning of the article some hidden devilish meaning which it did not contain.

Particular stress was laid by Attorney Watson in his reply to charges concerning the statement of the article which said the lodge was "turning out a few drunkards every year."

Claims Charges True.

Attorney Watson asserted that this was literally true, holding that any place where liquor is served necessarily turned out some "drunkards every year." Emphasizing this point, he referred to the historic experiment of Bishop Potter in New York about ten years ago, when the Episcopal churchman had sought to provide a "workingman's club" where they could obtain pure liquor at reasonable prices. He pointed to the fact that this experiment had to be abandoned after a year.

One after another he toook up the charges contained in the article, showing that all that had been said was true. He referred to the statement of the article which said "loyal young men would hesitate long before joining such an order," and contended this had been proved by the testimony of J. A. Balch of the Mutual Telephone Company, who said he had refused to join the Elks when asked because liquor was sold in the club rooms.

Attorney Davis had objected to testimony along this line from General J. H. Soper, holding that General Soper, with his seventy-odd years, could not be regarded as a loyal "young man." Attorney Watson held that Mr. J. A. Balch could properly be held to be a "young man."

Loyalty Not Proven by Donations to Red Cross.

Attorney Watson said that the loyalty of the lodge had in no way been brought into question, saying he believed within its membership were to be found some of the most loyal and patriotic citizens in the community. The attorney replied to the testimony that had been given concerning patriotic acts of the Elks lodge and the donations of the lodge to the Red Cross. He held that the lodge in this had done little more than its duty, saying that every loyal and patriotic citizen had made sacrifices to aid the Nation in the present crisis. The lodge had done only what all good citizens and loyal organizations had done, he said.

Attorney Watson pointed to the fact that individual members of the Elks lodge themselves did not regard what had been written as injurious or defamatory. In this connection he referred to the testimony of C. H. W. Norton and Olaf Sorenson, Elks, who had said they did not regard what had been written as libelous.

Next he took up the point upon which the prosecution placed so much emphasis, the definitions of terms Trent had used in writing the article. Particularly he referred to the word "joint," contending that it did not carry a harmful meaning, but was an ordinary slang phrase.

"Come up to the joint and have some kaukau" was a commonplace invitation one might issue, he said, in illustration.

Charge Is Serious.

He was unwilling to permit the prosecution to make light of the charge by calling it a statutory misdemeanor, and he pointed out to the jury that it was an offense that carried the penalty of imprisonment or fine or both imprisonment and fine. Attorney Watson concluded his argument shortly after twelve o'clock, when an adjournment was taken until one-thirty o'clock in the afternoon.

Attorney John Cathcart entered the fray in the afternoon, reviewing first the specific charges contained in the indictment. He denied that the "Dixie Doolittle" articles could be regarded as libelous, saying the defendant had proved the truth of all the assertions he had made and had shown their publication had been entirely justified by the circumstances.

When Trent wrote the article, he said, Honolulu had not realized the seriousness of the war. With leading institutions in the hands of German citizens, events here were taking a course that might have led to disaster, and Mr. Trent, awake to the situation, had acted the part of a patriot in bringing sharply to the notice of the community the existing condition.

All Sought Prohibition.

At that time he pointed out that all the leading organizations were taking unanimous action directed against the liquor traffic. All these organizations in appealing to the President to declare

Honolulu dry, he said, were working along lines similar to those Mr. Trent was following when he wrote the article.

Attorney Cathcart referred to a preceding "Dixie Doolittle" article, one that had been published in *The Advertiser* on January 10, in which open letters had been addressed to the Elks lodge and to other clubs and organizations calling upon them in the hour of the Nation's need to give over the selling of liquor. The attorney pointed out that after Mr. Trent had written these appeals he had learned that the Elks had voted to retain their bar, and this justified the sharper and more emphatic article which had led to the libel charge.

Reading parts of the article, he contended that everything that had been said was wholly true. A "booze joint," he contended, was a place where liquor was sold, nothing less, whether it was a saloon or a club room. He asserted that the statement of the article that the lodge had maintained a "benevolent interest in the booze business" was true, as shown by the fact members of the lodge had voted forty-two to twenty-one to retain the bar. John Barleycorn, he said, had figuratively been a member of the lodge for a long period.

He had been on the job from seven-thirty o'clock in the morning until late at night, week days and Sunday, too, for many years, the attorney said.

Other Points.

Concerning the intimation of the article that "our army and navy officers must have a place to drink," he pointed out that this inference could not have been avoided when it was learned that the fight to retain liquor in the lodge had been led by an army officer. He emphasized the point Attorney Watson had made, saying that any reasonable man knew that any place in the world where liquor was served to a number of individuals necessarily turned out a "few drunkards every year." A certain proportion of any number of men who drank liquor, wherever it might be, would fall victims to it, he said.

Lodge Liquor Sales.

An elaborate table was presented by Attorney Cathcart showing that after the sale of liquor to soldiers had been stopped by law the sales in the Elks club had jumped measurably. The following table, which the attorney read, shows receipts from liquor sales in the Elks club by months before the law became effective and after:

	1916. Before Law.	1917. After Law.	Increase.
June	$1,088.80	$ 1,440.65	$ 351.85
July	1,008.45	1,423.35	414.90
Aug.	1,087.80	1,433.95	346.15
Sept.	1,215.20	1,358.75	143.55
Oct.	1,137.00	1,567.75	430.75
Nov.	1,558.09	2,238.10	680.01
Dec.	1,834.88	2,292.60	457.72
	$8,930.22	$11,755.15	$2,824.93

Before the law went into effect the average daily sales were $37.56. After the law became effective the average jumped to $46.25. The daily average on Sundays before the law became effective was $52.54, and after the law went into effect it jumped to $63.12.

According to testimony given, the attorney said the daily attendance at the club was between forty and fifty persons. Figuring the price of drinks at fifteen cents each, with an average attendance of fifty persons daily, an average of 302 drinks a day were served, or six for each person, daily on week days and 421 drinks, or eight and a half for each person, Sundays.

Judge Heen defined the law of libel and delivered his instructions. Later the jury fully exonerated the defendants.

Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.—*Monod.*

No child of God should court the world's approbation. Certainly Luther did not. He pleased God and that was enough for him.—*Spurgeon.*

With God on our side a spider's web is like a wall of adamant, but with God against us, a wall of adamant is not better than a spider's web.—*Selected.*

The way we walk in is strait and narrow, and therefore not easy to our enemy, the corrupt flesh.—*John Bradford.*

THE LODGEVILLE CHURCH.

BY JENNIE L. HARDIE.

CHAPTER IV.

(Continued from June number.)

During the second evening perfect order and quiet prevailed. Mr. Vallance and his party, with some others, were not present. A suggestion was made, at the saloon where they congregated, to use the "rotten-egg argument" in opposition to the propositions of the speaker, but this hint was not acted upon. Truth to tell, the party had left the church the previous evening before the close of the lecture to carry out such a project, but the eggs were not forthcoming, neither could any be found in the stores. With a dim apprehension that "that fool Dan Thompson" had outwitted him, Mr. Vallance resolved to give himself no trouble about the second lecture, so beyond a visit *enmasse* to the precincts of the church, hallooing, shouting and throwing against the building an occasional stone or stick of cord wood, nothing further was attempted. And thus, strange as it may seem (and yet not strange, if we accept Uncle Job's version of the matter, that "the Lord himself took charge of those two meetings"), in a hotbed of secretism the worship of Baal was decried and there was none to gainsay the warning.

Elder Kemp did not attend either meeting. He was visited by his brother in the ministry, who with earnest prayer and humble admonition endeavored to persuade him to exclusive fellowship with Christ and his church, but it was of no avail. The demon of the Lodge, that emissary of the Prince of Darkness. whispered to him the same falsehood breathed to one of old, *"Thou shalt not surely die!"* and, though he did not realize the fact, he had, in the language of Uncle Job, "backslid over it."

I say he did not realize it; in fact, he rather considered himself something of a martyr, and, after having received the condolments of his brethren in the lodge, and found his church pews filled with sympathizers, quite a good deal of a hero.

A small room in the village accommodated the few who met together to worship on the Sabbath following the lectures. Elder Lowly had consented to remain over that day and at the close of the "powerful meeting," during which several persons evinced their desire to become Christians, it was intimated that now was the propitious time in which to begin a series of gospel meetings, and accordingly appointments for each evening of the week were made.

It is not our purpose to follow the little band through this week of meetings nor through those that followed; to detail how the little room was nightly filled with listeners, many of whom came actuated with a desire to know "what those few anti-masonic folks could do in the line of getting people converted"; and how Carrie and Debbie, Tom, Daniel and Mark Dee were the first fruits of that effort. Suffice it to say that through persecution and opposition of various kinds the work went steadily on in the hands of those who appropriated to themselves these words of the Most High, *"Come out from among them and be ye separate and touch not the unclean thing, and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."*

During the second week of this meeting a festival for the benefit of the Rev. Mr. Kemp engrossed the minds of a large number of the Lodgeville people. It was to be "a grand affair." The Masonic hall was secured for the purpose and no pains spared to show that gentleman their appreciation of the course he had pursued. Is it to be wondered at that the festival in the course of the evening became a regular dance, or that Elder Kemp felt himself utterly powerless to stem the tide?

To this festival Carrie was invited by Mr. Vallance, but her answer was characteristic of herself: "Thank you, No. The fact of your being a Mason must be a barrier to future association between us. If what Elder Lowly says respecting Masonry is true, and *father says it is*, I advise you to have no more to do with it." His reply was a contemptuous curl of the lip, and later, in the saloon, where he met his companions, her name was bandied from mouth to mouth in coarse jest.

Five years have passed. The old church still stands in Lodgeville, but another occupies the desk, for Elder Kemp, followed by the prayers of those faithful few who had once been his parishioners, found great unrest till to the "fountain of cleansing" he came to be healed, and severed the chains which bound him to all worship but that of the Triune God. His successor is a worldy man, proud of his talents and *imputed* popularity (for somehow he is not sufficiently appreciated at Lodgeville) while his church exhibits in "pomp and pride" what it lacks in spiritual power.

The "little Anti-masonic church" has grown to one of huge proportions whose influence is felt far and wide. The few devotees of the lodge on surrendering its charter declared that it could not thrive in the midst of such a set of fanatics. The rum-seller moved his location, as he could make no money at Lodgeville, and, besides, serious objections in the form of votes were made to its further continuance. The billiard hall followed suit. Those to whom "tripping the light fantastic toe" is still a pastime are obliged to seek congenial spirits in another town. In short, the moral and religious aspect of Lodgeville is completely changed.

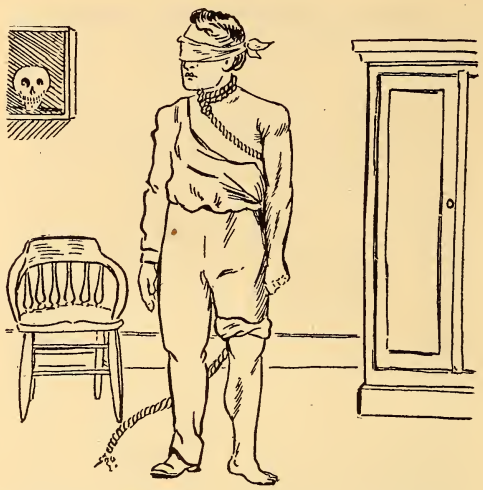
The Thompson household numbers now but three persons. Mrs. Mark Dee and Mrs. Tom Rees often run home though to "see mother" and "help her a little." Mr. Trowley is as liberal as of yore and Daniel Thompson, who often laughs softly to himself when he thinks of the effect of his newspaper paragraph in bygone days, though he is a man of few words, can, so his father says, preach the best private sermon he ever heard from the text, "Be ye not unequally yoked together with unbelievers."

THE END.

Not in the clamor of the crowded street,
Nor in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat.

—*Longfellow.*

Pessimism paralyzes enthusiasm, and lamentations prevent enlistments.



MASONIC CANDIDATE PREPARED FOR INITIATION.

ALBERT G. MACKEY.

Past General Grand High Priest.

The question is not unfrequently asked: Are the works of Mackey on Masonry good authority in things masonic? We therefore copy from an editorial in a masonic magazine, *The New Age,* the following sketch of his life and the estimate placed upon his services to the fraternity by Masons.—Editor.

Dr. Albert Gallatin Mackey was a native of South Carolina as was his father, Dr. John Mackey. He was Secretary General of the Supreme Council of the Thirty-third Degree of the A. & A. Scottish Rite of Freemasonry from 1844 to 1881. When the writer prepared the Memorial Book for the Supreme Council he printed the following brief sketch of Dr. Mackey, which because of its brevity he now reprints. Dr. Mackey, who for thirty-seven years was Secretary General of the Supreme Council, was born in Charleston, South Carolina, March 12, 1807. When seventeen years of age he was appointed a teacher in the public schools of St. Johns, a place near Charleston, and while teaching he studied medicine, was admitted to the South Carolina Medical College, and was graduated in 1832, his Latin Thesis obtaining the first prize. Some years afterwards he became Demonstrator of Anatomy in the college from which he had been graduated. He gave up the prac-

tice of medicine in 1842 and afterwards devoted himself to literature and Masonry, becoming a frequent contributor to the newspapers, magazines and journals of the day.

He was made a Mason in 1841 and was elected Grand Secretary of the Grand Lodge of South Carolina in 1843 and Grand Lecturer in 1845, holding these offices until 1866. He was elected Grand High Priest of the Grand Chapter in 1854, and re-elected every year continuously until 1867. The office of Grand High Priest of the General Grand Chapter of the United States was filled by him in 1859. The Thirty-third degree was conferred on him in 1844 and he was then elected Secretary General, holding the place until his death. Dr. Mackey's first book on Masonry was the "Lexicon," which was published in 1845. Then appeared in succession "The Mystic Tie," "Ahiman Rezon," "Principles of Masonic Law," "Book of the Chapter," "Text Book on Masonic Jurisprudence," "History of Masonry in South Carolina," "Manual of the Lodge," "Crytic Masonry," "Symbolism of Freemasonry," "Encyclopedia of Free Masonry" and "Manual of Parliamentary Law." These works made the name of the author famous and they are still in use throughout the United States by many of the various bodies of the Fraternity.

Dr. Mackey died at Fortress Monroe June 20, 1881. The Supreme Council in recognition of his great services to it and to Masonry erected a tablet to his memory in the Cemetery at Washington, D. C.—*The New Age (Masonic Magazine) September,* 1910.

A. F. & A. M.
Newton Lodge No. 142.
Newton, Kansas, Nov. 28, 1917.

Mr. Leon B. Mayer,
Kansas City, Mo.

Dear Sir and Brother:—Your letter of the 27th addressed to the Worshipful Master has been handed to me for answer, and in reply thereto will say that Mackey's works are considered a very high authority on things Masonic. * * * *

Fraternally yours,
(Signed) R. A. Cook,
Senior Warden,
Newton Lodge No. 142, A. F. & A. M.

WHY I AM NOT A FREEMASON.

BY HERMAN NEWMARK.

BROTHERHOOD was what allured me, a Jew, into Freemasonry at the end of the year 1914. The European War had shattered my fondest hopes of seeing a universal brotherhood, and I fled to the lodge, hoping to find there that race and color prejudices were sunk in one common brotherhood of ALL men. I did not dream then, of what I know now by experience, that there CANNOT be any real brotherhood unless based upon the Fatherhood of God, and the Saviorhood of His Son, Jesus Christ, and thank God this brotherhood is a reality to me now.

On entering into Freemasonry, I was told that there were religious ceremonies in the lodge, but that as the NAME OF JESUS CHRIST WAS NEVER MENTIONED IN THE LODGE, I need have no scruples. This explanation satisfied me, and I went through the three DEGREES.

One condition of Freemasonry—and other such secret societies—is that you must believe in God; but who or what is meant by "God" DOES NOT MATTER AT ALL. Suppose my god is the sun, and my fellow-mason's god is the moon, and someone else worships a block of stone, or his ancestors, or any thing or person he chooses to call his god, THEN HE IS A FIT PERSON FOR THE MASONIC LODGE, for all races and religions and creeds may meet here to worship their own gods without anyone interfering with them, so long as they agree on one common WORD "God." I was an infidel when I joined the lodge, being a JEW IN NAME ONLY, as are multitudes of others today. In white men's lodges the Bible is used, but in colored men's lodges they have other sacred books according to their nominal beliefs. One thing is made sure of, though, and that is that the name of God's Son, Jesus Christ, is never spoken in the lodge—in case a Buddhist, Jew, Parsee, Infidel, etc., is offended! Usually ordained clergymen are prevailed upon to lead the religious exercises, but THEY ARE ADVISED BEFOREHAND NOT TO USE THE NAME OF JESUS IN THEIR PRAYERS! So

when a Christian attends the secret lodge (Freemason or otherwise) he not only does things in secret from his family and friends, but His Lord and Master Jesus Christ must be left outside the door, too, while he engages in worship with infidels, nominal Christians, Jews, heathen, etc. Yet GOD (THE ONLY TRUE AND LIVING GOD) SAYS: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *Wherefore come out from among them, and be ye separate,' saith the Lord, 'and touch not the unclean thing;* and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters,' saith the Lord Almighty."—2 Corinthians 6:14-18.

CHRISTIAN BRETHREN, have you any excuse for remaining in the lodge?

Brothers in Christ, have you any reason for joining the lodge?

Does not Christ satisfy you? Is He not All-Sufficient? Must you have fellowship with unbelievers, and worship in a heathen temple? For where Christ —the Light of the World—is expelled, there is only darkness left; the darkness of sin, unbelief, heathendom, hell.

Christian brother, in the name of Jesus, I ask you to *come out and be separate.* Show to all the world that Jesus is enough, that you can only worship GOD through the all-prevailing name of Jesus, and with HIS brothers and sisters (Mark 3:35), where Jesus, the Savior of men, is not only exalted but is SUPREME.

Why did I leave the lodge? Because I fell in love with Jesus Christ and gave Him my heart, and where His name is not mentioned is no place for me. The Gospel is for ALL the POOR, the HALT, the MAIMED and the BLIND. The lodge is for the HEALTHY AND WEALTHY FEW. The lodge encourages one to believe he can be saved by works, and is in DIRECT OPPOSITION TO THE GOSPEL OF JESUS CHRIST; for we KNOW that SALVATION IS BY THE GRACE OF GOD, THROUGH THE PRECIOUS BLOOD OF JESUS, SHED ON THE CROSS FOR *ALL.*

Is anyone afraid to leave the lodge because of his oaths? Then listen to what God says to you in His Word:

"Swear not at all."—Matthew 5:34.

"LET GOD be true, and every MAN a liar."—Romans 3:4.

"If any man sin we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. . . . And hereby we do know that we know Him, IF WE KEEP HIS COMMANDMENTS. He that SAITH 'I know Him' and KEEPETH NOT HIS COMMANDMENTS, is a liar, and the truth is not in him."—1 John 2:1-4.

"If we confess our sins, He is faithful and just to forgive us our sins and CLEANSE US FROM ALL UNRIGHTEOUSNESS."—1 John 1:9.

"Against THEE, Thee only have I sinned, and done this evil in Thy sight. . . . I acknowledge my transgressions. . . . Wash me thoroughly from mine iniquity, and cleanse me from my sin. Restore unto me THE JOY OF THY SALVATION. . . . THEN will I teach transgressors Thy ways, and sinners shall be converted unto Thee."—Psalm 51.

"They saw no MAN any more, save *JESUS ONLY."*—Mark 9:8.

Brethren, in these LAST DAYS, so near to our dear Lord's return, let us AWAKE OUT OF SLEEP and cast off the works of darkness, and WASH OUR ROBES WHITE IN THE BLOOD OF THE LAMB, so that we may not be ashamed before Him at His coming.

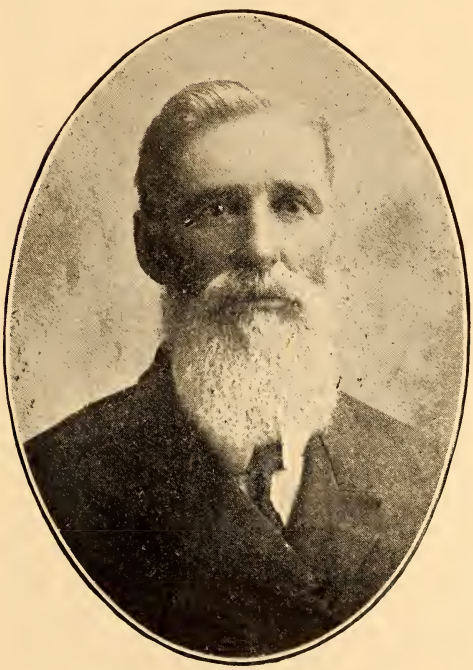
Kobe, Japan, May 4th, 1918.

It is better to go with a few to heaven than with a multitude to hell, and be damned for the sake of company.—*Dr. Parr.*

THE LATE REV. B. F. HESTER.

"In Memory of Father."

On Monday, March 11th, 1918, the Rev. Benjamin Franklin Hester, of Burr Oak, Kansas, peacefully and quietly breathed his last at the close of a short, though not severe illness of five days. He was sixty-three years, eleven months, and five days old and had experienced but a few days of illness during his whole life.



BENJAMIN FRANKLIN HESTER.

The near relatives left behind are the wife, formerly Miss Marie Frances Hicks of Danville, Knox County, Ohio, and six children: Harold Hester, Professor of History and Philosophy in Houghton College, Houghton, New York; Mrs. Ethel (Hester) Hansen of Seneca, Nebraska; C. Floyd Hester, Professor of History and Economics in the City High School, Chippewa Falls, Wisconsin; Mrs. Edna (Hester) Kaufmann of Akron, Ohio; John E. and W. Orange Hester at home.

"Father Hester," as he was called by his neighbors in later years, had been a Prohibition Party worker and voter ever since his conversion at the age of twenty in Shelby County, Indiana. Here he was born and raised on his father's farm near Manilla, Indiana. He was the first of the family to begin the Christian life and was instrumental in turning his parents and brothers Godward and Heavenward. He prepared for the ministry at Wheaton College, Wheaton, Illinois, at the United Brethren College at Hartsville, Indiana, and at the Wesleyan Methodist Seminary at Houghton, New York. He served Wesleyan Methodist pastorates for twenty-five years in the states of Ohio, New York, Indiana, Iowa and Kansas.

The children all point to their father as the source of their interest in the Prohibition cause. So long as any of them can remember, a Prohibition Party paper has been a weekly visitor to the home.

The work of the National Christian Association represented another reform issue which aroused Father to action, as well as the liquor problem. The official organ, "THE CHRISTIAN CYNOSURE" has been in his home for over 40 years. He first became interested in the Anti-secret work at Wheaton, Ill. In his Auto-biography written last winter, he has stated: "Soon after my conversion at the age of 20, I felt called to preach. The Savior said to me by His Spirit: 'Get more schooling.' So I soon said goodby to precious father and mother and loved brothers and sister, and was away off to Wheaton College, Ill., where the Secret Lodge menace was barred out and Jesus Christ honored. The great Jonathan Blanchard was then president (his noble son Charles now fills the chair). Father Blanchard was one of the finest preachers I ever heard and one of the most able lecturers against the secret lodge evils in the world, and a better spirited and kinder hearted man I never met. I studied one year here and then one year at Hartsville, Ind., a United Brethren College where the Secret Lodge was kept out."

Since the Wesleyan Methodist Church of which he and his family were members, forbids lodge membership, the Anti-Secrecy Question has received more attention in his sermons and work than would be the case with pastors in many other churches. He gave freely to the Anti-Secret work, gave lectures on the

question, circulated literature, purchased books on the subject for himself and children to read, entertained anti-secret workers, and by private discussions on the secrecy question, caused many lodge members to see the folly of their way. His children are all interested in the anti-secret movement and gave much attention to the study of the question when in school at Houghton, N. Y., for, five of the six children have received at least a part of their education at Houghton College and the youngest one will likely do so sometime in the future.

Father Hester was a man of wide vision, good judgment, clear reasoning powers, and always held the interest and attention of his audience, whether in the pulpit or on the public platform.

His many personal friends and acquaintances on the various fields of labor in the states named above, his co-laborers in Kansas and other states, will regret to learn of his "departure never to return," but all will say that the world has been made better because he has lived. He has left behind a legacy in good deeds, philanthropy, christian character, devotion to righteousness and to every important reform.

C. Floyd Hester.

Just in the proportion in which we believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feelings or with impressions. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind.—*Geo. Muller.*

SUSTAINING THE SOLDIERS.

The man or woman in Christian service at home or abroad, is as truly a soldier as any who have "gone across" to fight for world democracy. The Christian soldier is in a war greater in duration, in forces involved, and in momentous consequences, than the one now raging in Europe. It is as vitally important to sustain the Christian soldiers in the present stress and not only do as well as we have done in the past for the salvation of men and for the hastening of the kingdom of Christ, and in opposition to the Lodge and every other undemocratic and satanic movement, but to do better and more. One reason is that a time of war is always a time for sins and evils greatest successes. Gambling, profanity and lodgery will flourish during this war as never before. A publisher of lodge exposures in Chicago says, that it seems as though every soldier was being persuaded to join one or more secret societies and that there was never such a demand for secret society rituals as there is to-day. The lodges are booming throughout the country and leavening the army.

What are you going to do about it? The answer is, we must redouble our efforts to distribute literature in our own communities and sustain the National Christian Association and its organ the Christian Cynosure. We must determine to reach a larger constituency. Not less, but more must be our motto.

Those who know but little about modern baalism and the spiritual devastation caused by it will not support the N. C. A. Those who have little conception of the influence in leading young men into lodge fellowship of the Modern Ministers or Prophets of Baal will not aid the N. C. A. in warning and saving our soldier boys and others and hence ought not you who are enlightened do more, not less, than ever before? Our brave men are giving their lives in splendid sacrifice on the battle front for the temporal welfare of the world. Shall we be unwilling to do as much for its spiritual welfare? Shall we hesitate at any sacrifice? Where war abounds sin much more abounds! Let us resist the sins of our times with redoubled vigor. "You have not yet resisted unto blood, striving against sin." (Heb. 12:4).

We do thank God for his friends who have so patiently, faithfully, and generously sustained the N. C. A. and are now its backbone. But we must ask them to make still greater sacrifice this coming year.

"*Endure hardness* as a good soldier of Jesus Christ" (II Tim. 2:3). "The battle is not your's, but God's." (II Chron. 20:15). "Who is this King of Glory? The Lord strong and mighty, the Lord Mighty in battle." (Psa. 24:8).

CONTRIBUTIONS.

Christian Reformed Churches:

Volga, South Dakota	$23.70
Carnes, Iowa	10.72
S. Dekker, Classis Treasurer	17.00
Eastern Ave., Grand Rapids, Mich.	50.00
Neland Ave., Grand Rapids, Mich.	7.40
S. Dekkar, Classis Treasurer	49.73
Zeeland, III., Zeeland, Mich.	1.70
Franklin St., Grand Rapids, Mich.	23.43
Hope Ave., Passaic, N. J.	12.02
II Muskegon, Mich.	15.00
Prosper, Mich., Ladies Aid	5.00
1st Fremont, Mich.	14.51
Atwood, Mich.	6.70
Kalamazoo, N. W., Mich.	11.22
Goshen, Ind.	2.10
Hanford, California.	10.00
Denver, Colorado	20.57

Mrs. S. E. Baily, 25c; Miss Eliza F. Potter, 75c; Adolf P. Ebert, John Wynberg, Rev. S. L. Livingston, Frank McLaughlin, and Rev. F. T. Stevenson, $1 each; Rev. Wm. Harder, $1.50; Mrs. Hedda Worcester, Paul F. Graybill, Rev. A. H. Brat, Mrs. Philomela T. Woodward, and George W. Bond, each $2; Mr. and Mrs. Carl Ebeling and John Purdy, $3 each; Mrs. Lizzie Woods Roberson, $4; Edgar T. Darlington, Mrs. M. C. McKee, and Mrs. Jas. E. Phillips, $5 each; Mrs. C. Coe Shaw in memory of her mother, $9; Mrs. C. Hillegonds, M. W. Siemiller and sisters, and William Leon Brown, $10 each. Offering at Annual Meeting $13. W. I. Phillips, $15.

THE GERMAN DOCKS.

The taking over by the United States of the title and possession of the docks, piers, wharves and other shipping property on the Hudson River, owned by the German steamship companies, the North German Lloyd and the Hamburg corporations, is greeted with universal approval by the American people. The property is to be retained by the Government and not turned back to its former owners at the close of the war.

Purchasers of Liberty Loan Bonds and War Savings Stamps, who supply the money used for this purpose, may feel especial gratification. These docks and piers and wharves are strategic points of great importance and value, and it is intolerable that they should remain in enemy hands, or that they should ever revert to German ownership. German commerce has been shown to have been so indissolubly bound up with and so much a part of German militarism, that it is just and right that it should suffer all the penalties of war.

"CAN A FREEMASON BE A CHRISTIAN?"

BY A METHODIST PASTOR,
REV. L. O. TRUTH.

The assertion is frequently made by Freemasons, that a man can not be a true Mason without being a Christian. But upon a fair and impartial investigation of all the facts implied in the statement, an honest, intelligent thinker doubts the possibility of a man being a Christian at all so long as he holds fellowship with the Masonic fraternity.

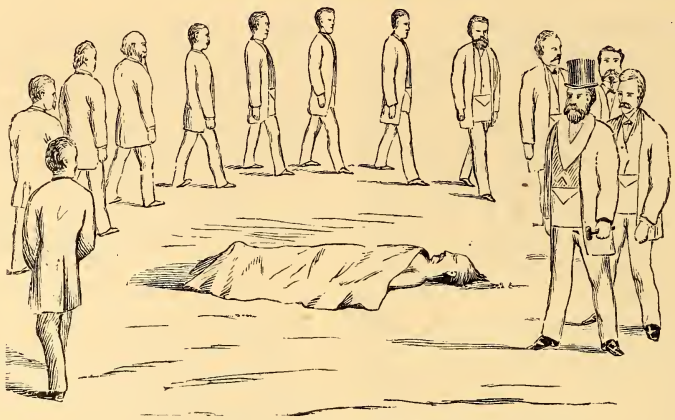
If being a Freemason implies being a Christian the two institutions (Freemasonry and Christianity) must necessarily hold in common the same fundamental principles. But if they do not embrace the same fundamentals the assertion is groundless and, of course, untrue.

Christianity is a system of doctrine and precepts taught by Christ which are so essentially necessary, to the making of a Christian, that Christianity is an utter impossibility without them.

If it can be shown that the life principles of Freemasonry are out of harmony with, and antagonistic to, the life principles of Christianity it is apparent that Freemasonry not only does not hold the essential principles of Christ and does not promote Christianity but destroys it. The whole question must be determined by a comparison of the fundamental principles underlying the two institutions and man's relation to these principles.

"Truth."

Truth takes its place at the very foundation of christianity and is so vitally related to christianity that it cannot exist without it. In this presentation of christianity, as compared to Judaism, St. Paul offers truth as the first principle. He says, "Whatsoever things are true." (Phil., 4:8.) James says: "Brethren, if any of you do err from the truth and one convert him, let him now



PLAYING DISTRESS OVER BODY OF HIRAM ABIFF.

know that he which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." (James, 5:19-20.) From these two Scriptural quotations, and especially from the one in James, it is shown beyond question that to be without truth is to be without God. Christianity lives as the result of embodying and promoting truth.

The very opposite is true of Freemasonry. Freemasonry lives as the result of embodying and propagating falsehood. Landmark 24, as laid down in the Masonic Constitution, contains the following paragraph: "The temple of Solomon was the cradle of the institution, and, therefore, the reference to the operative masonry which constructed that magnificent edifice to the materials and implements which were employed in its construction and the artists who were engaged in the building are all component and essential parts of Freemasonry which could not be subtracted from it without an entire destruction of the whole identity of the craft." The above official statement, from the Masonic Constitution shows that Freemasonry must be able to identify itself with the building of Solomon's temple or lose its right to exist, as a legitimate institution and become a false pretender before the mind of the public.

The real historical facts show that Solomon never heard of such an institution as Freemasonry. All who are capable of discerning between truth and falsehood know that Freemasonry has no relation to the building of Solomon's temple whatsoever. If Freemasonry made such claims as a working basis only with a definite understanding that the claims are purely fictitious the matter might be passed over as an error of small magnitude, but since the claim is officially made and the very life of the craft depends upon the establishment of the claim, it becomes a falsehood of the gravest character, provided, however, the craft is unable to substantiate the claim, and this it can not do.

In an effort to identify Freemasonry with the building of the temple at Jerusalem the Masonic craft undertakes to show that a secret fraternal organization was established, at the beginning of the building of the temple, with Solomon, Hiram, king of Tyre, and Hiram Abiff as charter members. These three were the Masters with a large force of apprentices and fellowcrafts under their supervision—Hiram Abiff being the chief workman. The claims are either true or they are untrue. If they are true Freemasonry has a perfect right to contend for identity with the building of Solomon's temple. But if they are false, Freemasonry has no right to make such claims, and to make them in the face of the facts, is the height of presumption. Such an institution as Freemasonry did not exist at the time Solomon built the temple, at Jerusalem, neither was such an institution possible at that time, first: because there is no record that Solomon and Hiram of Tyre had any but distant intercourse during the prepara-

tion for and the building of the temple. Secondly: because no such man as Hiram Abiff is known in history. Thirdly: because history shows conclusively that the negotiations, between Solomon and Hiram of Tyre were purely diplomatic and by messengers.

When Solomon came to the throne of his father, David, Hiram king of Tyre sent greetings by the hands of messengers and in Solomon's response to Hiram, through the messengers, he made Hiram a proposition requesting him to furnish prepared timbers from his forests for the temple and he would pay for both materials and labor. A contract was made and complied with by both kings. "So Hiram gave Solomon cedar trees and fir trees according to all his desire and Solomon gave Hiram twenty thousand measures of wheat, for food to his household, and twenty thousand measures of pure oil; thus did Solomon to Hiram year by year." (1 Kings, 5:10-11.)

There isn't one word in the entire history of Solomon and Hiram's relations to indicate a secret fraternity. But on the other hand there are abundant proofs that such relations did not exist. In volume I on page 326, of the "Universal History of the World," the relation of Solomon and Hiram of Tyre is defined in these words: "Hiram was a great friend to the illustrious Hebrew monarchs, David and Solomon, with both of whom he entered into commercial alliances." The ancient origin of Freemasonry is a false assumption which originated in hell and is being promoted by the Devil through his agents for the sole purpose of defeating the truth and deceiving man.

The Standard Encyclopedia says: "Fable and imagination have traced back the origin of Freemasonry to the Knights Templar, the Old Roman Empire, the Pharaohs, Hiram of Tyre, the temple of Solomon, or even to the time of the tower of Babel, or the ark of Noah. The Masonic craft in reality is a product of the middle ages."

The New International Encyclopedia says of Freemasonry: "A secret fraternal organization credited by enthusiastic writers with great antiquity. The order, however, is now conceded to have been instituted about the first of the eighteenth century. The pretensions put forth to a date coevil with the building of the temple at Jerusalem, with Solomon as its first Grand Master being considered, by those who have thoroughly investigated the subject, as not worthy of credit."

The Encyclopedia Britannica says: "Freemasonry is an institution not older than the beginning of the eighteenth century."

These statements are from unquestioned authority and are in perfect accord with every unbiased author who has written on the subject. With these facts before an intelligent public it can be nothing less than gross presumption upon the part of Freemasonry to claim identity with the building of the temple at Jerusalem. There is just as much truth in the Mormon's claim to divine authority for the practice of polygamy as there is in the Masonic claim to being cradled in Solomon's temple.

When Freemasonry asks the public to accept its claims to antiquity it is equivalent to asking the public to close its eyes to all intelligence and conform to a blatant falsehood upon the assumption of traditional superstition without a single historical utterance to justify the claim.

If a man can be a Christian and at the same time be a Freemason, he can be a Christian and at the same time a liar; and if a man can be a Christian and a liar at the same time there will be a lot of Christians in hell. Prophecy says: "Because ye have said we have made lies our refuge and under falsehood have we hid ourselves. . . . Therefore thus saith the Lord God, judgment will I lay to the line and righteousness to the plummet, and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place." (Isa. 28:15-17.) John says: "The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and the sorcerers and idolators, and all liars shall have their part in the lake which burns with fire and brimstone; which is the second death." (Rev. 21:8.) As John tells us again in the 27th verse that, "There shall in nowise enter into the holy city anything that defileth

neither whatsoever worketh abomination, or maketh a lie." In the face of these Scriptures can it be concluded that a true Mason, who lives in harmony with the official fundamental principles of his lodge, can be a Christian? He is not a true Mason who does not accept and conform his life to all the teachings of the order. Freemasonry says officially that Solomon's temple was the cradle of the institution, but an intelligent investigation proves that the statement is false. Can a man be a Christian who constitutes a part of the institution which has for one of its fundamental principles a lie?

The Bible.

Christianity adheres uncompromisingly to the divine authenticity of the Bible and believes, with St. Paul, that "All scripture is given by inspiration of God."

Freemasonry recognizes the Old Testament under some circumstances to the exclusion of the New, and denies the inspiration of both.

Landmark 21 contains the following paragraph: "The landmark requires that a book of the law, a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every lodge." The true Mason recognizes the Koran, together with all other religious codes, with the same sacredness and reverence that he does the Holy Bible, teaching that all are of equal authority and value.

In *Masonic Home Journal,* the official organ of the Grand Lodge of the state of Kentucky, under date of January 1, 1918, appears the following striking article, from the pen of A. H. G. Hardwick, 33° Hon.: "It is, to say the least, a careless inexactness of speech that calls the Bible the Word of God. A book written by human hands, translated from one language into another by fallible human minds cannot be called the word of God. And even were we in possession of the original manuscript in the Hebrew and Greek, we could not say it was the word of God."

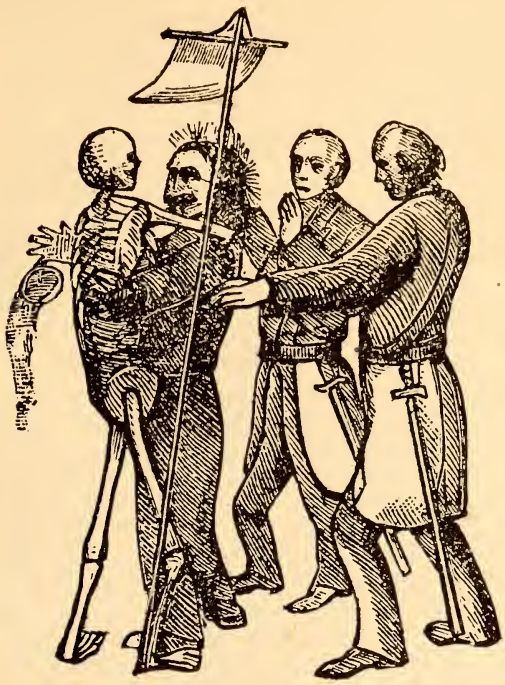
The question arises, does being a true Mason imply being a Christian? If so, it implies being a Mohammedan, a Buddist, a Unitarian, a Mormon, or anything else that has a religious code. Freemasonry reduces the Holy Bible to the level of heathen religious codes and thereby registers a positive denial of its inspiration. The true Mason is a man who holds membership in a subordinate lodge and subscribes to the laws, and principles, of his Grand Jurisdiction, as is laid down in the constitution of the Grand lodge. The Grand lodge says, in Landmark 21, that the Koran is of equal authority and value with the Holy Bible and the true Mason accepts the statement as a fact and orders his life accordingly.

Jesus says: "No man can serve two masters" (Matt. 6:24). Either Jesus is mistaken or being a Freemason bars a man from being a Christian so long as he remains in Masonic fellowship. St. Paul says: "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) Notwithstanding the testimony of Jesus and St. Paul, a man to be a true Mason must recognize other masters and other gospels with the same reverence that he does the Holy Bible. In other words the true Mason recognizes the Koran and the Old Testament as of equal value and repudiates Jesus Christ and the New Testament as not suitable for lodge use. Does being a true Mason imply being a Christian? Does it not rather class him with all other heathen worshipers and close the door of Christianity against him?

A Conformed Life.

Christianity conforms the life to the precepts of Bible truth; doing these things which God's word requires and refraining from those things which it forbids.

Freemasonry runs roughshod over the sacred volume, disregarding both precept and example. The Bible says, Call no man your master upon earth, neither be ye called masters; for one is your master, the Christ (Matt. 23:9-10). Notwithstanding this very earnest and positive precept made by Christ, Freemasonry arrays one of its number and seats him on a throne, like Herod, and all the members of the craft call him "Worshipful Master." This procedure of the Masonic lodge is nothing less than idolatry. When Daniel was called upon to offer a like service he chose the



Skeleton Seizing Candidate When Taking Oath 33rd Degree.

lion's den rather than yield. It is said, "Upon a set day, Herod arrayed in royal apparel sat upon his throne and made an oration unto them. And the people gave a shout, saying it is the voice of a god and not of a man, and immediately the angel of the Lord smote him and he was eaten of worms and gave up the ghost." (Acts 12:21-23.) The Masonic Masters may not be smitten immediately, like Herod, but the unworthy crown will soon fall from that so-called peg of virtue and the old Dives will lift up his eyes in hell and cry for some one to be sent back into this world to warn his Masonic brethren lest they also go to that place of torments. Jesus says, "Every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man who built his house upon the sand, and the rains descended and the floods came and the winds blew and beat upon that house: and it fell; and great was the fall of it." (Matt. 7:26-27.)

Citizenship.

Christianity disqualifies a man for being a disloyal citizen. St. Paul says: "Let every soul be subject to the higher power, for there is no power but of God. Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation." (Romans 13:1-3.)

Freemasonry says, in the Masonic Constitution, on page 4, "If a brother be a rebel against the state, he is not to be countenanced in his rebellion. However he may be pitied as an unhappy man and if convicted of no other crime though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or grounds for political jealousy to the government, for the time being they cannot expel him from the lodge and his relation to it remains indefeasible." "No umbrage or ground for political jealousy, to the government, for the time being," can mean nothing less than that the rebellious brother is in perfect accord with the spirit of Freemasonry, but out of harmony with present plans. "The time being" is expressive of an anticipated end to be achieved at some future time. The only logical conclusion to be reached from this official Masonic statement is that the whole Masonic system stands in secret rebellion against the government and when the proper time arrives the rebellion will be put into execution. The above reasoning finds full proof of its grounds in Masonic Constitution, on page 7, and reads as follows: "No private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nation, or state policy, we being only as Masons, of that Catholic religion above mentioned. We are also of all nations, tongues, kindreds, and languages and are resolved against all politics."

These two official statements embodied in the Masonic Constitution show conclusively that the underlying principles of Freemasonry are opposed to all Political Government save its own and in due time hopes to effect its overthrow. The German government was as much opposed to Democracy in 1850 as it was in 1914, but dared not make her plans known until she thought she had strength and preparation enough to carry out her diabolical designs. For many years Germany was careful not to give umbrage or grounds for political

jealousy "for the time being." The three forces which conspire to destroy Republican Government are Romanism, Kaiserism, and Freemasonry. These three institutions are alike in both their plans and purposes. To be an anarchist disqualifies a man for being a Christian, but to be a true Mason, a man must conform his life to the Masonic Constitution which declares officially that Freemasonry is opposed to all politics.

Women.

Christianity honors and elevates women.

Freemasonry dishonors and degrades them by officially classing them with slaves, the amorous and scandalous men. On page 4 and 5 of the Masonic Constitution may be found these words. "Persons admitted members of a lodge must be good and true men, freeborn and of mature and discreet age. No bondmen, no women, no immoral or scandalous men, but of good report." The man who unites with a Masonic lodge classes the woman, that he led to the sacred altar and there solemnly vowed to honor, with the trash of the world. And in order to conceal his baseness he further deceives her by making her believe that he holds membership in an institution that honors and protects women. There isn't a man in the Masonic fraternity that honors women. There isn't a man in the Masonic fraternity today who wouldn't ask the court to grant him a divorce if his wife held membership in an institution that gave official notice that he was classed with the scandalous women of the country. But says one, "Women are recognized in Masonry today. They have the Eastern Star, which is woman Masonry." What is the Eastern Star? The *Masonic Home Journal,* the official organ of the Grand lodge of the state of Kentucky, says: "Adoptive Masonry, of which the Eastern Star is the only representative in the country today, and which is certainly no more than a nick-name for it is not Freemasonry." The time came when women demanded some consideration and the men got busy and instituted the Eastern Star and called it Masonry as a kind of pacifier. There isn't any more Freemasonry in the Eastern Star than there is in the socialist party. The poor, deluded fair sex ought to read Landmark 18, in connection with a statement, on page 11, of Masonic constitution which reads as follows: "The Landmarks of the craft, like the law of the Medes and Persians, can suffer no change." The Christian regards his wife as being equal with himself. The true Mason regards his wife, together with all other women, as only suitable to be associated with slaves and scandalous men.

Love.

Love is one of the vital elements of Christianity and like truth, love is so essentially necessary to Christian character that there can be no Christian character without it. St. Paul says: "Though I bestow all my goods to feed the poor and have not charity (love) it profiteth me nothing." Christian love is an indiscriminate love. Jesus says, "Love your enemies, bless them that curse you, pray for them which despitefully use you and persecute you. (Matt. 5:44.)

Freemasonry says on page 8, of Masonic Constitution: "You are to examine a strange brother in such a method as prudence shall direct you, that you may not be imposed upon by a false pretender, whom you reject with contempt and derision." It isn't enough to be careful of strangers, but all strangers according to Masonic law, must be despised until they give satisfactory evidence of being Masons. What institutions have always regarded strangers with suspicion? Not Christian institutions, to be sure. St. Paul says: "Be not forgetful to entertain strangers." (Heb. 13:2.) Christian men are not engaged in anything to compel them to hold strangers in suspicion. Those who are suspicious of strangers are usually those who are engaged in something that is too corrupt to stand public inspection, such as gambling, bootlegging, or such seditious plans and works as is fostered in Freemasonry. One of the greatest thinkers of this age says, "Any cause that fears publicity, that shuns facing all the facts in the open, should be held under suspicion." Freemasonry talks much and loud about love, but every principle laid down in the Masonic Constitution fosters hatred to-

wards everybody outside of the Masonic institution.

The New Birth.

Christianity holds tenaciously to Christ's doctrines of the new birth as the initiatory into that blessed state called Christianity. Jesus says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:5.) Paul says, "Not by works of righteousness which we have done, but according to His mercy, he saved us by washing of regeneration and renewing of the Holy Ghost." (Titus 3:5.). This plain unmistakable language of Jesus and the great apostle, marks out the divine plan of becoming a Christian and in no uncertain sound does Jesus affirm that this is the only way. Notwithstanding these positive divine declarations by Jesus and St. Paul, Freemasonry teaches, in Mackey's Manual of the Lodge, on page 20 and 21, that a man who asks for admission into the lodge "Stands without our portals on the threshold of this new Masonic life, in darkness, helplessness, and ignorance, having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth. There is to be not simply a change for the future, but also an extinction of the past: for initiation is, as it were, a death to the world and a resurrection to a new life." Jesus says, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." Freemasonry says: "Initiation into the lodge is the resurrection into the new life." If a Freemason can be a Christian, regeneration is not necessary to salvation and Jesus and St. Paul were mistaken. After laying violent hands upon and maliciously setting aside the Scriptural doctrine of the new birth, some sanctimonious looking old Masonic Judas Iscariot—he is often a Masonic preacher—will shoot up his old satanic head and say, "A man can't be a true Mason without being a Christian." The man who makes this statement knows that he lies when he makes it, but deception is the plan and he is only putting into practice the fundamental principles that a man is supposed to live up to if he is a true Mason. God said, through the Psalmist. "They provoked Him to anger with their inventions." (Psa. 106:29.) The doctrine of Freemasonry can never lead a man into the experience of a Christian, but rather bars the door of Christianity against him so long as he remains in its fellowship.

God.

The Christian has but one living and true God and his whole conscious life conforms to Christ's teachings relative to the oneness of God. Jesus says: "Hear O Israel, the Lord our God is one Lord." The Christian guards carefully against dividing his devotions, remembering that God is a jealous God.

Freemasonry voices her fundamental doctrines of God, *in Masonic Home Journal,* of August 1st, 1917, on page 2, in the following: "There is a principle implanted in the heart of man which prompts him to the belief and acknowledgment of a superior and superintending power, under whatever name he may have been personified. It displays a God of nature who loves virtue and abhors vice. The particular letters by which the name of the Grand Architect of the universe is spelled or the particular way in which his name may be pronounced are as utterly immaterial as to pray to our God in English, to Unser Gott in German, or to Notre Dieu, in French." To the true Mason the God of nature speaks through Moses, Mohammed, Buddha, Brahma, Joe Smith and may be called by any old name that best serves the craft. Is it a small matter to deal thus in the sacred name of our God? God says: "Now I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy Name." To the Christian God is a person possessing attributes characteristic of His divine personality and must be worshiped in exclusion of all other gods. The true Mason recognizes God as the God of nature reduced to a common level of the heathen gods, and may be called by any name suitable for heathen worship. A true Mason might be a heathen, but he can never be a Christian.

Jesus Christ.

Jesus Christ is the central, fundamental, and indispensable personage in Christianity. Without Him Christianity cannot be. It is around Him that the

Christian builds character for time and hope for eternity. To remove Jesus would destroy the Christian's God and the Christian's hope. Jesus says, "I am the way, the truth, and the life, no man cometh to the Father but by me." (John 14.6.) Peter says, "There is none other name under heaven given among men whereby we must be saved." (Acts 4:12.)

If it can be shown that Freemasonry repudiates Jesus Christ, it will require no argument to prove conclusively that Freemasonry destroys Christianity rather than promotes it, and that a man so long as he holds Masonic fellowship cannot be a Christian. The Masonic attitude, towards Jesus, lies beneath the surface and must be discovered through a process of development. The investigation begins with Landmark 21, in Masonic Constitution and reads as follows: "Masonry does not attempt to interfere with the peculiar faiths of its disciples, except so far as relates to the belief in God and what necessarily results from that belief." "That belief" makes its first appearance on page 4, of the Masonic Constitution and reads, "In ancient times Masons were charged, in every country, to be of the religion of that country, or nation; whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree." The thought is further developed on page 7, of the same volume in these words, "We being only as Masons of that catholic religion above mentioned." The quotations mean nothing less than that Freemasonry officially repudiates Jesus Christ, and broadens the lines of Masonic religion so as to recognize Mohammed's god, with the Mohammedans, Buddha's god, with the Buddhists, Brahma's god with the Brahmans, that all Masons may worship harmoniously at the Masonic altar. The true Mason worships on the prayer rug, with Kaiser Bill and the Sultan of Turkey, as conscientiously as he does in a protestant church in America.

The Christian recognizes Jesus Christ alone as his hope of salvation. St. Paul says, "Other foundations can no man lay than that is laid which is Jesus Christ." (1 Cor. 3:11.) The Christian builds his hope upon Jesus as his only hope. The true Mason removes Christ as the foundation of his hope and builds upon a foundation laid by heathen philosophers, which is suitable only for heathen character building and worship. The Masonic doctrine relative to Jesus Christ is fully explained, on pages 271 and 272 of Mackey's Masonic Ritualist, in the following exposition. "Wherefore, brethren, laying aside all malice, and guile, and hypocrisies, and envies, and all evil speaking, if so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also as living stones be ye built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices acceptable to God. Wherefore, also, it is contained in the Scriptures, "Behold, I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation; he that believeth, shall not make haste to pass it over. Unto you, therefore, which believe it is an honor; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. Brethren, this is the will of God, that with well doing ye put to silence the ignorance of foolish men. As free and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men, love the brotherhood, fear God." In an explanatory note, Dr. Mackey says: "The passages of Scripture here selected are peculiarly appropriate to this degree: "The repeated reference to the living stone, to the tried stone, the precious corner stone, and more especially the stone which the builders disallowed, are intended to impress the mind, not only with the essential ceremonies of the degree, but also with its most important and significant symbol." "The passages are taken, WITH SLIGHT BUT NECESSARY MODIFICATIONS, from the 26th chapter of the First Epistle of Peter and the 28th chapter of Isa." The question at once arises, what are the SLIGHT BUT NECESSARY MODIFICATIONS MADE? First, it is laying the vile hands of the Masonic craft upon the sacred name of Jesus Christ and removing it from the Holy Scriptures. The Scriptures are selected from the 2d chapter of I Peter. Verse 5

reads as follows: "Ye also as living stones are built up a spiritual house as holy priesthood, to offer up spiritual sacrifices acceptable to God BY JESUS CHRIST." Freemasonry lays violent hands upon this divine declaration, which sets before the mind God's plan of human redemption, through Jesus Christ, and removes his name from the sacred record and calls it "A SLIGHT BUT NECESSARY MODIFICATION." The true Mason, whom Freemasons say is a Christian, gives endorsement to and lives in perfect harmony with an institution which blots out the name of Jesus Christ and then makes the assertion that a man can't be a true Mason without being a Christian. Freemasonry adds sin to sin by mutilating the Bible and then trying to deceive the public into the belief that a man must necessarily be a Christian if he lives up to the principle of the Masonic order. Mind you, Mackey says: The removal of Christ's name from the Holy Scripture is a 'SLIGHT CHANGE,' but it is necessary to Masonic Lodge operations. Such treatment of the sacred name of our Redeemer is nothing less than blasphemy in the sight of God and should be regarded as such by the church of Christ everywhere. If Freemasonry promotes Christianity, Jesus Christ is not necessary to salvation, and his utterances in the fourteenth chapter of John are false, and he is a presumptuous pretender who has no merit. But if Christ be true, and we know he is, Freemasonry robs its constituents of every possible hope of being Christians, because he says: "No man cometh to the Father but by Me." Freemasonry crucifies the Son of God afresh and puts Him to an open shame. In *Masonic Home Journal,* the official organ of the Grand lodge of the state of Kentucky, under date of June 1, 1917, on page 12, may be read, "Every ancient Landmark of Freemasonry, every sign and symbol known by us, and between us as brethren, indicates that we CANNOT AS A BODY RECOGNIZE JESUS, BUDDHA, MOHAMED, OR MOSES, OR ANY OF THE DENOMINATIONAL CHURCHES OF EITHER." "All prayers or speeches that recognize or approach any deity or prophet save God alone are out of place in a Masonic lodge. Sometimes a minister, in offering prayers in a Masonic meeting, inadvertently uses the name of Jesus, but in all cases, in our opinion, it is the force of habit and never done intentionally." If Masonic publications are to be relied upon, Freemasonry mutilates the Bible, repudiates Christ, destroys God's plan of human redemption, and undertakes to approach God presumptuously independent of a mediator. It requires only two quotations from the Holy Scriptures, to show how Freemasonry stands before God. John says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of the Book, of this prophecy, God shall take away his part out of the Book of life." (Rev. 22:18-19.) Jesus says: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I am the door: by me if any man enter in, he shall be saved." (John 10:1-9.) If Freemasonry were in perfect harmony with every fundamental principle of Christianity except in this one particular it would still have sin enough left to bar every member of the institution from favor with God and consign the whole craft to the bottomless pit throughout all eternity."

News of Our Work

THE OHIO LUTHERAN SYNOD.

On the twelfth of July I had the pleasure of visiting the Wisconsin District Ohio Lutheran Synod which met in Michigan City, Indiana. On account of train delays I was over five hours in reaching the Conference, but was given a few moments at the close of the day's session to say a few words as to the National Christian Association, after being pleasantly introduced by the President of the Synod, Rev. M. P. F. Doermann, who strongly favors the N. C. A. and its work. The Synod voted unanimously, endorsing the purposes and objects of the National Christian Association, and declared that its aims and efforts were worthy of their support. Fol-

lowing the adjournment we had the pleasure of enjoying a bountiful meal with the delegates. Some came forward after the adjournment and ordered books, seven others became annual subscribers to the CYNOSURE and one paid for a number of sample copies to be sent to different parties. We regret reaching the Conference so late in the day and at a time when we were practically physically exhausted, for otherwise we believe a much larger list of CYNOSURE subscribers would have been obtained. It was a pleasure to listen to the earnest and patriotic sentiments of the delegates during the short time that we were permitted to be present. The Synod is composed of Germans, but they are true and loyal Americans, none more so, judging from the remarks to which we listened. W. I. P.

THE CYNOSURE HARD HIT.

The CHRISTIAN CYNOSURE has been denied the level rate of postage granted to other newspapers and periodicals maintained by and in the interest of *religious,* educational, scientific, philanthropic, agricultural, labor, or *fraternal organizations,* or associations, not organized for profit and none of the net income of which inures to the benefit of any private stockholder or individual.

The National Christian Association asked for the level rate of postage for the CYNOSURE, as a religious publication, coming under the above named requirements of the law. It will be remembered that representatives of seventeen different religious organizations were present and helped organize this Association. The CYNOSURE stands for the religious convictions of more than seventeen denominations.

On July 13th the postal authorities ruled that the CYNOSURE *does not come within any of the provisions* which would exempt it from the zone rate of postage. Our subscribers will understand that this number of the CYNOSURE has to be sent out under the zone rate, the zones being the same as for books and other literature. We consider the decision very unjust. It will increase considerably the cost of getting the magazine to our readers. The Huddleston Bill drive failed to weaken the Association's efforts and this drive at increasing the postage rate on the CYNOSURE, while allowing all lodge papers the level rate of postage, may be considered a success, but we hope it will be but for a short time.

We have received the following, which doubtless will be found to be the sentiments of many of the denominations:

Chicago, July 13th, 1918.

The Norwegian Lutheran Church of America, with a communicant membership of about five hundred thousand, endorses the CHRISTIAN CYNOSURE on conscientious grounds, and in the interest of religious purity, and it respectfully appeals from the decision of the postal authorities, and asks that the case be reheard and the CHRISTIAN CYNOSURE be granted the level rate of postage which other religious publications enjoy.

(Signed) P. A. KITTILSBY,
Vice Pres. English Assn.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

The prayer of the Christian "Lord revive Thy work" was never more in place than at the present time. With the thousand things pushing for attention it would be strange if there were not laxness in the maintenance of some. There is likely as much sentiment in favor of the N. C. A. reform as there ever has been. The difficulty seems to be to get the expression. I am glad to be able to report that God has graciously sustained and helped in the work where I have labored. Continuing in Lancaster and Lebanon counties in Pennsylvania I found open doors for meetings and a good response of the friends. Going to the Mennonite Bible Conference at the "Groffdale Church" I was kindly granted a hearing, although the program was crowded. I was surprised to see the general interest manifest in this gathering. Although it was harvest time many came from a distance and the large church was well filled in the day as well as at the evening sessions.

While working in Lebanon county I was given a hearing in two churches of the Brethren and in the Lebanon Faith Tabernacle Mission. Tracts were distributed and a good list of subscriptions to the CYNOSURE *obtained.* After a short

season at home, I came to Western Pennsylvania and spent a Sabbath near Masontown, speaking in the Church of the Brethren and the Mennonite Church. These services were largely attended by the young people. I trust good seed was sown that will bring forth fruit in eternity. I wonder if we realize the importance and blessing of guiding the youth in paths of righteousness. They are to be the men and women who will make our country what it is in the future. My first work on entering Ohio was at Youngstown. This busy center of industry is greatly rushed in its present work. The great iron and steel mills here found are doing their best in response to the Government call. At Columbiana, Leetonia, Salem, Alliance, and Louisville, Ohio, I succeeded in renewing CYNOSURE subscriptions of other years, and adding some who will be our helpers in the future. Some days were spent in Canton, Ohio, and four addresses delivered. I spoke in the Evangelical Wesleyan Methodist and Free Methodist churches there. Rev. Mr. Bendle was conducting a series of lectures in the Mennonite Mission Church which were attracting much notice. Brother Bendle has given over twenty years of study along the line of prophecy on which he speaks.

I was enabled to add something to the interest created in our work by our Convention in the Wesleyan Church at Canton some years since. Arrangements are made for me to speak at Barberton, Ohio, in the Wesleyan Methodist church, next Sabbath, and other meetings are to follow. Surely our message is timely. Much emphasis is being laid on our Democracy just now. If a secret society is out of place anywhere, it certainly must be where the people are to rule, and where all are to have an equal chance. Naturally, those who feel they are born to lord it over the rest of creation would not like the open method of dealing. If there is to be "graft" and the "special pull" there will be the darkness loving. May God deliver our nation and keep us free men and women in Christ.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

This leaves me in better health and still in the fight for Jesus. I left Argenta, Arkansas, the fourth day of June, and I have been in St. Louis ever since then till last Monday. I left there to hold a meeting here in Alton, Illinois. The Lord blessed me and gave me strength to speak to more than a thousand people at the state Holiness meeting. I taught God's Word and what the Apostle said to the Corinthian church and to all believers in Christ (2 Cor. 6:14-18). I said to my sister and brothers God has said come out. Now the churches do profess Christ and do pretend to love and honor the Lord, but the lodges don't require any profession of Christ to join.

Some of us want to live in God's church and stay in the lodges, but Jesus has said "Ye cannot serve God and Mammon." Now I find that all people who are not willing to give up the lodge will get angry when we tell them what the Lord has said in His Word about these things. I said, God's Bible condemns the lodges from start to end. First the Bible says, Swear not at all (Math. 5:33-37 and James 5:12). They make you swear to get into them, and if you are not very careful they will make you fight, curse and swear to stay in them. They darken the room and blindfold you to take you in. Jesus said, "Men love darkness rather than light because their deeds are evil" (John 3:19). They whisper the password; Solomon said "A whisperer separateth chief friends" (Prov. 16:28). The Apostle Paul said "Whispering was an evil practiced by them whom the Lord gave over to work all uncleanness" (Rom. 1:23-29). Solomon said a wicked man "winketh with his eye, speaketh with his feet and teacheth with his fingers" (Prov. 6:12-13). I said, Brother, some of you say Jesus was a Mason, but Jesus said, "In secret have I said nothing" (John 18:20). Now, who are you going to believe, the Lord Jesus or your worshipful master? I said I never was a Mason, but I know this book is Masonry because I can see you talking to each other with your eyes and nudging each other in the side, and the white and yellow Masons change color to red, and the black men get kind of ashy in color. It is the truth one of the ministers said, "Give it to them, Sister Roberson; if I tell them that they will

kill me." I said, yes, they may kill me, but if they do they will have to meet this word at the last day, Rev. 20:12-15, when the Book is open they will be judged out of the Book. Amen. I gave out many tracts. Men seemed to be dumfounded about their secrets being exposed. One man came to me and bought a Masonic ritual and a woman bought a Masonic ritual and one Eastern Star ritual. Another woman bought an Odd Fellows ritual. I think some of the brothers sent the women to buy them for their own use. Dr. Blanchard's tract, "Patriot and the Lodge" is a wonderful eye opener. Men are beginning to see their mistake. Those whose hearts are honest. I told the lodge sisters and brothers to write to the National Christian Association and they would learn of all the different denominations who are sick of the lodge and come out and are telling the sin that is in them. Now God bless all the CYNOSURE readers. Let your prayers go up for our country, for our President and for our boys in the camps and in the trenches fighting for our freedom. I am praying. I have a step-son somewhere in the camp. And not only him but all the boys, both white and black, shall have my prayers and all that I am able to give to help. Pray for my health. I am not so strong, but I must do the work He gives me while it is called today. Yours for the Master's use,

LIZZIE ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I am enjoying fairly good health and have been very busy since my last letter, thank God. I have attended two Conferences and two District Executive Boards and one Association. I was privileged to use five to ten minutes' time in each meeting. I have preached at the following churches, to wit: Amazion Baptist, Deacon J. Lockett, New Orleans. This great historic old church has been without a pastor since Rev. S. E. Piercy resigned last February to go to Georgia. This is one of the leading churches intellectually and strong numerically and financially, but it is dictated to and ruled by the secret lodge element. Several friends suggested my name as a pastor, but the secretists declared it would never do to elect me pastor of that church. Some of the secret lodge ministers are bitter antagonists to my securing a pastoral charge anywhere in this city. I also spoke at Rising Star Baptist church, Rev. Wm. Cosey, D. D., pastor and Mount Pilgrim Baptist church. This is another strong pastorless church, and secret lodges dominate it. At St. Mark's Fourth Baptist church, Rev. Jackson Acox, pastor, this is the most historic Negro Baptist church in the city. It was here where I was baptized nearly forty years ago. It was then a strong anti-secrecy church, but now it is almost completely absorbed by the secret lodges. I also spoke at First Pilgrim Baptist church, Rev. B. J. Cole, pastor, an earnest and faithful young shepherd, at Israel Baptist church, Rev. A. W. Williams, D. D., A. B., pastor. Rev. Williams is one of the best prepared and energetic of New Orleans pastors. He is doing a great work. I held a three days' Ministers' and Deacons' Institute at the Fifth Baptist church, Rev. R. P. Porter, pastor, but very little interest was manifest and the meeting was a complete failure. This church is another secret lodge nest. All of the above churches are in New Orleans. I held an Institute of three days at Asia Baptist church, Rev. R. Watson, pastor, Mereauxville, Louisiana. This young man is an earnest and faithful shepherd of his flock and is uncompromising with the devil. His people love him and he is deserving of praise. His heart was in the right place and the meeting was a great success. I held an Institute at St. Andrew Baptist church, Rev. Lloyd Madison, pastor, Englishtown, Louisiana. This was a great meeting. Seven were restored to the fellowship of the church during the four days' meeting and fourteen came forward for prayer. Rev. Madison is a worthy pastor and richly deserves the unstinted support of the brethren. Englishtown is strongly hedged about with secret lodges and lodge influence. I have been invited by Rev. E. E. Dorsey, St. Patrick, Louisiana, and Rev. H. W. F. Nixon, Paincourtville, La., to hold institutes in their churches.

FROM OUR CORRESPONDENTS.

QUESTION: The Bible says: "Whosoever doeth not righteousness is not of God." If a preacher or elder in the church who has taken the following oath, "That I will assist a companion (....) when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether it be right or wrong," (1). Is either of them worthy of the name of leader in God's work? They have willfully taken an oath to do "righ or wrong" to suit the pleasure of their worldly brother regardless of God's commands. (2.) Should we as professing Christians bow to such leadership or should we "Come out from among them and be ye separate"?

Answer: (1.) No.

(2.) Keep up your testimony privately and publicly on every proper occasion. The Holy Spirit says in Ephesians 5:11, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." The marginal reading is "convict them." Many church members who are lodge men, are ignorant of the principles of their lodge and should be dealt with kindly and faithfully and that is the reason why the Scriptures say, "reprove" and "convict." Usually there are many members of the church that are in need of enlightenment, and many who are not in the church also need enlightenment. That is the reason why we are commanded to let our light shine. There are tracts and books abundant now, thanks to the N. C. A., so that one desiring to give light to their neighbors may do so easily. If a church was wholly given over to idolatry and refused to receive the light, I think in that case one ought to come out from such a church, giving them the reasons for such action kindly and clearly. Hundreds of ministers have come into the light and renounced their secret orders and works of darkness since we began our testimony, and hence a minister should not be considered a hopeless case, though as a rule they are more hopeless than ordinary Christians because they sin against greater light. I think we should have no hesitancy in refusing to support a minister who refuses to be enlightened and is determined to adhere to his lodge relation and obligations.

In the CHRISTIAN CYNOSURE, Vol. 51, No. 1, May, 1918, we published a letter received from a Scotch Rite 32° Mason, James A. Cooper, Youngstown, Ohio, some of whose titles are the following: Prince of Rose Croix, Grand Pontiff, Knight of the Brazen Serpent, Prince of Mercy, Knight of the Sun, Knight of the Black and White Eagle, Grand Inspector Inquisitor Commander, and Sublime Prince of the Royal Secret. Shall anyone dare to consider these titles "blasphemous or ridiculous"?

The following correspondence between this prominent Mason and Rev. Mr. Clemens is another illustration of the difficulty of securing a frank and friendly presentation of the differences between the principles of the Church and the Lodge.—Editor.

Huntington, Ind., May 8th, 1918.

J. A. Cooper,
Youngstown, Ohio.

Dear Sir:

Your letter of December 17th, 1917, written to the National Christian Association, appears in the CHRISTIAN CYNOSURE of May, 1918. In your letter you assert that said Association ought to be called the National Association of Liars and Perjurers. Now, I happen to be identified with the National Christian Association, and I feel that your assertion ought not to go unchallenged. Accordingly, I do hereby invite you to a public discussion of the character of the various orders in the secret empire. A thorough investigation will doubtless result in locating the lies and the liars. An Assembly Room has been offered for the purpose in our city and I give my personal pledge of $5 to apply on your traveling expenses, if you come to Huntington for a public discussion of the questions. A prompt reply to my invitation is kindly requested.

Yours truly,
(Signed) MOSES H. CLEMENS,
Evangelical Catholic Archbishop.

ANCIENT ACCEPTED SCOTTISH RITE, NORTHERN MASONIC JURISDICTION U. S. A., VALLEY OF YOUNGSTOWN.

Youngstown, Ohio, May 10th, 1918.

My Dear Sir:

Replying to yours of 8th instant, must say that no reputable Mason would condescend to discuss Masonry with anyone connected with those people who base their opinions on the word of "liars" and

"perjurers." Masonry needs no defense. It has withstood the attacks of this tribe of vilifiers for centuries, and is stronger and increasing faster than ever. Just as well spend time discussing the color of a rose with a blind man, or a Beethoven Symphony with a deaf man, as to argue with this sort of men. It would be as fruitless as to argue the doctrine of eternal punishment with a believer in that infamous belief, as a man so utterly destitute of the first principles of justice and morality as to believe this doctrine is beneath the notice of really sane men.

Your title does not abash me in the least; I never was exactly certain whether the titles Rev., D. D., B. D., Bishop, etc., were blasphemous or ridiculous. Masonry has no quarrel with the Church or with Christianity, but it is infinitely broader than any of those little sects and their self-righteous partisans. It is the ally of all the forces of civilization and needs no defense against such as you and your Association.

The Church is in bad enough straits now with its Theology of the "dark ages" without opposing any of the growing influences outside of it for the betterment of the world. Christianity suffers most just now from its "fool friends."

It is useless for you to try to get Masons to dispute with you; they are above such foolishness, and you are making a laughing-stock of yourself to imagine that any Mason pays any attention to such stupid nonsense. Yours,

(Signed) James A. Cooper.

Huntington, Ind., May 20th, 1918.

James A. Cooper,
Youngstown, Ohio.

Dear Sir:

Your letter of the 10th instant lacks courtesy, nevertheless I thank you for answering my communication.

Your failure to accept my challenge to discuss the character of the Secret Empire is an acknowledgment of the weakness of your position. A decent and orderly discussion of the subject would doubtless result in locating the "laughing-stocks" also. "Let all things be done decently and in order," says St. Paul. Jesus, the Great Teacher, says: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:19, 20). St. John says: "God is light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness we lie and do not tell the truth" (1 John, 1:5, 6). Masonic oaths with their death penalties prove Masonry to be not of God, but of the Devil, and, if you are wise, you will renounce the Devil and his works. Yours very truly,

(Signed) Moses H. Clemens,
Evangelical Catholic Archbishop.

TRAINING SCHOOL FOR CHAPLAINS

The third session of the Training School for Chaplains is now in progress. Maj. Alfred A. Pruden, a chaplain of the Coast Artillery Corps, is in charge.

The training school is modeled on the lines of the Reserve Officers' Training School. Stress is laid upon military affairs rather than upon theological instruction. It is understood by the Government that all candidates have had the necessary theological education when their applications are accepted by their denominational chaplain committees the general committee on Army and Navy Chaplains, or the Catholic Chappains' Bureau.

According to the Federal Council of Churches, the faculty of the training school includes representatives from the Episcopal Church, the Methodist Episcopal, the Baptist and the Roman Catholic. Among the candidates are Roman Catholics and members of the Augustinian, the Jesuit and the Redemptional Orders, Baptists, Presbyterians, Methodists, Episcopalians, Congregationalists, Lutherans and Disciples, all working and conferring together.

The last session of the training school opened July 12. The course covers a period of five weeks. During the time of instruction the candidates will receive the salary and wear the uniform of a private of the United States army. The facilities of the school have been so enlarged as to accommodate 250 candidates. This increase has been necessitated by the demand for chaplains created by the recent passage of the bill allowing one chaplain for each 1,200 officers and men.

THE OPEN CONFESSION.

By Rev. Dr. James M. Gray, Dean of The Moody Bible Institute. An address stenographically reported for the National Christian Association at its Annual Meeting, April 8, 1910.

The relation of the Christian, and especially the Christian minister, to the secret oath-bound lodge.

A Personal Testimony.—Three things that kept Dr. Gray from joining a lodge.

Attacking Principles, Not Persons.—This is within our guaranteed constitutional rights and is of fundamental importance.

Describing a Mighty Adversary.—Not merely an evil influence, but a personal spiritual being at the head of a great Kingdom of beings like himself. And what this Enemy can do and is doing.

A New Vision of the Lodge System.—Showing that it is truly contributing to the culminating sin of the present age.

16 pages, envelope size, postpaid, 2 cents a copy. A package of 25 for 25 cents.

CHRISTIAN WORKERS' TRACTS.

These consist of 20 different tracts, envelope size, of from four to sixteen pages each. Some of them are: Why I Left the Rebekah Lodge. Col. Geo. R. Clark, seceder, on Why I Left the Masons. Experience of Stephen Merritt, the Evangelist. Graciously Delivered from Seven Secret Societies. The Church and the Lodge. Baptist Testimonies. Lodge Religion. The "Good Man" Argument. Masonic Obligations. Catechism of Oddfellowship. Oddfellowship a Religious Institution. Why Do Men Remain Oddfellows? The Worship of Secret Societies Offered to Satan. Sketch of National Christian Association. Two Nights in a Lodge Room. The Secret Foe of the Sabbath. How to Save Christians from Lodges. Lodge Burial Services. Ought Christians to Hold Membership in Insurance Lodges? Ethics of Marriage and Home Life. Washington, What Kind of a Freemason Was He? College Fraternities. Fraternities in State Schools. For Women Who Think—Women s Lodges. The Patriot and the Lodge. Each, 2 cents; an assortment, 25 cents.

NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St. CHICAGO, ILL.

WOODMEN OF THE WORLD

By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge-connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular, shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 25 cents, postpaid.

Address NATIONAL CHRISTIAN ASSOCIATION, 850 W. Madison St., Chicago

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology**, taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students**, by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

Thirty-two pages; Single copies three cents, per hundred, $2.00 postpaid.

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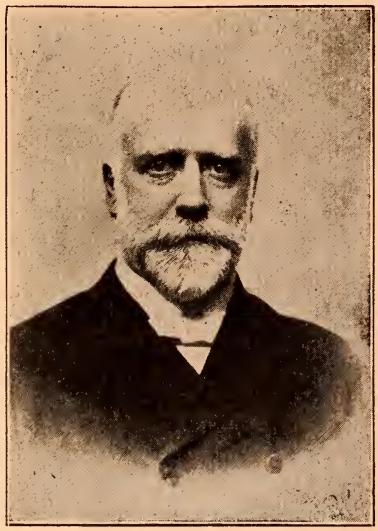

R. A. TORREY, Evangelist: "I do not see how an intelligent, consecrated Christian can belong to a secret order. It is an expressed disobedience to God's plain command (II Cor. 6: 14). Furthermore, the awful mockery of the profane prayer in the pretended resurrection scene in the initiation ceremonies of the Master Mason degree must shock beyond measure any man of real spirituality. Some of the oaths in higher degrees of Masonry must be horrible beyond expression to any man possessed of genuine Christian sentiment."

DWIGHT L. MOODY: "Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members."

JOSEPH COOK: "Of all I wish to say of secret societies, this is the sum; SECRET OATHS—(1) Can be shown, historically, to have led to crime. (2) Are natural sources of jealousy and just alarm to society at large. (3) Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions. (4) Are dangerous to the general cause of civil liberty and just government. (5) Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers. (6) Are opposed to Christian principles, especially to those implied in these two texts: "*In secret have I said nothing.*" "*Be not unequally yoked together with unbelievers.*" (7) Are forbidden to church members by some Christian denominations, and ought to be by all."

JAMES M'COSH, D. D., LL. D.: "President of Princeton, in his work, "Psychology; the Motive Powers," page 214, says: "I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, * * * have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

E. G. COOLEY, Superintendent Chicago Public Schools: "Are secret societies, fraternities and sororities helpful or detrimental to high school pupils, to the pupils of the common schools? * * * Parents should clearly understand that the high school 'frat' means an early and a liberal educat'on in snobbishness, in loafing, in mischief and in the manipulation of school politics."

JOHN QUINCY ADAMS, Sixth President of the United States: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land."

Notice to Readers!—When you finish reading this magazine place a 1-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping. No address. A. S. BURLESON, Postmaster General.

CHRISTIAN CYNOSURE

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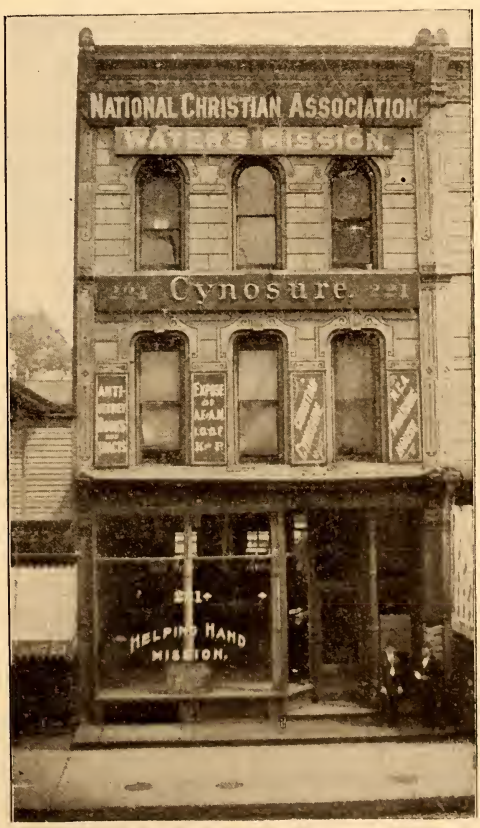

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BUSINESS LETTERS should be addressed to Wm. I. Phillips, Gen. Secy., at the above address.

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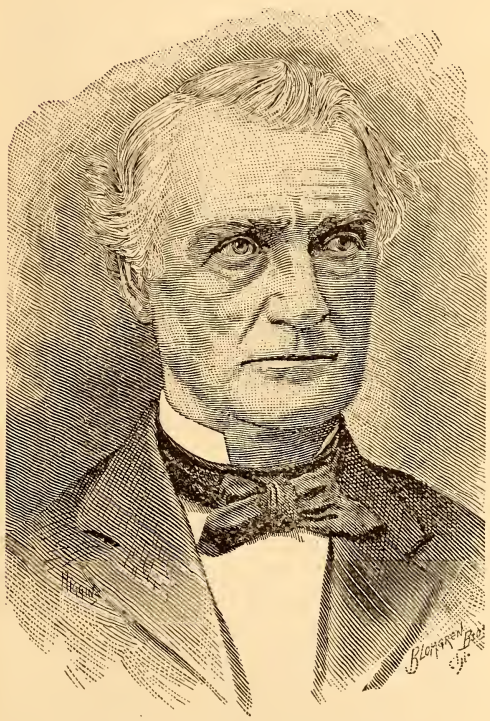
There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*



DEACON PHILO CARPENTER.

The stone front building at 850 West Madison Street was donated by Hon. Philo Carpenter, of Chicago, to the National Christian Association, as its permanent headquarters, at a valuation of $20,000. For the support of the CYNOSURE and for the carrying on of the operations of the Association he has contributed many other thousand dollars. He reckoned that he had paid as much as $50,000 toward this reform.

Notwithstanding that Mr. Carpenter has been a life-long reformer, he kept himself always in fairness and sweetness of spirit as regards those whom he had antagonized. Prof. J. E. Roy, D. D., his biographer, wrote: "I never heard him say a harsh word about the members of the Chicago Presbytery, who on account of anti-slavery, excommunicated him. Nor have I ever known of his manifesting harshness as to those whom he has opposed in his anti-slavery and anti-Masonic career. He has always been ready to discriminate between good men in bad institutions and the bad institutions themselves; in this respect he was a man of wonderful equipoise. He was royally loyal to the Master and His truth and to his own convictions of what that truth was. He was at the last a beautiful specimen of a man of well-rounded Christian character, of sweet and saintly spirit."

Patriotism is in the air. We breath it as well as talk it. And we are in danger of forgetting that the spiritual forces of a nation are what makes other forces worth while. Dr. J. H. Jowett, that famous preacher, who was recently tendered a reception at which Premier Lloyd George presided—Dr. Jowett said, "There are forces besides those which are supplied by munitions. The moral and spiritual forces of a nation are, after all, its mightiest equipments. If the morals of a people suffer, if its ideals grow dim, if its spiritual vision becomes faint—all the munitions in the world will not secure its triumph; and, indeed, if such a nation were to snatch a victory, it would be devoid of ultimate worth and glory."

Lodge forces are very active in securing recruits among the soldiers, and so far as they are successful it means a moral and spiritual loss, not only to the individuals but to the nation. Are the readers of the CYNOSURE doing what they can to warn and enlighten their friends and neighbors who are now in the army? The N. C. A. will furnish literature free for the soldiers where it

is requested. Write to your Camp Pastors and urge them to be faithful to the boys in this matter.

It is said that a teacher in France required each of her scholars to write an essay on the coming of the Americans. The following poetic production was written by a 16 year old girl:

"There is a river in France so narrow that you can talk across it. Birds can fly over with one sweep of their wings. Great armies are on either bank, but they are as far apart as the stars in the sky, as far as right and wrong.

"There is a great ocean. It is so wide that seagulls cannot fly across it without rest. Upon either shore there are great nations. They are so close that their hearts touch."

FOURTH LIBERTY LOAN.

The campaign for the Fourth Liberty Loan will begin September 28 and close October 19. The result of the loan will be watched with keen interest in Europe, not only by our associates in the war against the Teutonic powers but by our enemies. It will be regarded by them as a measure of the American people's support of the war.

The Germans know full well the tremendous weight and significance of popular support of the war, of the people at home backing up the Army in the field. As the loan succeeds our enemies will sorrow; as it falls short they will rejoice. Every dollar subscribed will help and encourage the American soldiers and hurt and depress the enemies of America.

The loan will be a test of the loyalty and willingness of the people of the United States to make sacrifices compared with the willingness of our soldiers to do their part. There must be and will be no failure by the people to measure up to the courage and devotion of our men in Europe. Many of them have given up their lives; shall we at home withhold our money? Shall we spare our dollars while they spare not their very lives?

The United States Treasury has extended additional credits of $100,000,000 to France, $9,000,000 to Belgium, and $3,000,000 to Serbia. The total of credits advanced to our associates in the war against Germany is now $6,492,040,000.

Brethren, the time is short! the world is passing away. The heathen are perishing. Christians are sleeping. Satan is active and mighty. Oh! shall we not in thought of the love of our Lord Jesus, in thought of the coming glory, in view of the coming end, and of the need of the Church and the world, give ourselves to be holy as He is holy?

—ANDREW MURRAY.

Four things a Christian should especially labor after, viz.: to be humble and thankful, watchful and cheerful.—*John Mason.*

MOODY BIBLE INSTITUTE.

Chicago has recently been honored by visits from two distinguished representatives of France and Great Britain, the Rev. Reuben Saillens, D. D. of Paris, who came to America to tell of his country's sacrifices in the war, and the Rev. J. Stuart Holden, D. D., Vicar of St. Paul's, London, who was charged with a special mission for the British Government, the nature of which was not publicly disclosed. Both made The Moody Bible Institute a kind of base in Chicago, addressing the faculty and students and giving some time each day to personal conversations with the latter, and both stirred their audiences to the depths for God and country and world liberty and world evangelization.

Did Edward Livingston, Secretary of State under President Andrew Jackson have a double standard of morals? Read the letter herein to Mr. Livingston by Ex-President John Quincy Adams, as a preparation for your judgment. Mr. Livingston did some admirable things as a high public servant. Did he judge matters by a different standard when his secret order was in question? What do you think is the truth regarding secret order men in general as to a double standard?

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Philadelphia, 15 April, 1833.

To Edward Livingston, Esq.

Sir: In a former letter I stated to you the motives and purposes by which I was induced to address you, as the presiding officer of the Masonic order in the United States, through the medium of the press. They were—

1. To defend the Antimasons of the United States from severe and unjust imputations and charges against them, preferred by you in your address to the brethren and companions of the society upon your installation in your high Masonic dignity.

2. To make, distinctly, specifically, and under the responsibility of my name, the charge against the institution of Freemasonry, which you in that address had pronounced a vile and absurd calumny, instigated by a spirit of persecution, unjustifiable as arbitrary imprisonment or the tortures of the inquisition, namely, that "the cause of the offense," that is, of the murder of William Morgan, and of a multitude of other crimes connected with it, was a secret tenet of the Masonic fraternity, consisting in the Entered Apprentice's oath, obligation, and penalty—the first rite of initiation in the Masonic order.

3. To transmit to you four letters upon the Entered Apprentice's oath, obligation, and penalty, published by me in November last, and intended to prove that this first rite of initiation to the order of Freemasonry is, in its naked nature, divested of mental reservation, stripped of the authority of great names, and disarmed of the shield of fraudulent explanation—vicious, contrary to the laws of God, to the laws of humanity, to the laws of the land.

4. To call upon you, as the head and chief of the whole Masonic brotherhood of the United States, to sustain your charges against the Antimasons,—to vindicate the purity, the humanity, the lawfulness of the Entered Apprentice's oath, obligation, and penalty,—or to advise and recommend to the companions and brethren under your jurisdiction, *its abolition*.

This last, sir, was my principal and ultimate object in addressing you,—the *abolition* of that disgraceful initiatory act which continues the vital essence of Freemasonry.

I intended and intend no disrespect to you. Admiring your talents, concurring in many of your political opinions, and believing that in the discharge of your official duties in the service of the one, confederated North American people, you have at a critical moment of their Union, contributed much to its preservation, by dashing from their lips the deadly but Circaean cup of nullification and secession, my confidence in your character has been strengthened. Giving you the credit of bold resistance to dangerous political errors, and of intrepidity in the honorable undertaking of redeeming others from the same, I have been encouraged to hope that you will discern the pure and well-deserved honor which will assuredly await your name in after ages, if you shall avail yourself of that summit of Masonic dignity which you have attained, by prevailing upon the whole association to discard forever the use and administration of those horrible invocations of the name of a merciful God, as the witness to

promises of secrecy to things no longer secret to any one, under penalties of death in every variety of form which a fury could devise, or a demon could consummate.

One of those oaths—that of the Royal Arch Companion—it is your * special province, as the grand high-priest of the order, to administer to every Most Excellent Master, who, not satisfied with this superlative excellence, still pushes forward in search of more light,—it is the seventh of that series of blasphemies, or of calls upon the name of God in vain, by which the Masonic aspirant purchases the floods of light which pour upon him from every successive degree. It is in this degree that you turn that scene of awful solemnity, the calling of Moses by God himself in the "burning bush," into a theatrical representation, and actually make your candidate take off his shoes, declaring the place on which he stands to be holy ground. This representation I know is emblematic, and is explained by you to your candidate so to be.

The solemnities of admission to the Royal Arch are deeply impressive, and therefore the more exceptionable by their mixture in the same ceremonies with childish fables and gross impostures. You commence with a fervent prayer to God; you open the Royal Arch Chapter, and read to the three candidates for admission (for so many you must have) a great part of the 139th Psalm. You interrogate them, and bid them travel three successive times, and on their return you read portions of the 141st, 142nd, and 143rd Psalms. You then order them to be conducted to the altar, and there you administer to them the Royal Arch oath. This is the oath, which, in many of the chapters of the State of New York, pledges the candidate to conceal the secrets of a Royal Arch companion, communicated to him as such,—"murder and treason not excepted." It pledges him also to assist a brother companion to extricate him from his difficulties, whether he be right or wrong. In other chapters the engagements are less onerous. They vary in almost every chapter.

In an authentic copy of the manuscripts mentioned by Col. Stone in his letters on Masonry and Antimasonry, one of the promises of this degree is to support, protect, and defend a Royal Arch Mason, *even with the sword if necessity requires.* But in whatever form the oath is administered, its promises, whether more or less comprehensive or exceptionable, are all made with invocation of the name of God; and all under no less penalty than to have the swearer's skull smitten off, and his brains exposed to the scorching heat of the sun. This, sir, is the penalty under which you require of the candidate for the Royal Arch degree to swear that he will keep all the secrets of the order and of its companions and brethren, and that he will perform the other obligations appertaining to that degree. You deliberately pronounce, word by word, causing the candidate to repeat them after you, the words of this oath, promise, and penalty, closing the adjuration, "So help me God, and keep me steadfast to this my oath of a Royal Arch Mason." And before he can be qualified to take upon

*It appears from Allyn's Ritual that it is not the high-priest, but the principal sojourner of a Royal Arch Chapter, who administers the oath, and obligation to the team of candidates whom he leads by their halter to the altar. But the high-priest gravely declares to them that an old chest which he receives, with great surprise, from the principal sojourner, is the ark of the covenant of God. He takes out of this chest an old book, which upon beginning to read he finds to be "book of the law," long lost, but now found, and he solemnly declares to the candidates that "the world is indebted to Masonry for the preservation of this sacred volume." How edifying must this solemnity be to the ministers of the gospel who take part in it!

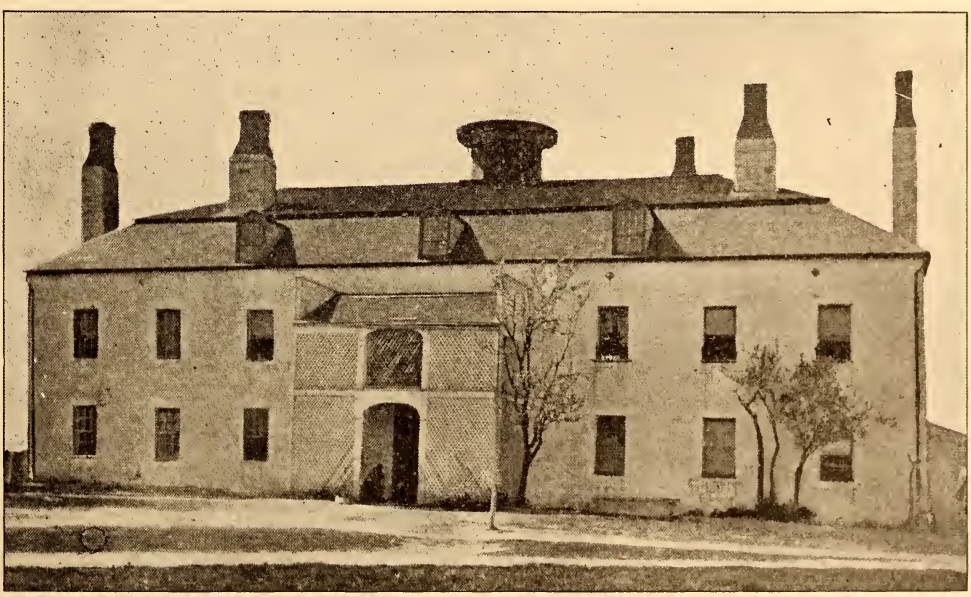
himself this obligation he must have had six similar oaths administered to him, and have pledged himself to them, so help him God, under no less penalties than—

1. To have his throat cut across from ear to ear, his tongue torn out by the roots and buried (his tongue or his body) in the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours.

2. To have his left breast cut open, his heart torn out and cast away to be devoured by vultures.

3. To have his body severed in two by the midst, his bowels burned to ashes, and scattered to the winds.

then was the punishment inflicted upon William Morgan. He was seized by Masonic ruffians at noonday, hurried away from a dependent wife and infant children, by a warrant upon a false charge of larceny, taken out thirty miles distant from his abode—taken out upon the day hallowed to the worship of God,—he was carried into another county, and discharged as innocent the moment he was brought to trial. Then forthwith arrested again for a debt of two dollars, imprisoned for two days, though he offered his coat in payment of the debt; finally discharged again in the darkness of night, by an impostor under the guise of friendship, and, im-



PLACE OF MORGAN'S CONFINEMENT—FORT NIAGARA.

The three succeeding penalties are of the same character, equally cruel and inhuman.

All these penalties William Morgan had incurred by writing the secrets and mysteries of the craft for publication. If it were possible to concentrate upon one human being the torture of them all, the agonies of that mortal would not be more prolonged or more excruciating

mediately upon issuing from the prison seized again, under the cover of night, by concerted signals, between the man-stealers of the lodge and of the chapter —gagged to stifle his cries for aid, forced into a coach and transported, by changes of horses and carriages prepared at every change beforehand for his reception, one hundred and fifty miles, there lodged in solitary confinement within the walls of

an old abandoned fortress, there detained five days and nights, under perpetual threats of instant death, subject to uninterrupted indignity and abuse—denied the light of heaven in his cell, denied the use of a Bible, for which he earnestly entreated, and finally, at dead of night, transported by four Royal Arch companions of the *avenging* craft to the wide channel of the Niagara River, and there sunk to the bottom of the river. Nine days were occupied in the execution of this Masonic sentence. At least three hundred worthy brethren and companions of the order were engaged as principals or accessories in the guilt of this cluster of crimes,—and *this,* Mr. Livingston, is "the offense," the "cause" of which I aver to be the *then* secret tenet of the fraternity, the oath, the obligation, and penalty of initiation to the mysteries of the craft.

I attribute them all to the Entered Apprentice's oath, because I consider that as the cause and parent of all the oaths, obligations, and penalties of all the subsequent degrees. My ultimate object in these addresses being to obtain, through your influence, the recommendation, the voluntary relinquishment by the fraternity, in this Union, of these oaths and penalties, I have been desirous of narrowing down the controversy to its simplest point. I ask of you, and through you I petition of the General Grand Royal Arch Chapter of the United States to abolish the Royal Arch oath and penalty; to require of all the chapters under your jurisdiction to cease from administering that and all other oaths tainted with the penalty of death, forever; and this I trust and believe will induce the lodges to follow the example of the chapters, and abolish their oaths and penalties too, forever.

And when I charge the Entered Appentice's oath as the cause of the offense,—that is of the kidnapping and murder of William Morgan,—I only meet and repel your charge against the Antimasons, as persecutors and calumniators of your fraternity, because they impute that offense to that cause. But this is not all the offense of which I impeach the Masonic penalties as the cause. The abduction and murder of Morgan are but two of a multitude of crimes connected with that series of transactions of which they formed a part, all of which I impute to the same cause.

There were crimes committed against Morgan before his abduction and murder—crimes of equal atrocity committed against his associate, Miller,—crimes committed after the murder of Morgan, to shield, and screen, and protect, and aid, and abet its perpetrators,—crimes committed by Masonic sheriffs in returning juries,—crimes committed by Masonic witnesses, some in standing obstinately mute, and others in refusing to return true verdicts. All these I charge to the same cause; and not the least among them is a false and calumnious imputation upon the character and good name of your own immediate predecessor, in the office of general grand high-priest of the Grand Royal Arch Chapter of the United States, and then governor of the State of New York,—an imputation which embittered the last days of his life. It must be known to you that one of the principal conspirators against Morgan gave out among his associates, to stimulate their faltering courage to the deed of horror, that he had a letter from the general grand high-priest declaring the Morgan manuscript must be suppressed, even at the cost of blood; that such a letter, purporting to by from Governor Clinton, was exhibited and that he, the governor of the State of New York, eminent and distinguished as he had long been, was reduced to the humiliating necessity of directing that an action of slander should

be commenced to vindicate his character before a judicial tribunal, where Masonic witnesses have since been sentenced to imprisonment for refusing to testify to the truth. To refute this calumny upon Governor Clinton was one of the honorable motives of Colonel Stone for the publication of his letters upon Masonry and Antimasonry. He has, in my judgment, done it effectually; but he has admitted and shown that it was a calumny strictly Masonic,—a natural and congenial deduction from the same oaths, obligations, and penalties, which sunk Morgan in the waters of the Niagara.

In the address to your companions and brethren at your installation, which has been the occasion of these letters to you, it was said that it would be not more unjust and absurd to impute to the Christian religion all the crimes which have been committed in its name, than it is to charge the institution of Freemasonry with the outrages of a few misguided and infatuated members of the craft. This argument is familiar to all the defenders of Freemasonry, and has an appearance of plausibility; but it is fallacious.

All the crimes committed in the name and under color of the Christian religion, have been perpetrated under false and erroneous constructions of its precepts. There is nothing in the Christian religion to warrant them. But whenever and wherever those false and erroneous constructions have been detected and exposed they have been exploded. This is precisely the object of the Antimasons at this time, with regard to the errors and vices of the Masonic institution. They are to the order of Freemasonry what the Protestant reformers were to the Christian religion. Perhaps an analogy still more accurate may present itself to your mind between the letters of Blaise Pascal upon the morals of the order of Jesuits and those which I have now the honor of addressing to you upon the morals of Masonry. The tenets which in the name of the Christian religion have drenched the world in blood, were spurious; they formed no part of the religion itself. The tenets of the order of Jesuits, detected and exposed by Pascal, were not universally held by the members of that institution; they formed no part of the constitution of the society, and were disclaimed by its brightest ornaments. The order of Jesuits was a religious community. The whole system of their establishment was founded upon the precepts of Christ. They read the Bible as assiduously and with devotion as profound and sincere, as animates the grand high-priest of the Royal Arch, upon the admission of a triad of candidates to that Masonic degree. And yet the order of Jesuits has been abolished by the head of the Catholic Church himself for holding tenets and adopting practices inconsistent with good morals.

But the vices of the Masonic institution are not false and erroneous constructions of precepts ill understood and susceptible of different meanings. They are vices inherent in the institution itself, and not corruptions foisted upon it. Cruel and barbarous as was the penalty inflicted upon Morgan, it was no more than he had at least seven times sworn to endure for violation of his Masonic oaths. His murderers, those of them who survive, are still worthy brethren and companions of the craft. Not one of them has ever been expelled from Lodge, chapter, or encampment. They have been on the contrary, cheered with the sympathies and relieved from the funds of the grand lodge and grand chapters of New York. You perceive, then, that whatever analogy there may be between the crimes committed by the corruptions of the Christian religion, and

those resulting from Masonry, the inferences to be drawn from it all speak trumpet-tongued for the abolition of the Masonic oaths and penalties.

In concluding this letter I am bound to make my acknowledgments for a poetical parody of its predecessor, which I have seen in the newspaper called the *Globe,* and by which I see that you are disposed to treat the subject with pleasantry. Well, sir, so be it. The *Globe* is generally considered as your *political* organ. In that country, which it is said you are about to visit, you may, perhaps, at your hours of leisure and recreation, occasionally frequent the first dramatic theater in the world, and there be entertained with exhibitions, not of Moses in the burning bush, but of some of the masterpieces of the human mind in the form of comedies of Moliere. You may chance to see, among the rest, a personage upon the stage speaking to his servant and about to give him an order, when the servant interrupts him by the inquiry whether he is speaking to his *coachman* or his *cook*. A similar question occurs to me with regard to your poet laureate. Is it one of your charioteers of the department of state, or a scullion of the kitchen? In either event, I commend this epistle to the inspiration of his muse;—and as for you, sir, when the time for seriousness shall return, and you shall incline to justify yourself from the charge of unjust accusation against multitudes of your fellow-citizens, or to vindicate from still more serious charges the oaths, obligations, and penalties which it is among your official Masonic functions to administer,—when you shall return to the grave and solemn and religious character of the general grand high-priest, I shall hope to hear from you, in verse or prose, in the *Globe* or the *Intelligencer,* at your option, but in your own person, and with the signature of your name.

I am in the meantime,

Very respectfully, your fellow-citizen,

JOHN QUINCY ADAMS.

Obituary.

REV. D. P. BAKER.

In the early history of the National Christian Association one of those closely identified in its work was Rev. D. P. Baker, who was for several years a member of its Board of Directors. For many years Rev. Mr. Baker resided at Whittle Springs, Tennessee; his death occurred July 1, 1918, at his home in Knoxville. He has been a subscriber for the CYNOSURE all the years past and up to the time of his death in his 84th year. He became a Christian at the age of eighteen years and united with the Wesleyan Methodist connection and attended its seminary at Leoni, Michigan, for two years; following this period he took nearly two years of study in Wheaton College, but was compelled to leave on account of failing health. He was ordained an elder in the Wesleyan Methodist church in 1860 and about twenty-five years of his life were spent in active ministerial work. In preaching talent, he was far above the average, and was also an able writer on theological and economic subjects. From 1874 to 1882 he was Editor of *The Free Methodist.*

For the last thirty-two years of his life he lived in Tennessee, coming first in search of health to the mountain region of the eastern part of the state.

For about twenty years terminating with his decease, he was a member of the East Tennessee Conference of the United Brethren Church.

He had been a member of two secret societies and said, "I belonged long enough to learn how great a power for evil such societies could be when in the hands of designing men." In opposing oath-bound secrecy he never dealt in terms of severe denunciation, but tried to show men that the methods and principles of such organizations were antagonistic to the methods and principles of

Jesus Christ. Even that kind of opposition sometimes brought him into disadvantageous circumstances.

During an illness of two and a half years he suffered much and was glad to be released and enter in eternal rest. His last testimony was: "I am at peace with God and all men."

The sympathy of the friends of the Association will go out to his widow and family. Mrs. D. P. Baker also has been a warm friend and supporter of the Cause, and correspondent with the Editor for many years. Only last May she gave two incidents which had come under her notice of the persecution that follows any opposition to the Secret Empire, and said that it was her observation that Secret Societies afforded opportunity for inflicting great wrongs. She wrote: "A young minister in Tennessee joined the Oddfellows. He became convinced that the Order was not a help to him, as a minister of the Gospel of Christ and therefore ceased to meet with them and to pay his dues. One day in conversing with one of his church members he said, 'There is nothing of value in the Order.' Soon he found his congregations at that point dwindling to a mere handful and his salary was withheld. He had spoken his honest belief and the Order silently but effectually blocked his way in that community.

"Another minister of my acquaintance who had held membership in three secret societies said, 'I know enough of these Orders to feel sure that they afford opportunity for much that is wrong.'"

MARY ANN BURPEE.

Mrs. Mary Ann Burpee Browne, long a resident of Porter, Wisconsin, and later of Martintown, Wisconsin, where she and her husband, Josiah S. Browne, lived earnest supporters of Christian work, including that against the Lodge, passed away December 16, 1917. She was 95 on May 6, 1917.

In the later years since the death of her youngest son, E. E. Browne, she lived with a beloved niece, Mrs. Anna Nixon, in Hartland, New Brunswick, her native land.

Unworldly, strong in character and convictions, and much given to the Bible and prayer, she was one of the best type of the old-time Puritan, and was greatly respected and loved. She was of the Stickneys and Burpees, directly from "William Stickney, husbandman, and Elizabeth, his wife," who united with the First Church of Boston, A. D. 1638.

She leaves a step-daughter, Mrs. Jane Bridge, of Brantford, Ontario; a son, W. Wallace Browne, lawyer, of Mountain View, California, and the next older son, well known to our old-time readers, Elder J. Franklin Browne, now in mission work in Fayetteville, North Carolina.

Though missing her beyond telling, it's only fair and right to be willing to have her join, after so long, the many beloved who awaited her, and see the blessed Lord she longed for. For such "to die is gain."

J. Franklin Browne.

"THE LORD'S PRAYER."

A correspondent asks why the Masons use the "Lord's Prayer," which is more accurately described as the "Disciples' Prayer," if it is an unchristian order, and sends us the following items:

"Masonic burial services were held over H. E. Cooley, a theatrical man and "honorary thirty-third degree Mason," according to *The Morning Telegraph* of August 5, 1918.

"The Masonic services were conducted by John Lloyd Thomas, thirty-third degree Mason, assisted by Reverend Wallace C. Petty, chaplain.

"Beginning the solemn Masonic ritual for the dead, the lodge members stood in lines besides the coffin, placed on a stand in the middle of the Grand Lodge Room, and after the choir had sung "Come Unto Me" Chaplain Wallace C. Petty offered prayer. Mr. John Lloyd Thomas then delivered an address in which he spoke of the many qualities of the deceased.

"All those in the lodge room then stood and recited the Lord's Prayer in unison, led by the chaplain. The Masons then filed past the coffin for a last look at the face of their dead brother and as they filed from the room "Taps" was sounded. After the procession had left the room those in the room who were not Masons were permitted to gaze upon the dead man's face."

The prayer taught the Disciples by our Lord was given before the Jewish dispensation ended and the Christian began. And while it does not mention the name of Jesus it may be considered present in the "Our Father" in which he included himself. It is because the name of Christ is not mentioned in the prayer that Masons may use it in public, and this use leads persons who do not think things through to conclude that therefore Masonry is Christian. The Lord Jesus Christ commanded His disciples to pray and ask only in His name from the time of the beginning of the Christian or Church Age on to the end.

KNIGHTS OF COLUMBUS.

By President Blanchard of Wheaton College, Illinois.

Sectarianism or denominationalism is one of the sins condemned in the word of God. The Holy Spirit says, "When one says 'I am of Paul and another, I am of Cephas, and another, I am of Christ' these Christians are carnal and walk as men." (1 Cor. 1: 12, 13). It is not necessary to say that this sin is a very common one in our time. It is probably very rare that a confessing Christian is willing to do as much simply to get persons brought to Christ as he is willing to do to get them to join some particular church of which he is a member.

Sectarianism not only carries with it special interest in those who belong to the sect, but involves also antagonism, more or less pronounced, against those who do not belong to that particular organization. This hostility varies from simple ill-will to deadly hatred which ends in persecution, murder or religious wars. One has only to think of the frightful history of the Low Lands, the war in which many thousands of men and women were executed and many more thousands died on field of battle, to feel sure of this statement.

In our time we have passed out of the frightful period to which I have referred. It is a fair question whether people in general now-a-days are as deeply interested in their church organizations as they should be. There is a general feeling that one thing is about as good as another and that it really makes very little difference whether a person belongs to this church or that. This change has been particularly noticeable in relation to the age-long warfare between Roman Catholics and Protestants.

The history of the Inquisition was written from beginning to end in blood. There are those who seem to believe that the horrors of the Inquisition were exaggerated. If they do not believe this, they say that they do. It is without doubt true that instead of being exaggerated, the crimes and infamies of that organization have never been fairly set before the public. The rack and stake, as means of correcting religious errors and securing fidelity to a religious organization, can never commend themselves to human beings who are humane.

The question may arise, does arise, whether it is wise to speak of those old, dark, bloody times. We are told that Protestants also have persecuted, which in measure is true, but all the persecutions of Protestant faith combined would not make a small beginning for the bloody record of the Romish church.

In our time, and especially in these days, we are urged to a large liberality. Catholic chaplains in the army and navy are perhaps one-third of the entire number. Christian Scientists have already been appointed as chaplains and several Mormons have also been thus honored. Shall we approve, disapprove, or decline to have opinions in respect to this subject? Connected with the wider question already raised is the inquiry: What should be the attitude of thoughtful Christians and patriots respecting the

Knights of Columbus?

This is a secret society invented by Catholic priests for the purpose of satisfying the desire among Catholics for a secret society which may aid men socially, financially and otherwise. It has been growing rapidly of recent years and already numbers hundreds of thousands of members.

I personally saw twelve or fifteen hundred Catholic men and boys carrying arms, marching in a procession of the Knights of Columbus years ago in Bradford, Mass. It is claimed that during the fiscal year ending June 30, 1914, death claims amounting to $723,475 were paid to beneficiaries and that since the

organization of the order, death claims amounting to $7,308,682 have been paid by the society. On January 1, 1914, there were in force 106,281 policies calling for $112,286,750. These figures indicate the rapid growth of the organization to which reference has been made above.

When the present World War opened, there were two organizations which instantly attracted great public attention. I speak of the Young Men's Christian Ass'n and of the Red Cross. Both these organizations were old and had been thoroughly tried out. They had an honorable history of large work accomplished for the benefit of man. It was obviously to the interest of the Catholic church that the Knights of Columbus should get into line on war work. They have done so and at the present time are pushing their war efforts in a very diligent and effective manner. In all our great cities, in all our great cantonments, the advertising of the Knights of Columbus is continually in evidence.

This organization differs from the others named in that it is identified with a particular church. If there were Knights of Methodism, Knights of Baptism, Knights of Presbyterianism, Knights of Lutheranism and Knights of all other denominations, they would correspond in tone to the Knights of Columbus, that is, they would be sectarian organizations, or if there should be a union of all the Protestant organizations and the Protestant Knights should be organized and push their work of relief, etc., in the name of and for the benefit of Protestantism, that would be substantially the same thing that the Knights of Columbus are doing. Would this be a helpful thing? Would it be right and proper for Protestant communions to undertake such work and for the government to afford facilities for carrying it on? These questions are suggested by the situation in which we find ourselves and ought to be fairly and fully considered by persons who desire to be well-informed respecting the age in which we live.

Has Catholicism Changed?

This is a fair question. If the church of Rome is now a humane and helpful organization, the fact that hundreds of years ago it was a cruel, superstitious and evil one ought not to be charged against it. A church has a right to be converted just as a man has and when a church is converted, it should be esteemed according to what it is and not according to what it has been. There are those who hold that Catholicism has changed. They say, "Where are the present cruelties and persecutions which were common, one perhaps might say universal a thousand, even five hundred years ago?" Men call attention to the great Catholic universities and public schools and say, "If Catholicism used to antagonize public education, it no longer does so. It ought to be credited at the present time with the splendid provision which it makes for the training of child and youth." We must admit that if the premises are correct, the conclusion follows, but are the premises correct? Does the Romish church educate because it cares for the people or because it wishes to guard its own interests, secure its own power?

The only method of determining this question, I think, will be by seeing where the Romish movement for popular education is carried on. Does the Romish church plant schools for the common people in countries where it rules supreme or does it plant these schools in countries where Protestantism is so strong that the Catholic church must educate or else lose its constituents? Are there public schools in Sardinia, in Spain, in Austria, in South and Central America, in Mexico? The Catholic church has had power in these countries for hundreds of years. It has practically unlimited power of taxation. The people pay what the priests demand. If the Romish church has a desire to furnish education to the children and youth of these countries, it could have had fine systems for popular education in force in every one of the countries named. In fact, there is not now and never has been in these Catholic countries any serious attempt made to educate the common people. The mass of the inhabitants of these countries are today unable to read and write. There is very little open persecution of Protestants in those lands. Governments have generally deprived the Catholic church of its

position as an established national church and have required it to tolerate the presence of Protestantism.

No one, however, can go by the Catholic school or church, in the city and see the high wall which shuts in the grounds and reflect on the helplessness of the inmates of the convents, monasteries, nunneries, without wondering why, in a country like ours, such a provision is necessary. Are these high walls intended to protect these Catholic institutions from assaults of outsiders or are they intended to render helpless those who are within?

We are told, from time to time, by persons who have been in the Romish church and abandoned it, that the old customs of undertaking by physical pains and penalties, to keep people loyal to the church, are still in use. There is reason to fear that these tales are in large part true. If they are not, one of the first things which the Romish church is likely to do is to tear down these walls and open up their buildings to the inspection of the outside world, as other communions do.

Judging candidly and without any unkindly feeling toward our friends of this church, we must affirm that there is very little reason to believe that its essential principles have been changed. Its dogmas still affirm the right of the church to civic supremacy and to govern the world by force. The fact that the church does not do this in places where it cannot, is not a proof that its nature is changed.

The Ceremonies of the Knights.

Studying the secret work of the order one finds it to correspond in a general way to the rituals of older secret associations. The lodge room corresponds to other lodge rooms. There is an open space in the center. The officials sit around the four sides of the room,—the outer guard and the inner guard preventing persons from coming in who are not sworn to secrecy, and the altar stands in the middle of the room, just as it does in the lodge halls of other secret associations. The members wear regalias of one kind and another and are obligated to conceal the secret proceedings of the lodge halls from the outside world.

A grip is given by which the Knight of Columbus is able to make himself known to other members of the organizations and these members are respectively obligated to mutual assistance.

The Knights of Columbus differ from other secret associations in that they are openly and avowedly sectarian. The courage of its convictions is characteristic of the Romish church. It has always maintained its right to be and to do what it is and what it pleases. It it not to the credit of Protestantism that it is sometimes much more apologetic than an organization which is sure of its foundations should be.

The objection which the Romish church had to the old secret societies was that they interfered with the confessional. The Catholics who united with the Free Masons or the Odd Fellows or the Knights of Pythias, were encouraged to conceal the proceedings of their order from their priests who took their confession. In fact, they were in danger of not being very faithful to the confession. Thus the power of the church was weakened.

The Knights of Columbus have guarded against this danger by making high Catholic officials ex-officio members of the order and by making every Catholic priest eligible to membership. This, of course, puts the organization completely in the power of the leaders of the church. It also removes the desire which some Catholics have for membership in other secret societies, having their own, being by it united in secret society worship, they have less inducement to apply for admission to older secret societies.

The fact that the Knights of Columbus have a plan of benefits is another argument to the same effect. When we reflect on the unquestioned power which the Catholic priests have and the habit of submission which is common to the Catholic laity, we see at once how natural it is that this organization should have had the growth that it already has attained.

The ceremonies of initiation are not so complicated as they are in the orders which have furnished the models for these Knights. There is not so much removing of clothing, blinding of

eyes, etc., yet there must apparently always be something of this kind in a secret society. So in the initiation there is a play which is intended to frighten the candidate. There are operating tables in the lodge room and surgeons who are intended to impress the candidates with possible dangers. The members of the lodge stand about in gowns and hoods, which in the half light of the lodge room make them appear awesome to the ignorant and frightened candidates who are being taken in. As in other organizations, these attempts to scare do not probably always produce the desired effect. There are very likely, from time to time, persons who know that the pretence of personal injury is simply a pretence,—That they are not likely to be killed because they are in a lodge. At the same time there are probably in the Knights of Columbus, men of high nervous organization who are thoroughly frightened and who may die of fear or by some carelessness in the initiation.

It is not to be supposed that lodges generally intend to kill candidates. They do not wish to do so, they wish the candidates to live, pay dues, vote for the members of the order, etc. This is the plan on which secret orders are conducted, but the desire to scare, which seems to be inherent in all lodges, very frequently produces fatal results. In cases where life is not sacrificed, sometimes reason is. There is no justification for the effort to frighten, and for a company of men, gathered at night in a lodge room with means of various kinds in their power to scare persons who are being initiated and using these means in a way to embarrass, mortify, craze, or kill, is a sin against God and a crime against humanity.

How Will It End?

It will end precisely as other lodges will end. The Bible gives us no reason to hope that evil will be banished from this world until Satan is bound and Christ is enthroned. There are reasons for believing that that time approaches. The frightful confusion among the nations in this gigantic world war, the earthquakes, famines, floods and pestilences, which devastate large portions of the world, the apostasy from the faith of Christ on the part of multitudes who profess it and many who are employed to teach it; the fact that the kingdom of God is to come when the kingdoms of men have proven their utter inability to bring about righteousness and peace; by these facts which are obvious in our own time, we have good reason to believe that the end is approaching.

We are expressly forbidden to undertake to fix this time. Jesus said that men did not know when it was to be. If some new teacher should tomorrow tell us when Jesus will come and His kingdom be set up, we would have every reason to believe that whenever it did come, *that* would not be the time when it would appear. Nevertheless, Jesus is to come. Satan is to be bound. The kingdom of God is to come on earth. The will of God is to be done on earth, as it is in heaven. We were taught to pray for this day when we were little children. Hundreds and thousands of millions of people have been asking according to divine direction for the coming of this day. The day must come and it will come suddenly. When it comes, secret associations will be banished like all other open and shameless forms of sin. Satan is to be bound and the kingdom of Jesus Christ is to come. For this day we are taught to pray and labor, not with a fear but with courage and hope.

K. C. PLEDGE UNRESERVED OBEDIENCE.

"At a High Mass at St. Patrick's Cathedral, with His Eminence Cardinal Farley occupying the throne, Tuesday, August 6, which preceded the Supreme Convention of the Knights of Columbus, the Rt. Rev. William T. Russell, Bishop of Charleston, South Carolina, delivered the sermon from which we make the following extracts from *The Columbian,* Vol. 46, No. 33, August 16, 1918.

"When we call to mind that at the time our country entered this conflict the Catholic Church was wholly unprepared for the part she must take in caring for the spiritual welfare of the Catholic soldiers—without material, without men, without experience, without organization, and that notwithstanding this immeasurable handicap she is able today

both at home and abroad to meet the situation with no small degree of success, we have reason to celebrate a victory. When we remember that our success is due almost entirely to the prompt, fearless, generous, and efficient action of the Knights of Columbus, it seems eminently proper that the National Convention of the Knights of Columbus should be the occasion for such a celebration."

"In conclusion, let me assure you that we have no misgivings in respect to the future. Who can forget that historic scene when at the first meeting of the National Catholic War Council, your Grand Knight, speaking for the whole body of the Knights of Columbus, said in effect: 'We are first and always Catholics; we pledge ourselves unreservedly to obey our spiritual superiors in the United States. Whatever is ours, the fruits of our thought and endeavor, is yours, to command.' Then while all kneeled, the four bishops begged God's blessing on the great work we had begun. God grant that this spirit of obedience and wholehearted loyalty to authority may ever animate your great body."

Priestly autocracy is more to be dreaded in any country than Prussian autocracy. Implicit obedience is owed to God only. The surrender of our conscience to a human beirg is likely to be a fatal surrender.

PREPARING FOR SUFFRAGE.

The class initiation of the Ladies' Catholic Benevolent Association which took place in Boston Opera House, opposite the Sunday Tabernacle, December 31st, was the largest in the history of the sorority. More than 2,500 persons were present at the initiation of about 1,200 new members. At the banquet which followed, a gold watch was presented to the Supreme Deputy of Massachusetts. Among those present were prominent Roman Catholic clergymen. "Supreme" officers from various cities of Eastern states took part in the ceremony. The great success of the association was publicly accredited to Cardinal O'Connell. The Governor of Massachusetts was represented by a Lieutenant of his staff, who expressed the congratulations of his excellency and told of the appreciation of the Commonwealth. Thus are the authorities of the Roman propaganda organizing a strong force to fill the offices with their own incumbents or those outside who will be subservient; and to fasten the parochial system on the public treasury, while bringing the public school system under Roman control. Organizing for suffrage, they are insuring preparedness.

AMERICAN.

The Knights and Ladies of Security is a mutual assessment, death and disability, beneficiary secret society, to which both men and women are eligible. It is a Kansas corporation with its headquarters at Topeka, Kansas, 701 Kansas avenue. It was organized by Freemasons and Ancient Order of United Workmen and, we believe, by members of both orders of the Woodmen.

"Councils of Knights and Ladies of Security are practically private social clubs rather than mystic temples, but the ritual and ceremonial are instructive and attractive, being well calculated to impress upon the mind of the novitiate the importance of wisdom, security, protection, and fraternity." This is a statement which we quote from lodge sources.

POLITICS.

"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulders: * * * Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7.

"It should be recognized much more than it is, that the Bible is a *political* Book rather than anything else; that the promises and the warnings and the prophecies of the Old Testament, and in a large measure also of the New, are *political;* that Christ Himself is a *political* Character, and that religion is only the highest form of politics. This will be readily understood when we consider that the word 'politics' signifies

the science of Government, and that it includes the government of the household, of a city, of a province, of a Kingdom, of an Empire, and finally of the Heavens and all they contain. God is therefore the greatest of all Political or Governing Beings, as He is the Head of all Power and Government, whether in Heaven or Earth, and that He has committed all power unto the Son, i. e., to Christ (Isa. 9: 6, 7; Matt. 28: 18; John 5: 22; Col. 2: 9, 10; Rev. 12: 10). The fact that men forget, ignore, or fail to recognize this, does not alter the great *fact."*

What men call "natural laws" are simply the uniformity of God's action, in material and temporal affairs. "He alone spreadeth out the heavens * * * maketh Areturus, Orion and Pleiades * * * doeth great things past finding out." Job 9: 8-10. But He also cares for the minutest animalculae and not a "sparrow falls on the ground without Him." Matt. 10: 29.

It is often asserted that it would be beneath the dignity of our Lord to attend to the politics of this world. This is based upon a mistaken idea of His divine character. His omniscience and omnipresence are most forcibly shown in the minutia of detail care. He will "rule the nations with a rod of iron." Rev. 2: 27. And He will also care for all the wants of the poor and the needy.

"In His days shall the righteous flourish * * * He shall have dominion also from sea to sea * * * Yea, all kings shall fall down before Him, all nations shall serve Him." Psa. 72: 7-11.

From *"The Millenium,"* by Wm. E. Blackstone, Fleming H. Revell Company, Publishers, Chicago-New York.

THE LIFE OF A MORMON GIRL.

My grandfather was a farmer and a skeptic; he was a stern moralist, but he had the courage in the days of strict creeds and unquestioning faiths to say that he considered the Bible but a history, and not altogether a reliable one. He had a poor opinion of King David, and as for Solomon—! Yet my grandfather was not intolerant, and if my grandmother and the three girls were set upon going to some religious meeting he would take them. Had he refused to go on one occasion my destiny would have been quite different, if it had been at all. For it was at a religious meeting that my mother met my father.

The meeting was the first of a series given by some young Mormons who believed that Joseph Smith was prophet of God and that his revelations were from God. They said that the lost tribe of Israel had come to America, and that the Nephites were a people who had been destroyed by their enemies, the Lamanites, 400 years after Christ. One man, Mormon, had kept a record of their history up to that year; then his son, who survived, had kept a record until 420. Then he, Moroni, had buried it in a hill called Cumorah, in Ontario County, N. Y. Joseph Smith, they said, had found the book of Mormon in 1827.

These young preachers pictured the promises of the book and converted some of the young people to the faith. It was quite natural that the young men should be tempted to follow them, for they aroused the pioneer spirit; they were going to establish the Kingdom of God on earth and somewhere in the mysterious, wonderful West; they were promising a fresh world beyond the veil of faith. My father had always been an enthusiastic Methodist. It was not hard to increase his faith so that it could include a new book closely related to the Old Testament. He had always been restless and eager for adventure, too. He became a Mormon.

My mother was in love with him; she became a Mormon, too.

Not a word of polygamy had been spoken. All the emphasis was laid upon the necessity of establishing a Kingdom as it had been revealed to Joseph Smith. To do this it was necessary to depart, to go West and to respect the mandates of the successor of Joseph Smith—Brigham Young. If they could only have known of one incident in the life of that first prophet, the founder of the faith, they would never have gone as they did. It may be that the missionaries who were preaching on the edge of the river did not know of the incident; it is true that very few did know of it at all.

There are not many today who know that when Joseph Smith had the revela-

tion allowing polygamy he did not let his wife, Emma, know that it was his intention to take advantage of it. She was, it seems, a very beautiful and intelligent woman, and had power over him which she never lost. When she confronted him with the suspicion that he was not true to her, that he was ten times false, he did not stand on his rights as prophet of God, but he denied that her suspicions were well founded. She was not satisfied with his denial, and he asked what he could do to prove he spoke the truth.

"I believe you respect the Bible," she replied, "and if the women themselves will swear on the Bible that what you say is true, I will believe."

Joseph Smith brought the ten women before Emma, and each one swore the truth of his protestations to his first wife. Yet they were his polygamous wives; three of them were about to bring children—his children—into the world! What power he used to make the ten of them swear to a lie no one knows. As an excuse he is said to have given the approaching maternity of Emma; it would not be wise to let her worry. Apparently she believed him and brought up her three sons to believe she was the only wife. But the other three children were not given his name, nor the others that followed. What of the prophecy of such a man?

But my father and mother never knew a word of those things when they entered into the faith and made their wedding journey a pilgrimage to the place where the Kingdom should be. I do not remember that they ever talked much of their journey; it took months to get to Council Bluffs, where the outcast Mormons of Nauvoo had gathered. There were stories there of martyrdom to stir their hearts; there were the intensity and spirit of comradeship that sprung up in the pioneer camps. Council Bluffs was a haven for hundreds of Mormons.

My mother waited there until toward the end of 1847. My father came back from the trial trip for her and took her across the plains, over the mountains and into the valley. My eyes opened in a little log hut at the foot of the Wasatch Range, a hut without floor, windows or doors; buffalo skins kept out the cold when the winter came.

This log cabin is not even a memory to me, for my father moved on to a farm near town before I began to have memories. But I have been back there since and looked at the mountains that my mother must have watched, and wandered in the canons where she carried me while my father was at work cutting down trees.

My first memory is of those mountains; they were full of wild animals, the boys said, and Indians! Yet I can remember that one day I went toward them without fear. I held a little pail in one hand and clutched my mother's skirts with the other while I trudged over a dusty road mountainward. We were going after berries on the foothills. That was the first consciousness of life—two of us, one not much wiser than the other, on a dusty road, with empty buckets, going up the foothills.

When I began to think and to see about me I was no longer the only child; there were three others, a sister and two brothers.

The schools, I believe, were like schools of other pioneer colonies; we learned the usual things in the usual way; it is all rather vague to me now, except one teacher. Many who still live in the Promised Land and many who have wandered away remember that teacher. She was tall and beautiful and very sad; she was intense and her eyes sometimes frightened me, because they were on me, yet not seeing me. We all knew her story, although I do not believe we ever talked to each other about her; we did not quite dare to, because it seemed to us she would know if we did.

She had left a city home in the East, had left two children and a husband to come to Utah with one of the Mormon missionaries; she had not come very far when someone—perhaps her husband, perhaps her brother—had killed the missionary. But that had not made her go back; she had come right out among us and was set at the task of teaching children.

Sometimes it seemed that we could see the shadows of her children sitting there among us! She never married anyone

else, but lived alone, one of the silent ones.

In Sunday school we were taught that God loved us more than any other people, because we were the best of His children; the teachers told us that the rest of the world were heathen who did not know God and that they could not be saved if they did not join the Church of the Latter-Day Saints. They told us that God spoke to the president of our great church and told him just what to do, and that we must respect him and do just as he said. Of course, we thought the "Gentles," the "heathen," were cruel, dreadful people, almost monsters, and we were very glad that we were going to be saved. We studied the Bible and the Book of Mormon and the Covenants. We had a catechism and hymns. We were told to be honest and gentle and trustful and to believe in the great prophet, Joseph Smith. We were taught these same things at home, too; I learned these things as an ordinary child does; I was not a religious enthusiast.

The first hint of the falsity of the teaching, the first rift that I discovered between theory and practice—although I did not know the meaning of those words—was when news came from France that Father Taylor, who was there on a mission, had said that no man in the State of Deseret had any more than one wife. I overheard my mother's indignant protest against this lie, and heard my father say to her:

"We must not inquire too closely into these things, Sarah. Father Taylor may be right. He is led of God."

This discussion roused my curiosity. Why should one lie to the heathen about the elect of God? Why should a great man like Mr. Taylor lie about our homes and the mothers? That "why" worked itself into my brain and I began to notice the life about me. I began then to hear the stories that the children sometimes told of how two of their fathers' wives had quarreled and would not speak to each other. I remember one child said to another one day: "Father stays more with your mother than he does with mine, and I hate your mother!"—From *The Independent.*

(To be continued)

P. E. O. HISTORICAL SKETCH.

Miss Clara Mason, principal of Park School and one of the prominent Omaha P. E. O.'s, has prepared the following history of the organization:

"The P. E. O. sisterhood is one of the most picturesque and popular secret organizations in the world. Its organization was the result of romantic friendship among young college girls and its remarkable growth and stability as an order is the wonder of social organizers and is evidence that the seven young women who, on one lovely day in January, nearly fifty years ago, founded the society were inspired by motives not only of sisterly love, but of a still higher nature, which insured the success and growth of their new organization.

This memorable gathering took place in the old music room of Iowa Wesleyan College on the afternoon of January 21, 1870. Seven young women, students in the college, were in the last year of their school life. A movement had been started among the girl students to install a branch society of another woman's organization within the college circles.

These seven young women had met together to discuss the question of whether they had better break their circle of seven by part of them joining this order, possessing secrets which would have to be kept from the others of the seven who had not been invited to join. Suddenly one of the girls, sweet of face and filled with love for her companions, proposed that as a memorial of their friendship and as a means of holding themselves together they themselves form a secret society founded entirely upon their ideals of friendship, love, hope, humanity and philanthropy.

There was a moment's silence, then instant acquiescence, and, already drawn closer together by the new tie, these seven original "pliades" of what was to become a nation-wide secret organization assented to the proposition of Hatty Briggs, and immediately Alice Bird, the clever and intellectual genius of the seven, was asked to prepare a constitution for the order. She consented, and produced a code of rules which still form the basis for the society's government. She also formulated the oath which is still used at initiation of members. At a subse-

quent meeting of the seven young women Miss Bird read the constitution and oath which she had prepared, and they were adopted. Then one of the young women read the oath to Miss Bird, thus initiating her the first member of the new order. Miss Bird in turn read the oath to the other six, completing the original organization. These seven charter members called their society "P. E. O." The letters are mystic. None save the duly initiated and obligated members knows their meaning. Little did these young women dream that their small society would ever reach the bounds to which it has now spread. Starting with the original seven, in the beautiful old "Athens of Iowa," this order now pervades every part of the United States and numbers hundreds of chapters and thousands of members. The growth of the organization is due entirely to the spirit which led to its conception and permeates its rules and regulations. The aim of the organization was for something earnest and broad, something more than a mere college fraternity. Their society stood to them as a symbol of what was noble and lovely and desirable in their life together and their purpose was to preserve and strengthen it.

As a fitting badge for their society of high ideals they chose a golden five-pointed star with the letters "P. E. O." in black enamel across the face. At the first meeting three new members were voted in and the society took to itself the name of Chapter A.

At intervals new chapters were formed by delegates from the original chapter and in 1883 a supreme chapter was formed, consisting of delegates from local chapters and being invested with legislative and judicial powers over the subordinate chapters.

P. E. O. is a sisterhood, not a club nor a sorority. The order, notwithstanding its origin, is non-sectarian. The flower is the marguerite, the emblem the five-pointed star, so often observed with curiosity and respect. P. E. O. is the only national sisterhood independent of an associated fraternity. It rests on neither a money basis or sectarian support and is absolutely unprecedented in its secret action. The educational fund of the order is remarkable. Each year every chapter contributes to it. This entire fund is loaned to worthy girls seeking an opportunity to complete their education. A girl does not have to be a P. E. O. or even a relative of a P. E. O. to be eligible to the waiting list. The only security taken is a promissory note due in five years.—*The Omaha Bee*, Sept. 23d, 1917.

The Scriptures place all sin under one of three heads. The desire to get something in a manner contrary to God's will is one class. The example of Christ Jesus (Jno. 18:20); His command (Matt. 5:16) and the commands of the Holy Spirit (2 Cor. 6:14) clearly teach that the P. E. O. is not seeking things in God's way. "Wherefore come ye out from among them."

HIT HIS LODGE GOD.

"Ephraim is joined to idols; let him alone."—Hosea 4:17.

Toledo, Ohio.

Mr. L. J. King:

Dear Sir:—Noticing that you continue sending me your magazine, I had hoped that you would discontinue it ere this day, but it seems that you are determined to send it on. Now, Sir, I have no further desire for the said Magazine, and my reasons are simply these: That you continuously abuse the Secret Orders. I have been a Oddfellow for thirty-eight years, and I see nothing therein to be criticized as I understand it. We Oddfellows take care of the sick and bury the dead. Does any church do as much? I for one must say, "Nay." Of course I will acknowledge that there is not a direct spiritual teaching therein, but we are taught to believe in the Bible, and you cannot build up a church wholly your way of thinking, that will not draw the people to your teachings, that is my conclusion.

Yours truly,

(Signed) J. Holliger.

My Dear Mr. Holliger:—May the Lord bless you and open your blinded eyes to see the glorious light of the Gospel of Jesus Christ, and then you won't need a secret order, but you will be an oddfellow for Jesus. We had no word from you to discontinue the Magazine. We do not seek to abuse the Secret

Orders. We simply try to tell you that they are unscriptural, and forbidden by the Word of God. And there is no good in them. The Secret Lodges are filled up with infidels, Christ-rejecting Jews, Sabbath breakers, tobacco smokers and card players, and blasphemers and unconverted people, whisky drinkers and all kinds of unclean people, both men and women. The whole thing is anti-Christ. And it's the business of every saved man and woman, both in the pew as well as in the pulpit, to warn people to stay out of such a trap of the devil, and to call those who are in the trap to come out of it, and put their trust in the Lord God Almighty, who is able to save to the uttermost and to keep saved, all them that come unto God by Him. There are some good people in the lodges (they are good in spite of the lodge), and some are doing good deeds, but they are deceived, and we want them to know that there is something better for them, to be a free love-slave for Jesus' sake and the sake of lost, outcast humanity is ten million times better than to be a bond-slave to the dictates of man in the Secret Orders.

You say you have been an Oddfellow for thirty-eight years. Had you been a Bible Christian for that length of time, serving the Lord instead of the Lodge, you would have fed the poor, visited the sick and done the things the Lodge compels you to do, prompted by the Spirit of Christ, to the glory of God, and your reward in heaven would have been great, no doubt. Your time and money would have been spent in the Church of the Living God, the only institution God ever gave for the salvation of the world and the building up of the Kingdom of God here upon earth. If you become a follower of Jesus Christ you will do the good works you say the Lodge is doing, and there will be no need of the Lodge.

* * * * *

Jesus said, "Let the dead bury the dead." The lodge is a dead institution, spiritually, and *her business* is to bury the dead. But we who have been made alive unto God by the Holy Spirit, *our business* is to go carry the message of Salvation to the lost.

You say there is no spiritual teaching in the lodge. Then why stay in such a thing? What will all your time, money and service you have rendered in it amount to in the last day? What good will it all do you when you come to face God upon the throne? If it does not fit your soul for an Eternity with God in heaven, what are you in the thing for? What are you here for but to make ready to meet Him and live here for His glory, and spend an eternity with Him? Did you ever hear your lodge preach, "You must be born again"? Did you ever see a soul get the "New Birth" in a lodge room? Did you ever read in your Bible where Jesus said, "In secret have I said nothing," and again where it says, "Come out from among them, touch not the unclean thing, be ye separate, and I will receive you unto myself and you shall be my sons and daughters, saith the Lord Almighty?"

Jesus said, "You shall know the truth and the truth shall make you free." The writer was caught in two of these devil-man-made lodge traps at one time, but the truth has made him free, for which I praise Him.

My dear, aged Brother Holliger, you will need something more than a Lodge profession in the article of death; when all around you is fading and passing out of your sight, you will need more than the prayers of a tobacco-using chaplain repeated over you, and a nice cock-plumed hat and gold-braided dress, and a big lodge funeral with bands of music. You will need a change of heart, the Blood of Jesus Christ and the Holy Ghost to see you through into the awful unchangeable eternity we are all fast hastening to.

In that awful day we will one and all need the righteousness of Jesus Christ. God bless you and save your poor blind, deceived soul, is my prayer. Your lodge bed is too narrow and too short, and your covering is no good.

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."—Isaiah 38:20.

—*The Converted Catholic Evangelist.*

Man cannot be saved by perfect obedience, because he cannot render it; he cannot be saved by imperfect obedience, because God will not accept it.—*Selected.*

DAY OF PRAYER FOR SCHOOLS.

In keeping with its annual custom, the National Reform Association again offers to all pastors this year who will discuss the subject of public education in their pulpits on the Second Lord's Day of September—the Day of Prayer for Schools—or a contiguous Sabbath, appropriate literature, free of charge. This literature is in advocacy of the training of our youth in Christian morality and consists of suggestive outlines for sermons, up-to-date editorial and complete program for the proper observance of the day. Address, National Reform Association, 602-604 Publication Building, Pittsburgh, Pa.

SHALL A MINISTER JOIN THE ORDERS?

Yes, if he wants to. It will at least bring him among the men of his community, where he belongs. These orders are mostly wholesome in their influence and Christian in spirit, some of them valuable coadjuncts of the church. If a fraternal organization, or club, is a good place for the men of his church, it cannot be an objectionable place for the minister himself. If he would feel uncomfortable in its assemblies, he had better fight to keep his men out of it. The trouble is that too many ministers join these things and then never attend their meetings or interest themselves in their work. If a minister goes into them, moreover, simply to gain popularity and a following, his object, being very patent, will be defeated, and he will find himself unwelcome, an intruder.—*From a contribution to a religious paper.*

Pondering this paragraph in the quiet of his room, one can hardly help wondering whether its author wrote it out of some exceptionally favorable experience, or out of his inexperience. He tells the reader what "the trouble is," but omits the reason for it. Why "many ministers" who have been initiated, "never attend" lodge meetings; and why they never "interest themselves" in lodge work; he treats like secret mysteries he must not reveal—or at least he leaves the trouble unexplained. Has he ever talked with them about the trouble? Perhaps he would not approve our supplying any part of what he omits, but we will venture a word. "I went a few times, and then I told them, 'life is too short,'" said our friend, whom we had known as a New York pastor and a lecturer. "My father-in-law left the lodge to save himself from a drunkard's grave," said another Mason and former New York pastor. When he could not deny that he had been in the lodge a minister explained, "They say, 'once a Mason, always a Mason,'" then added, "I wouldn't be a minister and a Mason." It is obvious, that, like the minister who asked him, and like others, he had perceived the lodge to be an "objectionable place for the minister."

THE ELKS SUCCESS.

"The success of the Order of Elks has been due, more than all else, to three features—the 'Eleven O'clock Toast,' the 'Memorial Service' and the 'Funeral Ritual.' These are the outward expressions of the inward sentiments which have established the Elks as an organization of 'love and memory.'

"The 'Eleven O'Clock Toast' was introduced into the Order by George F. McDonald. It was he also who conceived the idea of making the 'Jolly Corks' the benevolent and fraternal Order of Elks, and who wrote most of the first ritual. The first 'Lodge of Sorrow' was held on March 20, 1870.

"Henry P. O'Neil, initiated in 1869, and fifth Grand Exalted Ruler, was responsible for the burial service."

—Extracts from *The Elks Antler,* Vol. 33, No. 9, Mar., 1918.

RELIGIOUS BUT NOT CHRISTIAN.

2000 Mourn for Dead Elks.

Taken from *The Register and Leader* of Dec. 6, Des Moines, Ia.

"The services honored the memory of eight members of Des Moines (Iowa) Lodge No. 98, who had died during the year.

"A program of music with a selected choir led by Dean of Highland Park College made up most of the sacred session. The address of the afternoon was delivered by Gov. George W. Clarke. The Coliseum was decorated with palms and smilax, flowers and flags and with symbolic emblems of the Order. Charles Guth, exalted ruler, presided over the ceremonies, which were ritualistic in character.

Tapers for Lives Go Out.

"The program opened with the singing of "Abide With Me" by the choir and 'Hark! Hark! My Soul,' sung by

Mrs. Ryan and Mrs. Shank, supported by the choir.

"Eight tapers, symbolic of the lives of the departed brothers were extinguished as their names were pronounced in the roll call by the secretary.

"Mrs. De Graff sang 'Oh, Divine Redeemer,' Rev. A. B. Leamer of St. John's Lutheran Church delivered a prayer, and the choir sang Gottschalk's 'Mercy.'

"Responses as to the duty of the officers were made to interrogations by Mr. Guth and the members all rose and stood giving the sign of grief while the supplication was offered by the chaplain. The Schubert-Welhelmj Ave Marie was played and Miss Binkley and the male choir sang Mendelssohn's 'The Lord Hath Commanded Me.'

"The program closed with the singing of 'God Shall Wipe Away All My Tears' and the pronouncing of the benediction by Rev. A. B. Leamer."

HISTORICAL SKETCH OF ELKS.

In the Fall of 1867 an English comic singer, Charles A. Vivian by name, landed in New York from his native shores and dropped into the Star Hotel, a "Free and Easy," kept by John Ireland at Lispenard Street, near Broadway. The old-time "Free and Easy" was a thoroughly respectable institution in spite of the looseness of its name. Steaks, chops, rarebits and ale were its specialties and the patrons were entertained with songs and stories furnished by paid and amateur performers. The style of entertainment, a modest version of the cabaret of to-day, was patterned after a popular English institution of the day.

Richard R. Stierley played the piano at the Star Hotel and Chas. A. Vivian, striking up an acquaintance with him, volunteered to sing a few songs. He was given a "try-out" and then engaged as one of the professionals. At the conclusion of the evening's work, Bro. Stierley brought Bro. Vivian around to a professional boarding-house kept by a Mrs. Geisman at 188 Elm Street. There Bro. Vivian fell in with a number of choice spirits, including Bro. William Lloyd Bowron, afterwards "Number One of Number One," whom he had known in his native land. Bro. Vivian introduced the party to a trick which had been used with great success for treating purposes on the other side. It consisted of dropping a cork at a word of command, the last cork down was called upon to settle for the round. The initiates held their cork, while the novitiate was usually in a hurry to get his down first, thereby illustrating that the "last shall be the first and the first last." This innocuous and highly delectable form of diversion suggested the title "Jolly Corks" and the little coterie that stopped at Mrs. Geisman's formally organized with Charles A. Vivian as "Imperial Cork."

At the time of the formation of the Jolly Corks the Excise law was strictly enforced in New York City. Sunday therefore was a "dry" day, and the "Corks" were wont to congregate at Mrs. Geisman's for the purpose of holding social communion under the inspiring influence of barley brew. Whether it was the good lady who kept the boarding-house or the neighbors who objected to the disturbance created in the staid precincts of Elm Street, by the revels of the jolly crew, the record does not say, but after several meetings the "Corks" were requested to forego their Sunday gatherings at Mrs. Geisman's. Quarters were then found at 17 Delancey Street, over the saloon of Paul Sommers. At this time the objects of the "Corks" were entirely convivial and the personnel Bohemian and theatrical. The badge of membership was a cork and the only dues were a pro rata assessment for refreshments purchased the Saturday before.

Among those attracted to the Corks were members of the theatrical profession. Leaving the Corks one night one said, "This thing is better than a mere jolly crowd, and one day will amount to something," and another evidenced his faith in the future of the association by offering a motion that it organize as a lodge along benevolent and fraternal lines and that a committee be appointed to formulate rules and regulations for its government, prepare a suitable ritual and select a new name. This committee consisted of Charles A. Viv-

ian. Vivian was ex-officio a member, and had the appointing power.

On February 6th, 1868, following the committee's report, the name was changed to the Benevolent and Protective Order of Elks. At the reorganization which transformed the Jolly Corks into the Benevolent and Protective Order of Elks, on February 16, 1868, the following officers were elected:

James W. Glenn, Third Assistant Prio.

William Carleton, Recording Secretary.

Henry Vandermark, Treasurer.

William Sheppard, Tiler.

At the meeting held on June 17, 1868, a breach which had sprung up between two factions within the Order, had assumed the character of a feud. On one hand was a strictly professional element which believed in the Order's future as a benevolent institution, while on the other were the semi-professionals who were more in sympathy with the convivial purpose of the Jolly Corks. Charles A. Vivian was the leader of the latter and when he appeared for his second degree on June 4, 1868, the professionals who were in command ordered a ballot and he was rejected. At the same time the password was changed and a number of Vivian's friends were barred from the meeting, and afterwards declared expelled. This incident ended Bro. Vivian's connection with the Benevolent and Protective Order of Elks.

There is no doubt that the proceedings of this meeting, June 14th, were *illegal and unjust,* but it may be said in extenuation of those responsible that they were moved by a desire to eliminate an element which they felt was not in sympathy with the standards by which it was hoped to build the Order's future. Some of the brothers expelled at that time returned to the Order and became honored members of the lodges with which they were affiliated *and respected citizens of their communities,* and it is safe to say that none of them realized at the time of their differences with the Elks the import of the new organization or of the wonderful destiny it was to fulfill.

In reference to the founding of the Grand Lodge "After several preliminary meetings a charter was obtained from the Legislature of the State of New York, on March 10, 1871, which was immediately signed by Governor John T. Hoffman, incorporating the Grand Lodge of the Benevolent and Protective Order of Elks, New York, with power to issue charters to subordinate lodges throughout the country. Accordingly the Grand Lodge thus legally constituted issued a charter, the same day, to New York Lodge No. 1. This date, therefore, marks the legal commencement of the Grand Lodge of the B. P. O. E. and also the beginning of New York No. 1 under its distinctive title conferred by a charter issued by the Grand Lodge.

The administration of John J. Spies, 1888-1892 is a turning point in the career of the Order. Previous to 1889 the Grand Lodge operated under a charter granted by the State of New York and held all its meetings in New York State. In that year it was decided to hold the next convention in the city of Cleveland, Ohio. New York Lodge applied for an injunction restraining the Grand Lodge from meeting outside of the State where it was incorporated. The injunction was granted, but the Grand Lodge met in Cleveland *in spite of the Court decree.* New York Lodge, held upon the date fixed for the Cleveland meeting, a Grand Lodge composed of the legal quorum of Grand Lodge members and suspended all lodges disobeying its edict. The Cleveland Grand Lodge returned the compliment by suspending New York Lodge No. 1.

In 1892 the Exalted Ruler set out to bring bring about a reconciliation. In response to an invitation of the Board of Grand Trustees a committee of New York lodge met with the Board on May 21st, 1893, in the lodge room of No. 1 and pledged its allegiance to the Grand Lodge of the Benevolent and Protective Order of Elks of the United States of America, thus reuniting the entire Order.

In 1911 the Elks Home at 108-116 West 43rd Street was completed and dedicated and there Number One is permanently installed. Today its building and property are valued at $1,250,000.00.

Compiled chiefly from *The Elks Antler,* Vol. 23, No. 9, March, 1918.

TWO JOKES.

"Information from Palestine is that since the occupation of the Holy Land by the British, many relics of the ancient past have been unearthed and that many more are expected to be discovered.

Among other articles found is the sling with which David killed Goliath. It is said that it is a little thing, considerably out of repair, the strings being both gone, the leather all rotted away, but the hole is still left."

"Masonry, especially Knight Templary, the world around, is thrilled today that Jerusalem, the Holy City, has been emancipated to Christendom, and the Twentieth Century Crusade, under British arms, has proved successful. From the time of Hugh de Payen, first grand master of the Order of the Temple, to Jacques de Molay, the last, martyred for his faith by a jealous church, Knights Templars had taken active and unusually leading parts in the successive Crusades to Jerusalem and the Holy Land from Europe. *From the days of chivalry until today, members of the Masonic Fraternity have ever been active in any measure promising emancipation in any degree to the city of David and Solomon.* Today, Masons everywhere, are joining in the great pean of praise arising because the city of the first grand master is redeemed from Mohammedan misrule and the shadow of the Turk."

WORK OF THE MINTS.

714,139,119 new coins, with a value of $43,596,895, were made during the fiscal year ending June 30 last, which breaks all previous records. The mints worked on a 24-hour-a-day basis most of the year. Over 500,000,000 cent pieces, nearly 83,000,000 nickels, 24,000,000 half dollars, 45,000,000 quarters and 116,000,000 dimes were coined.

To a very large proportion of the members of all American churches prayer is meaningless.

Only 40 per cent. of our Sunday school pupils join the church.

THE NEEDED WORD.

Something that has needed to be said has at length been forcibly said by that strong and outspoken paper, *The Watchman-Examiner,* on its page of "Editorial Comments on Current Events." The editor will not complain of its being borrowed in order to secure additional circulation. There is no way to estimate the anxiety these cards and letters may have caused; but that the risk is real is proved by the case of a widow who conferred with us when her little boy was begging her to obey the requirement of the message that terrified him. The chain seems liable to appeal to the joiner type of mind, not only because its vague association with a vast network of fraternal nines may appeal to superstitious feeling, but also because the prayer is characterized by the magic word "ancient." The following is the "editorial comment" thereon:

"The prayer chain has become familiar to most of our readers. Many of them have during the last few years received a copy of a prayer with the request to copy it and send it to nine others. The prayer contains nothing remarkable, and is unobjectionable in itself. The objectionable feature is the threat that if the nine copies are not sent some dire disaster will befall the one neglecting to send them, and if they are sent some happiness will come. This is an appeal to pure superstition, and a sacriligious assumption of the prerogatives of God, who alone can bestow or withhold spiritual blessings. It is thought that millions of dollars have been spent in circulation of this prayer by those who acted under a superstitious fear of the threat for neglect. The first nine costs eighteen cents for postage, the second, $1.62, the third, $14.58, and so on until the fifth round costs $10,628.82, and the sixth, $9,659.38, and the eighth, more than $5,000,000. No one knows how this strange superstition began, but every Christian ought to aid in stopping it. We believe profoundly in devout prayer, but not under threat from any human being."

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.—*John Mason.*

STRIKING, SIGNIFICANT FACTS.

We borrow the words to form this heading, from the first line and the last one of the paragraph that we quote, herewith, from *The Watchman-Examiner* of June 27; and we do this in order to emphasize intensity of surprise, novelty and breadth of alteration, and long antecedent need of this belated reform, which such a paragraph distinctly indicates.

"It is a striking fact in connection with the rapid advance of the total abstinence principle in this country, that many of the fraternal orders that have been supposed to be more or less convivial in their inclinations and habits are putting the ban on the use of liquors at their meeting places. More than 100 of the 145 temples of Shriners in the United States have already taken such action; and a great part of the 1,200 or more lodges of Elks in the country have, of their own accord, banished liquors from their lodge rooms. The Ancient and Honorable Artillery Company, of Boston, has just celebrated its first "dry" banquet in almost three centuries. These facts are of great significance."

TENDENCIES LEAD.

A letter written in New Haven to the editor of a newspaper in an adjacent state, though it relates to "The war upon drink" yet contains a remark applicable to the war on religion and virtue in which we are enlisted on the defensive side. The remark itself is this: "Prof. William G. Sumner of Yale used to say to his classes, 'Young men, remember this—things follow their tendencies.'" This is more evident because it is tendencies which embody principles and bring them out into visible form. Illustration of the need of such an admonition as was given to the young men in New Haven, is afforded by the way tendencies lead men and things everywhere, when the tendencies work out through secret orders. Things follow secret society tendencies on the lines of debauched social character, religious unfaithfulness, and political or judicial untrustworthiness. Wherever inherent tendencies are followed into debasement of personal character, all evil accompanies that deterioration.

Things Follow Their Tendencies.

It will not do to judge tendencies on no other basis than the hackneyed sayings of imperfectly qualified partisans. Those discoverable, or even formulated society principles which are active agents of tendencies, are sure to operate. They must not escape attention. Once they are detected and their resulting tendencies are discerned, Professor Sumner's admonition needs hardly any variation in terms in order to bear the distinct form of *a solemn warning against secret orders.*

News of Our Work

The Pen and the Press: Blessed alliance! combined.
To soften the heart and enlighten the mind;
For that to the treasures of knowledge gave birth,
And this sent them forth to the ends of the earth;
Their battles for truth were triumphant, indeed,
And the rod of the tyrant was snapped like a reed;
They were made to exalt us, to teach us, to bless
Those invincible brothers—the Pen and the Press.

—PRINCE.

We have heretofore advised you of the special burden under which the CYNOSURE labors, because of the great increase in cost of printing, and paper, and binding; and also because the government has by a new law added to our postage rates a greater amount than is paid by other religious magazines. Under God the friends have maintained this magazine for fifty years and it is not probable that you are going to fail to come to its aid at this time of special stress. If each man would send one or more annual subscriptions so that our list may be doubled, the proportionate cost of each one would be lessened and we shall be able to triumph over conditions made specially burdensome, whether by reason of the war or of the enemies of our work. Send the CYNOSURE to your friend in the army, to your pastor, to some Christian who will make good use of the light which the CYNOSURE is constantly shedding upon lodge darkness. Let us hear from you.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.—Sel.

The optimist believes his ideals are only attainable by indomitable struggles and never ending patience, but that so much are they to be desired that every effort toward them is life giving, and every real advantage, however gradual, is worth while.—Ex-Preisdent Taft.

EASTERN SECRETARY'S REPORT.

By Rev. W. B. Stoddard.

This seventeenth of August finds me at work in the Cumberland Valley, Pennsylvania. I am writing at the home of our good friend J. K. Lenher of Mercersburg, who tells me he has been a Cynosure reader for twenty-one years. He is naturally glad to meet a N. C. A. representative, and become better acquainted with the work which has always had his approval. The knowledge that I have been able to help him to help others is cheering. He is one of the many God has helped me to help. I continued for some time after my last report in the Ohio state work. My meeting on Sabbath at the Barberton Wesleyan Methodist Church awakened such an interest that a second meeting was requested for Monday evening. Although weather was exceedingly warm the attendance was large. An offering of $11.44 was given. The meeting held in the Bethel Mennonite Church near Wadsworth, Ohio, added to the good meetings of other years held at that place. Here we missed some good friends gone to their eternal reward, but found others willing to do their part in helping as best they could. Did space allow I should mention some who were especially helpful. God knows, and will reward. In passing I stopped over night at the "Old Folks Home" near Marshallville, Ohio, and learned of the sudden passing of our good friend Jesse Good, to his heavenly rest. I have been entertained by him, and his good wife, who preceded him about six months to the better world, many times in the old home at Orrville, Ohio. They were a humble, faithful couple who rejoiced in doing the will of the Master. A meeting at the Salem Mennonite Church not far from Orrville was not so largely attended. Our friends at this place were very helpful. Because of the special kindness of Rev. A. W. Sommer of Dalton, I was enabled to see many, and do effective work. The Cause was sustained as usual at Weilersville, and Smithville, Ohio. The cultivation of the years gone by helped in our harvest at these points. Owing to new work I was not able to reach friends in Logan County and about Bluffton, Ohio, much to my regret. En-route for home I passed through Pittsburg, Pennsylvania, and noted decorations to welcome the F. O. E. that was coming to town. The saloons had many decorations. Of course they knew their friends. *The Dispatch* in reporting the action of the city council stated "employment of probably eighteen out-of-town detectives for protection of citizens and delegates during the convention here next week of the Eagles was approved." Had there been a gathering of Christians such an arrangement would have been most surprising. Evidently the city council was acquainted with this F. O. E.

Last Sabbath I was privileged to speak in churches of the Brethren at and near Waynesboro, Pennsylvania. At the Rhodes Grove Radical United Brethren Camp grounds I was made welcome as in other years and given opportunity to speak. Brethren Plumley and Brown were in charge of the evangelistic and music services. Interest was good at the beginning and expected to increase toward the end of the two weeks this meeting was to be held. There were two conversions at meetings in which your representative participated. "Drop in" meetings on Reservoir Hill, Chambersburg, and Green Village, Pennsylvania, gave opportunity to address friends of the Brethren in Christ in connection with their prayer meetings. The good attendance of young as well as of the older at these meetings would indicate a good spiritual condition. Many spoke of receiving desired help. I am not sure about services tomorrow. A friend takes me to the country where I hope to find an open door in a friendly

church. I must often move by faith in putting forth my efforts to enter the doors which Providence opens. I need not write of trials. In common with all humanity I have plenty. Our eyes will be "unto the hills from whence cometh our help," if we are as wise as we should be. I am praying that God will vindicate the right in His own time and way.

SOUTHERN AGENT'S REPORT.

Rev. F. J. Davidson.

I have put in an unusually busy month since my last letter. I have conducted two Ministers and Deacons Institutes and joint revivals. I delivered twenty-four sermons, ten lectures, made thirty house to house visits in which I read the Bible and prayed. Twelve persons professed faith in the Lord Jesus and two renounced Lodge affiliation.

I held an Institute with Mount Moriah Baptist Church, Rev. E. E. Dorsey, Pastor, St. Patrick, Louisiana. I made the Scriptures plain and showed the heathen worship of secret societies with their altars of Baal. Although Rev. Mr. Dorsey is an ardent secretist and a believer in their sacrilegious forms of worship, he acknowledged the truth and value of my method of Bible teaching, and urged his members to follow my instructions, but like Ephriam of old he himself is joined to his idols. There was not much interest manifested by either laymen or clergymen except the pastor. If Rev. Mr. Dorsey could see the wickedness of his fellowship in oath-bound secret societies and would repent, he could do great good among his people since he wields a large influence among them. The contributions were unreasonably small.

From July 22d to 28th I conducted an Institute with St. Charles Baptist Church, Rev. H. W. F. Nixon, Pastor, Paincourtville, Louisiana. The attendance the first two days was encouraging, but the secret lodge almost paralyzed the meeting the remainder of the time, for on Wednesday, July 24th, the Oddfellows had big initiations and "the making of men" as they call it. Thursday, July 25th, the Most Noble District Grand Governess of "The Household of Ruth" with other grand officers paid their annual visit, and held a meeting with juveniles and adults during the day with a grand reception at night. On Sunday the 28th, two members of the "Tabernacle Lodge" from Klotzville and Plottonville, several miles away, paraded the principal street and marched to Pilgrim Baptist Church, Rev. S. Muse, pastor, and had their annual Thanksgiving sermon preached during the day and followed it with a public reception and free basket dinner. I counted five hundred persons at this Pilgrim Baptist Church, and there were at least six or seven hundred persons outside the church. In the church the "Tabs" gave their *memorial sign* by standing and all raising their right hands above their heads and bringing them down to their side, and repeating the same sign with their left hands. All struck across their chests with the palms of their hands with a thud; the "Juveniles" kept time with the elders. Rev. L. S. Harrel of White Castle, Louisiana, preached their sermon and on the whole it was an able and instructive sermon, but being desirous of pleasing his lodge associates he lauded their craft to the sky and urged all good people to join. Then throwing the Bible on his shoulders he began a regular whang-doodle performance and with screeching and moaning pandemonium reigned supreme for fifty minutes more. The lodge lifted a free will collection which amounted to about $35.00.

Rev. Mr. Nixon, at whose cozy home I have taken meals every day, was very painstaking and kind to me. The worthy superior, Mr. Preston Simon, treated me very courteously and gave me twenty minutes to speak in any way I desired to the people.

The World war is being greatly used to further secret society enlistments in the cantonments.

I have reorganized the Central Baptist Mission with fifteen loyal Christians and we are striving to build up a Christian church where the whole, pure and unadulterated gospel can be and will be preached to all persons.

"LIZZIE WOOD'S" LETTER.

Dear Cynosure:

My last letter to the Cynosure was written from Alton, Illinois, where we

had good meetings for one week owing to the presence of the Lord being evident in all the services. Every evening we declared the whole counsel of God to a crowded house. I also told them of their sins, and especially the sin of the lodge. I quoted chapters and verses from the Bible dealing with secretism and notwithstanding that the majority of the people were members of some secret order, no one showed signs of anger. The men were surprised to know that I had the secrets of Masonry and laughingly acknowledged: "That is Masonry."

A young preacher bought an Oddfellows ritual and also a Masonic ritual and said he intended to study them thoroughly that he also might be able to warn against the lodge evil. His brother said to him, "If you preach against the Lodge you are preparing yourself to get killed"; and this young preacher answered, "I am not afraid to die." I said, "Well, you cannot tell just what will happen, but if God is with you he will take the fear of death out of you. I distributed tracts among the people who read them with interest and astonishment. When a free will offering for me was taken the lodge people responded freely, and while it was being received, one man outdoors handed in twenty-five cents through an opened window and said, "Tell that woman to keep on telling the truth." The people of Alton were very cordial to me and the collection for the evening amounted to $19.00. Among those in the congregation were Masons of high standing but their hearts were honest and I believe they were Christians, but they had never been told of the evil of secret societies.

All Masons are not like Mr. J. A. Cooper of Youngstown, Ohio, in whose letter to Rev. Moses Clemens we were called the "National Christian Association of Liars." When men add to God's Word like the leaders of the Masonic lodge do, one can seldom get them to take up a challenge to debate with one of God's men, for they know that Prov. 30:6 is true,—"Lest he reprove thee, and thou be found a liar."

God cannot lie and we will leave Mr. Cooper to see his position, for God's Word is "a lamp to our feet and a light to our path." (Ps. 119:105). Mr. Cooper is to be pitied, and let all the members of the N. C. A. pray for him that God will forgive him for he knoweth not what he doeth.

At Tulsa, Oklahoma, where I held tent meetings for eight days, I had an interesting experience. One night the Lord led me to tell the people of the un-Christian character of secret orders. While I was speaking a sister told me that a Mason was standing a short distance in back of me—he was so mad that two or three times he started for me. It frightened this woman a great deal as she was afraid he would strike me, but some other men stopped him. I did not know of the danger until all was past. The woman said to me, "Sister Roberson, those negroes will kill you in Tulsa, Oklahoma, for they kill each other here —one or two every week." I said, Well, praise God, He protected me 'by His might'."

When I left Tulsa early the following morning this woman was afraid to go with me to the station. I went direct to the depot with the help of an old man who carried my suit case, and I was singing Glory Hallelujah in my soul for God's protection and guidance. God has called me to preach and He takes all my fear away. If I am killed I will not know of it until the blow is struck and then I will not fear for I will be gone to be with Jesus, whose will I delight to do.

Leaving Tulsa the 15th of July, I stopped at Coffeyville, Kansas, four nights and there I had more white people in the congregation than colored. God gave his poor servant power to speak and here also I gave out tracts condemning modern idolatry. Not one disputed the truth. I told them what God's Word said about their sin and their hearts were touched. We prayed together for our President and for our boys in the Camps and in the trenches in France. We cried and prayed together for our country. No one had any time to dispute about the old lying devil's lodges, which are leading good men and women down to hell.

God bless all the members of the N. C. A. and let us pray for poor Mr. J. A. Cooper that God may save his soul.

Yours for the work of the N. C. A.

LIZZIE ROBERSON.

THE GRANGE.

Extracts from a letter to a relative who is a member of the Grange. The writer is J. C. Young, of DeGolia, Pennsylvania.

"I thank you for your interest in getting to my notice the petition to President Wilson from the farmers' lodges. It is a pity that farmers' interests are seized upon by secret orders so that all farmers cannot conscientiously voice their grievances together without some of them carrying grists to institutions with which they have no sympathy. I fail to see why the attempt to get the President's influence and assistance for the farmer could not have been gotten in the true democratic way, through open farmers' clubs.

"I became a citizen of these United States in 1875, obtaining my certificate of naturalization after I had renounced all allegiance to the Queen of Great Britain and Ireland; together with all other potentates and powers, and after I had sworn allegiance to the U. S. government. I have never seen how I could swear allegiance to another power, a secret power, and still be a loyal citizen of the country that adopted me.

"Had I not cast off my allegiance to the ruler of Great Britain I could never have obtained a citizen's rights and protection from the United States Government, a privilege I would lose should I shift my allegiance to any outside nation. America does not accept hyphen citizenship. Why should she permit secret societies in a government like ours?

"Daniel Webster, of national reputation, declared: 'That all secret associations the members of which (do) take upon themselves extraordinary obligations to one another (outside citizenship) and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence among men living together under popular institutions (those provided for in the U. S. Constitution); and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the administration of all such obligations should be prohibited by law.' Are not his reasoning and conclusions in the premises sound?

"Farmers as free citizens have the right to petition our President for relief, but secret lodges should never be granted such privileges. They are anti-republican and out of harmony with democracy.

"The picture on the front page of *'The Grange News,'* which you sent me, may be very pretty, but it has no suggestion of farming. The costumes of those females carry the mind back to the times of the vestal virgins. And the Eleusinian Mysteries, commonly known as "The Mysteries" and condemned by St. Paul, 2 Cor. 6:14-15 and Eph. 5:11-12. As if to fix the thought more intently on those times in which Paul uttered his warning, on page 151 same paper, Master McSparren tells us that he has consulted 'with the High Priest of Demeter' which recalls the history of the Israelites, 2 Kings 17: 7-23. In what age are we living? When we are solemnly told that the 'Master' consulted the High Priest of Sun worship, Demeter? Of course Demeter is the Greek form of the Latin Ceres, therefore both refer to the same filthy goddess whose initiations and orgies were held in dark caverns but promised their votaries at death to take them to some heaven; just as modern secret societies profess that their members at death enter upon a life of eternal felicity with their Father in Heaven. And all this without the shed blood of our Lord Jesus Christ, but by teaching unregenerate men and women that lodge teachings 'are the loftiest men can seek.' The Bible and the teachings of Jesus are nowhere in the deal. Such worship is the offering of Cain (Gen. 4: 3-4) notwithstanding that at the grave's mouth the mixed funeral rites end by the congregation being dismissed with a Christian benediction.

"To say that secret society rituals are only a form, that the words have not a serious meaning, and that sentences do not mean what they naturally imply is certainly a horrible travesty on very sacred things. Unregenerate men and women attribute to them meaning; many say 'It's good enough religion for me; if

I live up to its teachings I'm all right; any way I stand as good a chance as the Christians who worship with me at the same altar.' Their conclusion is logical, for two can't walk together unless they are agreed. It is with an ill grace that a professed Christian tries to impress the need of a personal Savior on those with whom they worship in a lodge.

"Yours for Christ's sake,
"(Signed) J. C. YOUNG."

ORANGEMEN.

Buffalo, New York.

Dear Brother Phillips:

Yours of the 11th at hand. My experience with the Orangemen is very limited. I simply took four degrees, the last one was the Royal Arch. Very shortly after taking that degree, I was invited to take part in administering the same degree to four other candidates for the same. Then it was that I became acquainted with the horrid oath that I myself had taken. As a general thing candidates are so frustrated while in the act of taking the degree, previous to taking the oath, that but very few remember the terms of the oath, at least that was the case with me. Hence my experience in a practical way with the order is quite limited. I simply turned away from it with horror and disgust. The Orangemen's oath as near as I can recollect it, runs like this: "I never was a Roman Catholic and never will be a Roman Catholic and will never marry a Roman Catholic and will sustain the nation as long as she sustains a protestant religion."

(Signed) EDWARD SWAN.

DOING NOT RESOLVING.

Mr. H. F. Stubbs, of Whittier, California, writes: "I am making good use of my CYNOSURE putting them in the Electric Depot here. I tried to leave them in one public library but they refused to have them there. May God bless you in your good work."

A Nebraska friend wrote recently: "You have had an order from a friend whom I have interested in your work. Her husband used to be an Odd-Fellow and Knight of Pythias but says he would never go back into them.

"I must tell you an experience in prayer concerning giving out some leaflets. I have long wanted to talk with my pastor who is a Mason, but never had the opportunity and was impressed to give him some leaflets, but I would carry them to church and then home again and never have the opportunity to present them. Finally I wondered if the devil was keeping me from doing what I ought to do and accordingly I prayed about it in this fashion,—that if He wanted me to give them out I was willing and would do so if He made the opportunity. Accordingly I made two packets, one for Christians by the strongest men, such as Dr. Gray, etc.; the other was the Masonic obligations and a catalog for a young man whom I had reason to believe would join the Masons. As soon as the church service was over I turned around and there stood my young man, and unhesitatingly I stepped up to him and said that I supposed he intended joining the Masons some day. He said that his application was now in, so I said that perhaps he would like to 'look before he leaped,' and handed him the obligation and as I mentioned that word, my pastor who was standing near looked up and such a queer look passed over his face. I handed him the other packet with the simple statement that I would like to have him read them. He glanced at them enough to see what they were and put them in his pocket. He has not mentioned them to me since but I am praying that the Holy Spirit may strive with them both."

Mr. Chas. B. Wolf, of Lebanon, Pennsylvania, wrote under date of June 20th: "I love the CYNOSURE for one reason, it brings darkness into light and exposes secret sins. I want to thank God especially for showing me and leading me to separate myself from the Odd-Fellows, Patriotic Order of the Sons of America, and Knights of the Brotherhood. I received the saving and healing power of God and have been enjoying this new life for seven years, hoping with my family to meet Christ when He comes in the air."

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CHRISTIAN CYNOSURE

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REV. JOHN F. HEEMSTRA
President, National Christian Association

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

KNIGHTS OF ROME.

The book entitled Knights of Columbus Illustrated, is also called "A complete ritual and history of the first three degrees, including all secret work." It teaches that "the charter granted in 1882 defined the purposes of the society, as:

"1. To furnish insurance to its members, and at least temporary financial aid to the families of deceased members;

"2. To develop practical Catholicity among its members;

"3. To promote Catholic education and charity."

Among conditions of membership, these three seem fundamental; namely,

"1. All Apostolic Delegates, Cardinals, Archbishops and Bishops, are *ex officio* members of the order, entitled to admittance on all occasions.

"2. All priests, secular and regular, may join the order without examination, but must pay their dues to remain in good standing.

"3. All male members of the Catholic church who are over sixteen years of age, and in good standing, are eligible. They must, however, show that they are Catholics; have made their last Easter duty; are willing, and will pledge themselves, to live up to the laws of the church."

"Initiations are conducted in classes of ten or more." "There is no inviolate form of ritual." In this particular, the Knights of Columbus are "Unlike all other orders." "In all the degrees, the essential idea alone is to be safeguarded."

"The First Degree is to test the faith of the candidates, and to teach them the responsibility of the act of faith." The nearest approach to an ordinary secret society obligation in this degree, consists of the affirmative response to questions, as follows:

"Do you pledge yourself to obey the church in all that relates to faith and morals?"

"I do."

"Do you pledge yourself to be a true knight of this Order, and to obey its laws at all times?"

"I do."

"It is well," says the Grand Knight. "Remember that you are a Catholic; and for the future, you will be a Catholic Knight. . . . Retire now to prepare for the Second Degree."

"The Captain of the Guard and his men go to the anteroom, and prepare the candidates in line." "The lesson to be conveyed to them in the Second Degree is, that most of them have no intelligent idea of what the faith consists of." "The contrast between their prompt avowal of their faith a few moments before, in the first degree, and the public exposure of their ignorance, must be made as strong as possible by the officers of the Council." "If there are any priests among the candidates, care must be taken to avoid asking them any questions." "The questioner is allowed great latitude." "Much of the success of the degree depends upon the subtleness and ingenuity of the questioner." "After this catechetical quiz has gone

on for some time, the Grand Knight gives the charge," which begins with a sweeping condemnation of their obvious inability to defend the faith according to their agreement. At the end he says: "Guards, lead the candidates to the anteroom, to prepare for the third degree."

It may be presumed that many of the candidates have ended the second degree in a mortified and perhaps irritable mood. Lining them up again in the anteroom is now conducted "in such a surly manner that they will take offense and refuse to go into line." They can hardly do anything without severe censure. Indignant at roughness, insult, and brutality, they are liable to rebel and refuse to proceed. Meanwhile, they are unaware that they are actually taking the first of the four sections of the third degree; a section in which "the candidates are to be aroused to the last extreme of fury, but are to be handled so that they cannot do anything." The very purpose of the section is to "break the spirit of all if possible, and make all obey timidly the smallest command of the team members."

Various details for which the reader can consult the book, include with other matters the efficient part played by a pretended or "decoy" priest. When at length the class is lined up supposing itself to be about to begin the degree, the first quarter of which they have now been taking, they are blindfolded for the first and only time. They are now marched several times around the council chamber, when on the removal of the blinds they see before them a table bearing surgical instruments and writing paper. Around the table doctors are seated. "Before you may go further," says the Chief Surgeon, "you must show that you are worthy; you must submit to a test." . . . You will take this dagger, bare your arm, prick your veins, and sign this pledge with your own blood." A decoy candidate refuses, protesting. Before the real one who follows can proceed far, he and the rest are, under a plausible pretext, sent for the time being out of the room. Here the second section ends, while the victims of the deception suppose themselves not to have completed the first.

Instead of leading them back to the anteroom, the guards bring them by another door into a room so small that they can hardly move about without jostling. It has been so well heated as to merit its name, "Hot Box." The surly captain starts fresh trouble. Then he quarrels again with the decoy priest, and slaps him on the mouth. "At once there is an uproar; . . . the candidates are roused to fury; . . . the inside and outside guards . . . must see that the door is opened before it is broken down." "Then all rush out into the council chamber shouting and gesticulating." When the confusion is sufficiently quieted to allow the complaint of one candidate at a time to be heard, the third section has ended where the fourth section of the third degree at once begins.

If necessary, a decoy starts the ball rolling, by standing on a chair and in a bitter speech denouncing the procedure. With fiery protest and sharp demand, he opens wide the way for as many as will follow to free their minds from the same platform—or chair. In this case laymen speak *ex cathedra.* Mute inglorious Ciceros suddenly reveal themselves as brilliant orators. French volubility alternates with native Irish eloquence. Genuine priests among the initiates lash with masterly invective the whole proceeding.

When all who wish have freed their minds the Grand Knight, standing upon the chair, deprecates the occurrence announcing an immediate trial for which seven jurymen are chosen. Prepara-

tion of the jury develops new dispute and trouble. Presently the flash and sharp report of a revolver are followed by the fall of the captain into the arms of his guards while blood pours over his chest. Priests rush to give him absolution; he is carried to the anteroom; its closing door shuts all within the council chamber.

During the next ten or fifteen minutes the candidates are in a state of mind that is not soothed by the whispering of old members. "The dramatic climax is worked up naturally, until all the candidates are consumed with anxiety to know the worst." Suddenly, the door of the anteroom opens and in comes the Captain. With him are the Decoy Priest, and other actors who have been with them in the earlier scenes. The Grand Knight, taking the middle of the floor with the others around him, now says, "Gentlemen and Brothers: When I have given the solution of the strange adventures which you have gone through this day, you will learn the most telling lesson ever devised to teach you that things are not always what they seem." He proceeds to remove part of the priest's disguise, and to show the murderer to be no criminal after all, and the milder acting soon ends with the Captain and the Priest heartily shaking hands.

The Grand Knight proceeds with a lodge lecture, at the end of which he says: "Raise your right hands and repeat after me the pledge of fealty to the Order. 'I now solemnly pledge myself to keep sacred the secrets of this order; to be a loyal and true son of the church; and a faithful member of the Knights of Columbus. I will always be ruled by knightly courtesy in my relations with my fellow men. I pledge myself to God, to His Holy Church, to my country, to mankind, to be always a true knight. Amen.'"

The candidate does not say, "I swear to keep the secrets," or "I swear always to be a true Knight." He invokes no penalty upon his own body or his soul. "Oath" is unheard; the selected word is "Pledge." In this order, Jesus Christ is not pointedly ignored; on the contrary, the statement of belief made at the candidate's first entrance into the Council Chamber includes mentioning the Son of God.

Careful avoidance of all reference to a church is not duplicated here. The word church appears again and again where the church is set forth as the object of faith, devotion, and full obedience. Indeed, putting forward, magnifying, and openly exalting the church, comes near being the distinctively salient feature of the initiation viewed as a whole.

Yet the farcical element seems, even to a Protestant, almost an approach to sacrilege. Along with this, one seems to feel a singular lack of moral emphasis; for, although the Knight does claim to believe in God, and even says, "I pledge myself to God," yet whenever he plainly and explicitly pledges obedience, it is "obedience to the church," or "obedience to the laws of this Order." No less surprising is the singular omission of prayer from the ritual of initiation. There is, likewise, no prayer in regular lodge meetings when the chaplain happens to be absent. The only prayer he offers, when present, is this invocation: "May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon us and remain with us forever. Amen."

INSPECTOR.

THE JEW'S STORY.

In a Christian village there once lived a man who was the only Jew in the town. He had a small store and did a good business, and as he succeeded the Christians became jealous of him. After discussing the matter in a meeting the priest pro-

posed to the Jew that he must either become a Christian or leave the village. The Jew inquired what he must do to become a Christian, and eventually had to undergo some useless ceremony in order not to lose his money. Upon his becoming a Christian the neighbors watched to see what he would do on Friday evening; would he eat meat as usual, or conform to the Romish custom of not doing so. Upon seeing him continue as formerly, the people told the priest that the Jew was no Christian as he had roast goose on his table on Friday evening. The priest watched himself then and suddenly came upon the Jew while he was seated with his family at the elaborately prepared table eating a roast goose. "Now, Mr. Moses," said the priest, "what is this?" "Why, Rev. Father, this is not a goose, this is fish." "Any one can see," answered the priest, "that this is goose flesh." But the Jew replied, "Rev. Father, I did just as you did when you changed me into a Christian. You put a drop of water upon me three times and said, 'You are no more a Jew. You are a Christian,' so I put a drop of water upon this goose and said, 'You are fish.' "

Those who preach the Gospel should use God's revealed truth about the Lord Jesus Christ to enlighten the understanding, and through that to rouse the conscience, to engage the affections, and to decide the will; and when this is done a soul is really helped; but merely to excite the emotions, especially by some vulgar appeals, and then tell the person with the excited feeling that he or she is now converted is sadly unscriptural, and may be fatally misleading. May the Lord keep us sincere and without offense until the day of Christ. JOHN DICKIE.

We often hear people complain of the distractions of their minds in prayer. But if we watch those same people, they do not suffer from the lack of concentration in other pursuits which are congenial to them. It is not that they lack the capacity for concentration, it is simply that they have not taken prayer seriously. They have not summoned themselves to the undertaking. Their prayer life is trifling.—*Selected.*

GOOD SOLDIERS OF THE LORD JESUS CHRIST.

PRESIDENT CHARLES A. BLANCHARD,
WHEATON COLLEGE.

A good soldier is one who obeys orders and who fights for his king until victory comes. One who lays down his arms, or who deserts the field because the battle goes heavy, is not a good soldier.

I remember, years ago, to have met a gentleman in one of our Illinois towns where I was lecturing. He said to me, "I know all about secret societies. I had contact with them in my early life, and have had opportunities for knowledge ever since. I know that they are entirely evil, and ought to be abolished, but I do not intend to help you in the struggle against them at all." I thanked him for his frankness, and asked him the reason why. He said, "I have been through one battle. I knew what it was to be hated, and despised, because I was an Abolitionist. I fought that thing through, and when the war came, went into the army, making good on field of battle what I had taught in church and home. I think I have done my share. I expect now to live quietly, to save my money, and my time, and my feelings. Other people, who did not fight the anti-slavery battle, have got to do the work in these days. I have done my share. and now I want the rest to do theirs." These may not be his exact words, but they do convey his exact thought. It is many years since he spoke to me, and I do not profess a perfect recollection of his phrasing.

I am reminded of his remark by the statement of a friend, who recently wrote our office saying that he was discontinuing his subscription to the CYNOSURE, because it seemed to him as if the battle was going against us.

The Daily List of Dead.

The casualty list which is published now from day to day, contains from a

few score up to a few hundred names. The men who are killed or wounded are now fighting a successful battle. It seems that God has planned to give us victory, but for four years, the news from day to day was discouraging. It took fully two years for the allies to be in any measure prepared for the battle. Up to that time our dear fellows were holding their ground by the very skin of their teeth. In one of the early battles, the Canadians were six to eight feet apart, and yet stood there resisting the onslaught of a great German army. If our men in those days had taken the same position which these friends occupy, they would have said "the battle is going against us. Germany is too strong. Let us quit and go home." The result would have been that France and England would have paid billions of dollars to these central nation thieves, and if America had not been taxed immediately, she would have been ultimately, in the same manner.

Money Loss the Least.

While the money tax would have been staggering, it would have been the least of the losses, for the outrages on old people, women and children which have been wrought by the central powers have never been equalled, except in savage warfare. The university men who have been fighting in these central armies, have been systematically and continually conducting themselves like the Indians, who scalped and burned and outraged, in their time. We could have avoided these difficulties in part, by humbly submitting to any outrages which those powers chose to inflict, but no man who has read the utterances of their philosophers and theologians, can doubt that what is outlined above would have been substantially the program to which we should have had to conform.

Peace at Any Price.

I suppose there are some persons now who would say that peace at any price is better than war. I remember a case in Birmingham, England, when the great meeting was held to protest against a strife upon which England had entered. A powerful and magnetic speaker took the position to which I have just referred. Painting in broad and terrible colors the miseries of warfare, he said that peace *at any price* was better than the evils of which he had been speaking. Doctor Dale, at that time the great preacher of Birmingham, was in the audience, and when this address was concluded there was a roar of "Dale, Dale, Dale, Dale, Dale" which went over the great and electrified audience. He came to the platform, and when a great silence was made said, "I too, am in favor of peace at any price." Pausing, he repeated "at any price, even when the price is war!" The result was a clarification of the atmosphere and a complete revulsion of feeling, so that those who had felt that the government ought to turn its back in the battle, were satisfied that they should fight on to victory.

He That Endureth to the End.

The promised reward is not for the people who fight for a while and quit, but for the people who fight until victory is gained. He that endureth to the end shall be saved, and he shall be rewarded also. The apostles, prophets, and martyrs are those whose faith we are to follow. It is true that fidelity to conviction oftentimes entails losses of various sorts. Men sacrifice ease, they sacrifice money, they sacrifice, oftentimes, their lives, but this is the price which they pay for the blessings for which they contend.

I remember that Samuel Adams said, when the Boston men were discussing whether to go into the war, "If it were revealed to me by an angel from heaven that this war would continue until our

property was wasted, and nine-tenths of our people had been destroyed, I should unhesitatingly say 'let us go forward.' One free man can enjoy more happiness and be of more value to the world than a thousand slaves." I do not profess to quote him exactly. I speak from memory, but the substance of this utterance was as given.

This is a good time in which to recall the lives of the statesmen, the soldiers, the missionaries, and the great company of saints who in hard times and hard places have stood true to their convictions, and battled through difficulties to success.

It would be idle to say that this is not a discouraging time for all religious and moral enterprises. The soldiers are, many of them, rendered thoughtful by the circumstances in which they find themselves. I suppose many ten thousands of them have returned to the faith of their fathers because of the dangers to which they are hourly subjected. This is well, but in the home regions I am not sure that we are registering an advance. I do not know of an immorality which has not harnessed patriotism to its car. Dancing, card playing, tobacco using, everything except the liquor power, seems to have secured the right of way, even among Christian people. The proposition is: "this is necessary in order to get money for the soldiers. Therefore, it is all right." A lady told me yesterday, a gentleman who last year gave five hundred dollars to warn people against the cigarette habit, was this year paying fifty dollars a month to purchase cigarettes for the soldiers. All fairly intelligent and thoughtful people know that the cigarette movement is financed and pressed by the tobacco trust. Such an outlay of money as is now made to boom the tobacco business, does not come by accident. It is a propaganda which has a headquarters and a treasury.

Only this week I read of a company of five hundred women, who got together to dance and play cards to raise money to buy cigarettes for soldiers. This in the face of the testimony of superintendents of police and other civil officers, that dancing fills up houses of ill fame, and card playing fills up the gambling dens. Yet these good people, who are managing these enterprises in the interests, as they suppose, of the soldiers, are really injuring the soldiers and booming the disreputable business which secretly urges them on.

The Darkest Day in History.

I suppose that the darkest day known in human history was the day on which Jesus Christ was crucified. The world was lying in darkness, degradation, superstition and sin. The masses of the people bore all the burdens, and a little handful of kings and priests divided all the advantages of society. Jesus Christ came into the world to reverse the situation, to make men good, that they might be happy, that the burdens of society might be divided and that the advantages of society might also be distributed. He harmed no one, spoke evil of no one, blessed everyone with whom He came in contact, but He did not succeed in pleasing the devil nor the devil's people and, unfortunately, then as now, many of the devil's people had fine reputations with the world.

Over the head of Jesus on the cross was written his accusation in the Greek, the Latin, and the Hebrew. At that time the Greek nation represented the highest artistic culture the world has ever known. The Roman people represented the highest form of civic organization which the world had known up to that time, possibly it has never been since surpassed. The Jewish people were the only people in the world who at that time had a clear revelation of God, and the truths by which He wishes men to

live. The fact that these three great nations combined to secure the murder of the Son of God, is one that never should be forgotten when we come to discussions of this kind.

I suppose that my friend who stops his paper because he is afraid that secret societies are going to rule the world, if he had stood by the Cross of Jesus Christ, and had been as good a man as I think he is, would have said something like this: "This man Jesus Christ is undoubtedly a Holy Man. His life has been in every respect such a life as a worthy man should live, but unfortunately, He is before His time. The world is not ready to receive Him. I wish it were, I would very gladly follow His banner, and fight under His command if there were any use, but what is the use? His followers are a handful of uninfluential people, His enemies are the rulers of the world. Even the leaders of His own people would rather a thief and a murderer should be set at liberty than that He should be freed from the lying accusation which these men have made again Him. I will, therefore, go home just now, and by and by if there is opportunity without too much sacrifice to take a place among His followers, I will do it, but at present the cost is too great for the prospective gain. I will not recognize Him as my leader now." I think that this sort of a decision could be amply justified on the grounds of self-interest and human probabilities, but we people who profess faith in Jesus Christ do not live for self-interest, and we do not judge according to human probabilities. We walk by faith, not by sight. We have always had this to do, we have it to do now. We shall have it to do to the end.

There is no road to the crown of Jesus Christ, except the one that leads by the cross of Jesus Christ. The old motto "No cross, no crown" is not poetic, it is practical and businesslike. It means exactly what it says, "No cross, no crown." We can choose, and we not only *can* choose, we *must* choose. We do choose, and we choose with this alternative, "no cross, no crown."

It is true that the crosses which are placed upon us Christians in these days are not generally so rough and hard to bear as the cross which Jesus our Saviour carried up Calvary, for us. We do not ordinarily sink from physical exhaustion under the burdens as He did under His, but we must be willing to do even this if it were necessary.

A friend of mine was, about sixty years ago, publicly whipped in a square of the city of Nashville, Tennessee, fifty lashes on his bare back, because he was selling Bibles which were wrapped in an anti-slavery paper. Finding these Bibles thus wrapped in his little trunk, which he was carrying as a colporteur, they asked him if he was opposed to slavery, and he honestly said that he was. He was, therefore, sentenced to this punishment. The man who wielded the rawhide with which he was whipped, afterwards boasted that he made the blood and flesh fly, so that they would not hang my friend, which otherwise they would have done. He felt quite proud that he had been so humanitarian. It seems difficult to believe this story now, but it is only a little while since the events took place and, unfortunately, this is only one case out of a great number. I, therefore, urge my friends who are discouraged to read their New Testaments, to study the history of the Christian Church. I think this will illuminate their minds and encourage their hearts, and will make them, so far as they are children of God, willing to endure hardship like good soldiers of Jesus Christ.

It is wiser to train twelve men than to do a hundred men's work.

AN EVEN CHANCE.

When a saloon-keeper emphasized the expression of his convictions by offering to bet his "soul against a rotten apple," a crusty old customer grunted out his satisfaction at finding one man who was not always trying to get the better of others, but was willing to be fair, and make an even bet!

There are many people who are not so fair; who, in truth, are never willing to be fair. They are always trying to get on the inside track and they always have some little plans and schemes of their own by which they try to obtain special advantages. They belong to some secret order, the members of which work for each other, and so, of course, work against every one else who stands in the way of their advancement. They have secret signs, and winks, and nods, by which they secure their own advantage, and at the same time hinder, by unfair and illegitimate means, the advantage of others.

They are not manly and above-board in their transactions, but are ever endeavoring by indirect means to overreach their fellows. In politics they work their way in among party leaders; in law they have an understanding with judges and juries; in ecclesiastical affairs they pack committees, control caucuses, manipulate nominations, concoct resolutions, and always manage to keep in office. If any man offends them, they crush him if they can; not in open, manly conflict, for they meet him with a smile as bland as that of Joab, when he said to Amasa, "Art thou in health, my brother?" and took him by the beard to kiss him, at the same time thrusting his sword under the fifth rib. They are as courteous and polite as was Judas Iscariot when he said, "Hail, Master, and *kissed* him." But beneath this sweet, bland, smooth exterior, lurks the slanderous tongue, the envious glance, the vile insinuation, the shrug, the sneer, and the open falsehood, with which these men slay those for whom they profess great friendship and regard. One can arm against open enemies, but what armor is there against the stratagems and devices of professed friends, who will tell falsehoods with more unction than ordinary men can command when they speak the truth; who call a man "brother" while they assail him as a liar and a knave; and who dignify this duplicity under the title of "Christian meekness," and accuse the honest men who denounce it of being actuated by "a bad spirit"?

It may be well to remember that while *both* Christ and Satan are represented under the figure of a *lion,* the figure of the silent, gliding, creeping *serpent* is reserved for Satan alone. And while a man with the spirit of Christ may be both bold or gentle, the deceptive, crafty, insidious spirit of the serpent belongs to the adversary, the devil.

Let Christians see to it that they imitate their Master, and not their enemy. Fairness, justice, and righteousness, are characteristics of the blessed Christ, and those who aim to be his imitators must have something more than mere softness of speech, and meekness of expression, to justify their claim. They must have honesty, uprightness, truth, fidelity, and fair-dealing, if they would be followers of the Lord Jesus Christ in this world, and sharers of his royal glory in the world which is to come.—*The Armory.*

THE WAR AND THE SCHOOLS.

By President Wilson.

Washington,
31 July, 1918.

My dear Mr. Secretary:

I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would

therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them, and trust that you may have the co-operation in this work of the American Council of Education.

Cordially and sincerely yours,
WOODROW WILSON.

Hon. Franklin K. Lane,
Secretary of the Interior.

DIVORCE INSTIGATED.

I have often wondered whether professed Christians, who seek their fellowship in secret organizations which do not admit females, ever gave this question a serious thought. Man can go in, but the woman is left out. In I. Cor. xi., 11, we read, "Neither is the man without the woman, neither the woman without the man in the Lord." Here it is clearly shown that the one is not taken in to the exclusion of the other. We notice, then, that when it comes to being in the Lord, both can go in together, for, we also read in Gal. iii., 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." This is very clear that they both can go together in serving the Lord.

But into the Odd-Fellow and Masonic lodges the man can go, but must not take his wife, sister or mother. Who makes the separation? The Lord or the lodge? Then, if the Lord has united the man and the woman, and the lodge separates them, is not the lodge, then, against the Lord? Jesus says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. xii., 30.) Now, in this case, which one is in Christ, the man, who goes into the lodge, or the woman, who is left out? It must be clear to every mind that either the one who goes into the lodge, or the one who is left out, is out of Christ; for in Christ they are one, but here they are separated. Then, who has separated those whom the Lord had united? Who began the proceedings in divorce?

S.

LODGE HARBORS THE ENEMY.

He was a citizen with a good reputation and one of the "good fellow" type that fits so well into the atmosphere of the Order. He came to live at the Elks' Home, mingled with the members and was looked upon as a good American of German birth who deplored the failings of the land of his nativity. One day he disappeared and in his wake came the Secret Service. It was then discovered that the home of the lodge had been used as headquarters for a scheme of systematic violation of the neutrality laws. After the bird had flown it was found out also that one of his associates, a highly connected and hitherto reputable business man, had been accepted for membership and was awaiting initiation. The latter is now safely stowed away in an American prison.—*The Elks-Antler*, August, 1918.

How naturally the obligations of a secret lodge render aid to treason. Mormon missionaries find it to their advantage to belong to one or more of the prominent secret societies in propagating their doctrines. How much more natural for our country's enemies to shelter in lodges.

"A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."—*Charles Francis Adams.*

"In conducting the governments of the world, there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre." — *Disraeli, Lord Beaconsfield.*

You do not need to choose evil in order to get on to the side of evil; you can get on to the side of wrong by not making choice at all. You can get on the side of wrong by pure indecision and carelessness. You can slip down hill, but there is no law on earth by which you can slip up hill and make any progress.—*Selected.*

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 1 May, 1833.

To Edward Livingston, Esq.,

Sir: The Entered Apprentice's oath, obligation, and penalty, upon which I took to animadvert, in the four letters to Col. William L. Stone, a copy of which was transmitted to you, with the first of these letters to yourself, was in the terms of that obligation as furnished by the officers of the Grand Lodge of Rhode Island themselves, to the committee of the legislature of that state, appointed to investigate the charges against the institution which had been made since the murder of Morgan, and which they and you pronounce calumnious. The obligations themselves had never been authenticated by the authority of adhering Masons, until they were produced by the officers of the grand lodge and grand chapter, at the peremptory requisition of the legislative committee. They were generally considered by Masons as constituting essential parts of the mysteries of the craft, and included strictly within the promise never to write, print, cut, carve, paint, stain or engrave them. In the practice of the chapters and lodges, the oaths are all administered by rote, and pass by tradition alone. This is of course the cause of the differences in phraseology of the oaths as administered by different persons. It is one of the great inherent vices of the institution. It affords constant opportunity and frequent temptation to every chapter and lodge to make additions to the promises pledged by the recipient of each degree.

The manuscript obligations furnished by the grand chapter and grand lodge of Rhode Island were drawn up and reduced to writing for the occasion. The grand lodge had previously published a *defense* of Masonry, stoutly denying that there was anything in the Masonic obligations contrary to religion, morals, or the laws of the land; but carefully abstaining from any statement of what they were. They had used that notable device of explaining the penalty of death for revealing the secrets of the craft, or of any of its members, as meaning only a promise to suffer death *rather* than reveal them. They had expounded and explained and denied the several parts and parcels of the Masonic obligations, till they had made them all as innocent as their lambskin aprons. They had especially denied, with abundance of indignation, that they had ever administered or taken the oath to conceal the secrets of a brother Mason—"murder and treason not excepted." These words, or others equivalent to them, are stated, in Elder Bernard's Light on Masonry, and in Avery Allyn's Ritual, to form a part of the Royal Arch obligation. They are certified as such by the convention of seceding Masons, held at Le Roy, on the fourth of July, 1828, twenty three of whom had taken this oath; and they have since been attested by adhering Masons, upon trials before judicial tribunals in the State of New York. They are not in the Royal Arch obligation reported by the grand chapter of Rhode Island; but in the Master Mason's obligation, reported by the grand lodge. Among the promises of admission to that degree are the following words: "That I will keep a brother's secrets as my own, when commtited to me in charge as such, murder and treason excepted." This, of course, is a pledge of immunity, for all other crimes, but it does except murder and treason. So said the grand lodge of Rhode Island. Yet even in that state, Nathan Whiting, an attorney and counsellor at law, who had taken the degree in the lodge at East Greenwich, and had been master of that lodge, testified that in the Master's degree, after "murder and treason excepted" the usual form was to add *"and that at my option"*—and what the difference is between that, and "murder and treason not excepted" I leave as a problem in morals for Masonic casuists to solve.

In the seventh of Col. Stone's Letters upon Masonry, page 56, referring to the disagreement in the phraseology of the obligations, as given in different places, he makes mention of a manuscript then in his possession, containing copies of the obligations of the several degrees, as they were given twenty years before in the lodge and chapter of an eastern city —copied from the manuscript of a distinguished gentleman who had been master of the lodge and high-priest of the chapter. The forms, says Col. Stone, are the same that were used in that city for a long series of years; and when Royal Arch Masonry was introduced *into Rochester, in the State of New York, these forms, from these identical papers, were then and there introduced and adopted.*

There is at this passage a reference to a note in the appendix, stating it to have been the original intention of Col. Stone to insert all the obligations contained in that manuscript, in his text; but that he was compelled to suppress them from the unforeseen extent of his work. He observes that neither of the obligations in the first three degrees, in those manuscripts, is more than half as long as those disclosed by Morgan, and in common use. He further adds that these manuscripts give a more sensible and intelligible, and a less exceptionable account of the seven degrees of Masonry, than any other work he had seen; and he concludes by observing *that when Morgan was at Rochester, these papers were there, and already written to his hands.*

It is to be regretted that Col. Stone did not adhere to his first intention of publishing these obligations, or rather that he did not insert the whole manuscript in his appendix. I have obtained it from him, and annex hereto the three obligations as there recorded, of the Entered Apprentice, the Fellowcraft, and the Master Mason. It will be found upon examination, that although truly represented by him as perhaps not more than half so long as the same obligations in Morgan's and Bernard's books, they lose nothing of pith and moment by the retrenchment of words. They were the forms used at Rochester, and no other Masonic institution in the state was more deeply implicated in the tragedy of Morgan's kidnaping and murder, than that same chapter at Rochester. Now, in the Entered Apprentice's oath of this manuscript, the promise is expressly and explicitly to keep and conceal the secrets of Masons as well as Masonry. The penalty is the same as that reported by the grand lodge of Rhode Island, but in the lecture to the candidate on his admission there is in the manuscript an *explanation* of the meaning of the *penalty*, which not only utterly falsifies the explanation of the Rhode Island Masons, so strangely accepted and countenanced by the majority report of the legislative investigating committee, but proves that the murderers of Morgan understood but too well the real character of the obligation.

In this Entered Apprentice's lecture, the candidate, after going through the forms of admission, is examined by the master, upon interrogatories with regard to the meaning of all the ceremonies through which he has passed. Upon giving the account of his admission at the door, the following, word for word, are the questions put to him by the Master, and his answers:

Q. "What did you next hear?"

A. "One from within, saying with an audible voice, 'Let him enter.'"

Q. "How did you enter?"

A. "Upon the point of a sword, spear, or other warlike instrument, presented to my naked left breast, accompanied with this expression, 'Do you feel?'"

Q. "Your answer?"

A. "I do."

Q. "What was next said?"

A. "Let this be a prick to your conscience, a shield to your faith, *and instant death in case you revolt.*"

Yes, sir, this is the explanation given to the Entered Apprentice, at the time of his admission to the degrees, of the penalty under which he binds himself by his oath—this was the formula used in Connecticut more than twenty-five years since, and thence introduced into Rochester, in the State of New York. Who shall say that the murderers of Morgan misunderstood the import of the Entered Apprentice's obligation?

And in this same manuscript of the forms of admission used at Rochester, the following, word for word, are clauses of the Master Mason's obligation:

"I further promise and swear, that I will attend a brother barefoot, if necessity requires, to warn him of approaching danger; that on my knees I will remember him in my prayers; that I will take him by the right hand and support him with the left, in all his just and lawful undertakings; that I will keep his secrets as safely deposited in my breast, as they are in his own, *treason and murder only excepted, and those at my option;* that I will obey all true signs, tokens and summonses, sent me by the hand of a Master Mason, or from the door of a just and regular Master Mason's lodge, if within the length of my cabletow."

This was the form of admission to the Master Mason's degree at Rochester, when the chapter at Rochester decided that Morgan had incurred the penalties of his obligations, and sent out their signs, tokens and summonses accordingly.

These were the oaths which every Master Mason admitted at the lodge in Rochester, had taken. All this he had "most solemnly and sincerely promised and sworn with a full and hearty resolution to perform the same without any evasion, equivocation or mental reservation—under no less penalty than to have his body cut across, his bowels taken out and burnt to ashes, and those ashes scattered to the four winds of heaven; to have his body dissected into four equal parts, and those parts hung on the cardinal points of the compass, there to hang and remain as a terror to all those who shall presume to violate the sacred obligation of a Master Mason."

Col. Stone in his seventh letter, page 67, says, that in his apprehension the words, *"and they left to my own election,"* are an innovation, and that he has not been accustomed to hear the obligation so conferred. The words in his own manuscript are "and those in my option"; fewer words, but bearing the same meaning. They were no innovation at Rochester.

The only words in this obligation which need any explanation, are the words *cable-tow,* and they are always so explained as to give them a definite meaning. The rest are all as explicit as language can make them, and they are taken with a broad and total disclaimer of all evasion, equivocation or mental reservation. So they were taken at Rochester, and so they are recorded in the old manuscript of Col. Stone.

You are a classical scholar, sir, and you doubtless remember the humorous remark of Cicero, in his dialogue on the nature of the gods; that he could not conceive how one Roman Haruspex could look another in the face without laughing. I find it difficult to conceive how you, performing the functions of a master of a lodge, as among the duties of a grand high-priest you may be required to do—how you can look in the face of a man after administering to him such an oath as this, without shuddering. But we have not yet done with the old manuscript of Col. Stone.

After the ceremonies of admission to the degree of Master Mason are completed, and the recipient has been invested in his new dignity he is conducted to the master of the lodge in the East, there to hear from him the history of the degree. There, sir, with equal regard for historical truth and reverence for the Holy Scriptures, you mingle up the building of King Solomon's Temple, as recorded in the Bible, with the murder of Hiram Abiff by three Tyrian Fellowcraft, Jubela, Jubelo and Jubelum, as preserved in the chronicles of Masonic mystery. You relate them all as solemn truth of equal authenticity, and in the manuscript now before me, the story goes that after the murder of Hiram Abiff was consummated, King Solomon was informed of the conspiracy, and ordered the roll to be called, when the three ruffians were missing. Search "was made after them, and they were found by their dolorous moans, in a cave. Oh, said Jubela, that my throat had been cut across, etc. (repeating the whole penalty of the Entered Apprentice's obligation) before I had been accessory to death of so good a master. Oh, said Jubelo, that my heart had been torn out, etc. (repeating the whole penalty of the Fellowcraft's obligation) before I had been accessory to the death of our master. Oh, said Jubelum, that my body were cut across, my bowels taken out and burnt to ashes, etc. (repeating the whole penalty of the Master Mason's obligation) before I had been the death of our Master Hiram

Abiff. They were then taken, and sent to Hiram, king of Tyre, who executed on them the several sentences they had invoked upon themselves," *which have ever since remaind "the standing penalties in the three first degrees in Masonry."*

This, sir, is the history of the Master Mason's degree, which was delivered by the master of the lodge at Rochester to every individual received as a Master Mason. This was the explanation given to him of the obligation assumed by him, immediately after the administration of the oath. This is in substance the explanation which you, the reporter of a criminal code to the legislature of Louisiana must give to every Master Mason whom you receive, of the penalty of the oath which you administer to him in the name of the ever-living God—without evasion—without equivocation—without mental reservation.

And will you say, sir, as the grand lodge of Rhode Island has said, that these penalties mean no more than that the swearer, who invokes them upon himself will *rather* die like Hiram Abiff, than reveal the secrets of Masonry? Is it Hiram Abiff in this story who pays the penalty of violated vows? Is it Hiram Abiff who invokes these penalties upon himself? The Entered Apprentice, the Fellowcraft, and the Master Mason, invoke upon themselves the penalties of their respective degrees. The Entered Apprentice is told that he enters the lodge on the point of a naked sword pricking his breast, to remind him of instant death in case of revolt; and the Master Mason is told that the penalties *executed* upon Jubela, Jubelo and Jubelum, have ever since remained *the standing penalties in the three first degrees of Masonry.*

And now, sir, what are we to think of high-priests, and Royal Arch chapters, and grand masters, and grand lodges, who after taking and administering in secret these oaths, with these penalties, for a long series of years, when their real character has been proclaimed by the voice of midnight murder from the waters of Niagara in tones to which the thunders of her cataract are but as a whisper—when their unequivocal import has been divulged, to the amazement and disgust and horror of all pure, unsophisticated minds; what are we to think of high-priests, and grand kings, and most illustrious Knights of the Cross, who face it out in defiance of the common sense and common feeling of mankind, that there is nothing in these oaths and penalties inconsistent with the duties of those who take and administer them, to their country or their God? The manuscript from which I now give to the world the three obligations of the Entered Apprentice, of the Fellowcraft, and of the Master Mason, is upon the testimony of Col. Stone, a Knight Templar, and a man of unimpeached integrity, *masonry in its most mitigated and least exceptionable form,*—it was the masonry of Connecticut more than twenty-five years since and for many years before,—it was the masonry of Rochester at the time of the murder of Morgan.

I have yet more to say to you, sir, on this subject, nor shall I be discouraged from continuing to address you upon it by your observance of a "dignified silence." If my letters are not read by you, there are those by whom they will be read, I trust, not without effect. If the presses under your jurisdiction, Masonic or political, refuse their columns to the discussion of Masonic morals, when the grand high-priest of Masonry is the secretary of state of the Union, it may serve to illustrate the subserviency of the periodical press to Masonry—but your address to your companions and brethren at your installation as the grand high-priest of the Royal Arch of this Union, is not the perishable effusion of a day. It is a state paper for history, and for biography—for the present age and for the next—it shall not be lost to posterity—it shall stand as a beacon to future time—the admiration, or at least the wonder of other generations.

JOHN QUINCY ADAMS.

EJECTED FROM CAMP.

"The War Department recently issued an order which practically excludes camp pastors from the training camps. This order, if carried into effect, practically ends a most vital and effective service. It means that the churches shall have no means of ministering directly to their people in the camps. It means the

beginning of an official and state religion in the army. . . . That our Protestant boys cannot have a minister of their own faith with them to consult, when Roman Catholics are holding their own services in the halls of the Knights of Columbus in Army camps and cantonments, is almost beyond belief. If our Protestant boys can have no spiritual adviser other than the Army chaplains, why should the Roman Catholic boys be privileged to have their priests minister to them in the halls of the Knights of Columbus?

"The religious care of our boys ought not to be left exclusively to chaplains representing Protestants, Romanists, Jews, Christian Scientists, Mormons, and God only knows who else. When our churches here at home are willing to put into the camps our ablest preachers, why should these men be excluded? . . . If the government fears the sectarian influence of camp pastors, why does it not fear the sectarian influence of the Knights of Columbus? We protest that it is undemocratic and un-American for Roman Catholic priests to be made welcome in the camps while Protestant pastors are excluded." — *Watchman-Examiner,* August 29.

A SEVENTEEN FIFTY-SEVEN EXPOSURE.

The following action of the Associate Presbyterian Synod is taken from "The History of Masonry," a Masonic publication printed more than a century and a half ago and now in the possession of the Editor. Its age accounts for the quaint expressions and unusual spellings. "Ancient Free and Accepted Masonry" had its origin in London in 1717. As early as 1745 its obligations were public property of this Presbyterian Synod and the occasion of Church discipline. The oaths and obligations of Masonry were published in *Scots Magazine* in 1755, page 133.— Editor.

Acts of the Associate Presbyterian Synod, 1745-1755, Concerning the Masonic Oath.

Whereas an oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn in truth, in judgment and in righteousness, without any mixture of sinful, profane or superstitious devices;

And whereas the synod had laid before them, in their meeting at Stirling, on the 7th of March, 1745, an overture concerning the Mason Oath, bearing, that there were very strong presumptions, that among Masons an oath of secrecy is administered to intrants into their society, even under a capital penalty, and before any of those things which they swear to keep secret be revealed to them; and that they pretend to take some of these secrets from the Bible; beside other things which are ground of scruple in the manner of swearing the said oath; and therefore overturing that the synod would consider the whole affair, and give directions with regard to the admission of persons engaged in that oath to sealing ordinances;

And whereas the synod, in their meeting at Stirling, on the 26th of September, 1745, remitted the overture concerning the Mason oath, to the several sessions subordinate to them, for their proceeding therein, as far as they should find practicable, according to our received and known principles, and the plain rules of the Lord's Word, and found reason:

And whereas the synod, in their meeting at Edinburgh, on the 6th of March, 1755, when a particular cause about the Mason oath was before them, did appoint all the sessions under their inspection, to require all persons in their respective congregations, who were presumed or suspected to have been engaged in that oath, to make a plain acknowledgement, whether or not they have ever been so; and to require that such as they may find to have been engaged therein, should give ingenious answers to what further inquiry the sessions may see cause to make, concerning the tenor and administration of the said oath to them; and that the sessions should proceed to the purging of what scandel they may thus find those persons convicted of, according to the directions of the above mentioned act of synod in September, 1745.

And whereas the generality of the sessions have, since the aforementioned periods, dealt with several persons under their inspection about the Mason oath; in the course of which procedure, by the concessions made to them, they have found others, besides those of the Masonic craft, to be involved in that oath; and the synod finding it proper and necessary to give more particular direc-

tions to the several sessions, for having the hainous profanation of the Lord's name by that oath purged out of all the congregations under their inspection.

Therefore, the synod did, and hereby do appoint that the several sessions subordinate to them, in dealing with persons about the Masonic oath, shall particularly interrogate them,—if they have taken that oath, and when and where they did so? If they have taken the said oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Mason lodge. If that oath was not administered to them without letting them know the terms of it, till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they are allowed to know before swearing the oaths? If, beside a solemn invocation of the Lord's name in that oath, it did not contain a capital penalty about having their tongues and hearts taken out in case of breaking the same? If the said oath was not administered to them with several superfluous ceremonies, such as the stripping them of or requiring them to deliver up anything of metal which they had upon them, and making them kneel upon their right knee bare, holding up their right arm bare, with the elbow upon the Bible, or with the Bible laid before them; or having the Bible, as also the Square and compasses, in some particular way applied to their bodies? And, if among the secrets which they were bound by the oath to keep, there was not a passage of Scripture read to them, particularly I Kings, VII, 21, with or without some explication put upon the same, for being concealed?

Moreover, the synod appoint, that the several sessions shall call before them all persons in their congregation who are of the Mason craft, and others whom they have a particular suspicion of, as being involved in the Mason oath, except such as have been already dealt with and have given satisfaction upon that head; and that, upon their answering the first of the foregoing questions in the affirmative, the sessions shall proceed to put the other interrogatories before appointed; as also, that all persons of the Mason craft, applying for sealing ordinances, and likewise others concerning whom there may be any presumption of their having been involved in the Mason oaths, shall be examined by the ministers if they have been so; and upon their acknowledging the same, or declining to answer whether or not, the ministers shall refer them to be dealt with by the session, before admitting them to these ordinances; and that all such persons offering themselves to the sessions for joining in convenanting work, shall be thus examined by the sessions as to their concern in the aforesaid oath.

And the synod further appoint, that when persons are found to be involved in the Mason oath, according to their concessions in giving plain and particular answers to the foregoing questions and professing their sorrow for the same; the said scandal shall be purged by a sessional rebuke and admonition, with a strict charge to abstain from all concern afterwards in administering the said oath to any, or enticing any into the snare, and from all practices of amusing people about the pretended mysteries of their signs and secrets. But that persons who shall refuse, or shift to give plain and particular answers to the foregoing questions, shall be reputed under scandal, incapable of admission to sealing ordinances, till they answer and give satisfaction as before appointed.

And the synod refer to the several sessions to proceed unto higher censure as they shall see cause, in the case of persons whom they may find involved in the said oath with special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so.

And the synod appoint, that each of the sessions under their inspection shall have an extract of this act, to be inserted in their books, for executing the same accordingly.

First published in *The Scots Magazine*, Edinburgh, Scotland, August 25, 1757.

BIBLE FAITH ILLUSTRATED.

What is the difference between belief and unbelief, or faith and infidelity?

The Bible meaning of faith and belief is that act or attitude which receives the Word of God at its face value.

Abraham believed God when God told him he would have a son from Sarah, his wife, and she was nienty years old, and according to all natural law this was an impossibility, yet Abraham believed God and thus became the father of the faithful or of the sons of faith.

Now, unbelief or infidelity would believe God so long as the wife was young and it could account by known laws for all that was to happen. Unbelief lives on comprehensible facts, and what it cannot comprehend it cannot believe.

The difference in faith and unbelief is well seen in the story of Jonah and the fish. The Bible declares that God prepared a great fish to swallow Jonah, and every person who had faith believed it. But for hundreds of years scientific men and critics could not find any fish large enough to swallow a man, so they did not believe the testimony of God concerning Jonah. In later years fish have been captured which can easily swallow a man, in fact their stomachs contained animals of the sea which they had swallowed much larger than an ordinary man, and now these scientists and critics believe the story of Jonah. But that belief is not faith, nor is it the kind of belief that is meant when the Bible speaks of believing.

Knowledge is a splendid thing, but it is also very dangerous; like high explosives, very good to those who use them rightly, but very destructive when wrongly used. Any one who has learned to believe God cannot get too much knowledge, but the person who has not believed God's testimony concerning His Son Jesus Christ, learning soon makes him to be like a child with an open razor, very dangerous to all his companions as well as to himself.

If we believe God only when we see good proof for what He says, we rob ourselves of the chance to exercise faith.

Some years ago a man, desiring to illustrate what faith is, rented a small office and placed a sign on the outside which read: "All men who are in debt come in between twelve and one o'clock and I will pay your debts." Many went by who were in debt and read the sign. They stopped and talked with each other as to this unheard of thing, and what kind of trick is this man playing. When the hour was half gone a man passed by who was in great financial stress. He saw the sign and entered. "What do you want?" he was asked. "I read the sign outside and came in to see if I could get help," was the reply. "Are you in debt?" "Yes, sir." "How much?" "Three hundred dollars." A check was written out and handed to the man, who thanked his benefactor and started to leave. "Hold on," said the man; "sit down till one o'clock." When the hour arrived he was told to go in peace. As he came from the office he was greeted from every side with the words, "Did you get your money?" "Yes," said the happy man, showing his check. There was a mad rush for the door, now these men believed the sign, but it was too late; doubt had robbed belief of her virtue, and also of her reward. It is just so with thousands today. They come rushing to God with a great pack of profound knowledge and observation and are turned away empty, while here and there one comes to God in simple faith and goes away full. This is the difference between *faith* and unbelief.

What is the difference between a scientist and a Christian? Well, a scientist is a person who is seeking the cause of the wonderful things in the world, and a Christian is a person who has sought and found that cause (for he has found God), and is really a graduate from the school of science, for he has what the other fellow is hunting for.

P. A. KLEIN.

Seattle, Wash.

"PRECEPT UPON PRECEPT."

BY REV. H. M. BISSELL.

Let me quote from a letter just received. I can vouch for its truthfulness.

"A young man of this city [Cleveland, Ohio] in conversation about becoming a Christian said to me: 'If a man lives up to the ideals of Masonry, he cannot better fulfill his duty to his country, his God, or his fellow-man.' I expressed surprise 'Yes,' said he, 'Masonry is my religion, and there is no higher type.'" Another instance was in our meetings, week before last. I asked a man who seemed to be under great mental strain, why he would not become a Christian, and he

gave as his reason, that he is a lodge member.

The above, with numerous similar cases well known suggests the question: Does Masonry offer ground for such belief among unconverted masons? The open works of such men as Mackey, Morris, Town, Sickles and Chase—Masonic authorities of highest repute, shall answer.

Mackey (Lexicon of Freemasonry, p. 404) says: "The religion of Masonry is pure theism on which its different members engraft their own peculiar opinions." Same author, in "The Ritualist" (p. 22) "* * * initiation is a type of the new life upon which the candidate is about to enter. * * * He comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." Speaking of the Gavel (p. 38), "We as Free and Accepted Masons, are taught to make use of it * * * fitting our minds as living stones, for that spiritual building, that house not made with hands, eternal in the heavens." Again, on page 109, "By its legend and all its ritual [i. e., that of Masonry] it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. The life of man, regulated by morality, faith [in Masonry, not in Christ] and justice will be rewarded at its closing hour by the prospect of eternal bliss." In the burial service (p. 238) "And may Almighty God * * * extend his mercy to him and all of us, and crown our hope with everlasting bliss in realms of boundless eternity."

The foregoing soul-saving claims of Masonry can be buttressed from the author mentioned, whenever space and time shall permit.

Now we hardly need say that the religion of Masonry is not Christian. "Pure theism" says Mackey. In "Webb's Masonic Monitor," p. 284, article "Religion," that renowned Mason, Robert Morris, tells us that "So broad is the religion of Masonry * * * that the Christian, the Jew, the Mohammedan, may and do harmoniously combine * * * with the Buddhist, the Parsee, the Confucian, and the worshipers of Deity under every form." Open "Chase's Digest of Masonic Law" on page 206, "It is anti-masonic to require any religious test, other than the candidate should believe in a God, the Creator." Idem, page 208, "Freemasonry calls no man to account for his belief of any religion on the globe." Same page, "The religious views of a candidate are not to be regarded at all. It is sufficient if he believes in the existence and providence of God." Chase does quote a few contrary opinions on this point, but such are overwhelmingly overruled and "rejected" by those sustaining the position above cited.

A sample of Masonry's use of Scripture, with Christ left out, is found in "The Freemason's Monitor" (Sickles), part II, pages 50 and 51. Compare the passage there used (2nd Thes. 3:6-16) with your Bibles, verses 6 and 12, and see how the words "in the name of our Lord Jesus Christ" are twice omitted. Except in the highly objectionable rites of the 12th (Knight Templar) Degree. Christ is not in the Masonic ritual and practice. It offers "redemption from the death of sin," it offers eternal bliss" without Christ. Read Mackey's definition of "Acacian" (Lexicon, p. 16), "a term signifying a Mason, who by living in strict obedience to the obligations and precepts of the fraternity" [mark you] "is free from sin." So when he dies scatter acacia, emblem of innocence, over his remains, and send his soul to the Grand Lodge above. Masonically freed from sin, he needs no Savior!!!

Brethren of the Christian name, Satan is a hunter after souls. Think you he is disturbed, on looking into a Masonic lodge, when he sees Christian men at "work" on the religio-masonic platform outlined by the writers above quoted, or may he be well pleased?

The great question is not, What can the Christian Mason read into the ritual and teachings of his order, but rather, What does the impenitent Mason really find there? Masonic authorities have answered, and the following propositions may se set down: 1st. Masonry without Christ does offer salvation. 2d. Many souls lean on this Masonic hope. 3d. The Bible makes it plain that salvation is through Christ alone.

If a resident of Corning, California,

should seriously tell us that there are no mountains on either side of our valley, we should be surprised, then pained. If he persisted in such a denial we might say, Poor fellow! How long has he been this way?

The truth of the above propositions are in plain sight, and are as immovable as are the mountains around about us.

Corning, California.

THE LIFE OF A MORMON GIRL.

(Concluded.)

When I was about twelve years old my father came home one day and told my mother that the Lord had revealed to him his duty; that he must take another wife. More children were needed in the Kingdom, and he had been brought by Divine instruction to accept his duty more seriously. My mother was setting the table for dinner. I was just outside the door in the kitchen. I heard a cup and saucer drop and break, and I came into the room to see what had happened. My mother's face frightened me. I cannot tell you how it looked, white lips and all. She was not looking at my father, but out of the door into the sunshine. She stood rigid and terrible. I burst out crying and threw my arms about her body and looked up into her face: "What is it? What is it?" I cried. She did not answer, but I felt her limbs tremble. Some way I *knew* who had hurt her. I unclasped my arms and rushed over to my father and struck him again and again with my child fists. Not one thought of how good he was, how kind he was, how he played with us; not one memory of all that came to me. I could have killed him if my blind, unknowing rage had had the strength. My mother said: "Mary!" and I fell to the floor crying. My father bent over me. "Don't touch her," said my mother fiercely. Then she lifted me and took me into the kitchen and held me on her lap until I stopped crying. I did not dare to ask her to tell me what had happened. I knew. And she, the silent woman, never said a word to me. The younger children did not guess it, did not notice that something had left the house where we lived. I knew that my mother had seen it pass through the door into the sunshine when she dropped the cup and saucer. I watched her every day; she grew listless and tired and did not seem to take any interest in our plays, although she seemed more tender when we came to her for comfort. One day I came into the kitchen where she sat at the table. She did not hear me. Suddenly she buried her face in her arms. "O God!" she moaned, "why do I suffer so?" I slipped away and ran to the bushes, where we had a bower for a playhouse. I stayed there all the rest of the afternoon alone. When I heard the others coming from school I ran into the vegetable cellar and stayed until I heard my mother calling me. I was only twelve years old, but I was never a child again after that day.

My experience was not an unusual one. Many, many of the children of Utah learned their first lesson in the love of man and woman, came to recognize the bond that existed between father and mother, only when the bong was being severed. At that time I did not know what it was that hurt my mother. I only knew *who* had hurt her. After that day I used to watch my father furtively, expecting at any moment some revelation of unkindness or cruelty. But he was the same, except that he seemed to want us children to be about whenever he was in the house. I can see now that he must have been afraid of my mother's silence. He knew she was a good Mormon, that she was "wrestling with a sense of sin," that she would soon grow used to the thought of his "duty" toward the future; but he was, nevertheless, a little uncomfortable.

It was not long after that my father brought home his second wife. He brought her to the house when we were waiting supper. We had been dressed as though for the Tabernacle, but mother had not told us why. When the door opened and the new wife came in I thought it was some stranger from the way my mother went up and shook hands with her, and I was very much surprised when I saw that it was Miss Ellen, one of the ward school teachers.

"This is your Aunt Ellen," said mother, and we shook hands. Then we knew, for all the other children called their father's other wives aunts. I cannot remember what any one said, but I do recall that at supper my father

laughed a good deal. My mother sat at the head of the table as usual; the first wife always kept that place no matter how many wives came after her.

Another farm, a "ranch," was soon bought for Aunt Ellen's home. But, of course, when she went away my father went with her for a while and it seemed very strange at home without him. In those days he had never been away except for short trips into some canon. Now he began to go away for a week at a time. When I was about seventeen I was considered old enough to prepare for the ceremonies of the endowment. There were ten girls in my Sunday school class, and we were told that on a certain day we would go into the Endowment House. We were not told what was to happen there. We knew that the older women had been in that sacred place, but that they never spoke of it, not even to one another. We knew that the mothers of the ten girls were preparing special garments for the ceremony, but we were not allowed to see them. It was very mysterious to most of the girls; they spoke of the coming day in whispers. I was not so much impressed as the rest; I was simply curious.

To-day the ceremonies of the endowment, of the sealing to living and dead husbands and the baptism for the dead all take place in the Temple itself, which at that time was but partially built. On the day of the ceremony my sister and I were received there in company with the other girls by several older women in the Endowment House. One at a time we were taken into the room in which the *first degree* was given. This ceremony, as I remember it, consisted of getting ready for the *second degree*, the cleansing bath. I was supported in a horizontal position in the water and one of the women repeated the words of the degree:

> "I wash you that you may be able to perform the work assigned to you; your eyes that you may see the glory of God; your ears that you may hear His voice; your mouth that you may speak for His praise; your breast that you may nourish the children He gives you; your loins that you may bear strong children; your feet that you may be swift to win the race."

I may not have quoted exactly, for I heard the words so many years ago, but I have given the substance. I was taken from the bath and dried and given a loose, white slip. On this slip was embroidered a *compass* over the knee, signifying that we should be willing to bow before the Lord, and a *square* over the left breast, signifying the protection of the Lord. Then I put on a *white apron* reaching to my knees; this was embroidered with fig leaves. Over the slip and apron I put on a long, full white garment, held in about the waist by a white girdle. One of the women then poured perfumed oil on the top of my head and called me "The anointed of the Lord," and gave me a *secret name* which was never to be spoken until I reached the entrance to the Celestial Kingdom, where I should find one who knew me by that name. I was not at all impressed by the ceremony so far, and I was very much disappointed with the name they gave me. My grandfather's spirit must have been strong in me that day, for as I went on through the other degrees I was on the verge of laughter. But I did not dare laugh for the older women were so serious, and when I met the other girls in the room of the *third degree* they looked awestruck and frightened.

This room was darkened, and then we heard a man's voice repeating the first chapter in Genesis, only, instead of saying "And God said," he took the part of the Lord and spoke in the first person, when he said, "Let there be light." The room got brighter and we could see a man lying on the floor; it was Adam, dressed in white and apparently asleep. The voice woke Adam up, and after a while a woman came in and the voice said: "This is woman, thy companion." She was about fifty and dressed in a white Swiss, cut in the fashion of the day—that is, our day not Eve's. The two were shown into the Garden of Eden, which was a place under a tree in a box. Here, after a while, the Devil came in, a man with a few raisins, instead of the apple. Eve ate them and then she and Adam hid behind the tree in the box. After a moment the Lord came in and drove them out of the Garden. That was the end of the fourth degree.

The fifth degree showed us many men

walking about and the Devil was calling them "Methodist," "Presbyterian" and "Episcopalian," and so on, and making fun of them. That was supposed to show us that all other sects except the Mormon were in the power of Satan. It did not mean much to me, for I had never made any careful study of the different kinds of heathen. I had thought of them all as one people.

It was in the next room that I began to feel serious. No one who has taken the sixth degree can ever forget it; it is made too serious. I was only a girl and knew practically nothing outside of the State of Deseret, but I was startled by the oath I took. Had it been ten years or fifteen years later and had I met the Gentiles and found them quite different from the heathen I had been told of, I could not have taken the oath. As it was, I took it in ignorance upon the Bible, the Book of Mormon and the Book of the Covenants, which were piled one on the other upon a table. I took an oath of enmity to the nation and of secrecy. If I remember aright these were the words said to me:

> "You solemnly swear, in the presence of Almighty God, His angels and these witnesses that you will from this forth and forever begin and carry out hostilities against this nation and teach it to your children; and to keep the same intent a profound secret now and forever; so help you God!"

The hostility toward the United States was explained on the ground that it was necessary to avenge the murder of Joseph Smith.

The penalty for revealing this secret was likewise repeated by us. Did we reveal this oath we were subject to the vengeance of the church; we would be disemboweled, our tongues would be cut out and our bodies dismembered. [Copied from Masonry.]

The penalty, it is said, has been paid more than once.

One of the girls did not go back with us to the room we had first entered; she was a girl of nineteen or twenty who had worked for Aunt Ellen on the ranch. We were wondering where she had gone. when one of the older women came into the room where we were dressing to go home and said to my sister and me:

"Hurry, girls, if you want to see your father marry Eliza. I will take you in."

My sister and I looked at each other; we had not had a hint of such a thing. We knew that our mother had known nothing of it when she kissed us goodbye at the door of the Endowment House. My sister burst into tears. At first she refused to go back but the women persuaded her she should go to show that she trusted the teaching of the church. She was reminded of the necessity of the Kingdom; all the religious superstition that she had in her nature was called to the surface; and she went to the marriage ceremony in a state of hysterical exaltation. That is the way the church worked upon the superstition and nerves and innocence of the girls.

I went, too, but in anger.

In the room where the ceremony was being performed Brigham Young sat at the head of a long table. On one side of the table kneeled my father, on the other Eliza. They held hands over the top of the table while Brigham Young spoke the words of the marriage service. What he said—I was too angry to hear anything. To be sure, I had been taught to believe in the polygamous custom; I knew nothing else; yet instinctively I was outraged. I felt a contempt for the ceremony going on. I would not look at the two kneeling figures.

When we got home we found mother pacing the floor, the tears rolling down her cheeks. Father had stopped at the house on his way from the ranch and told her, just after we left. My anger was still with me, and I turned against my own mother:

"Why do you stay here? Why didn't you go to the Endowment House and stop the marriage if it hurts you?" I said. I did not think of any other way out.

It was soon after this that I got hold of some "heathen" books. "Charlotte Temple" and "Children of the Abbey." I read them with eagerness, although not quite understanding. The romance in them conquered me. And when the Gentiles began to come into Salt Lake City I found they were not the people I had been taught to believe them. The officers who were stationed at Fort Douglas used to come into town at the invitations of

the heads of the church; they were often invited to our balls and introduced to us —for policy's sake, I believe. But we were not allowed to speak to them the next time we met them on the street, and we were not allowed to invite them to our homes. Besides the military Gentiles, there were the men who were on their way to California and young men who for one reason or another wanted to settle in Salt Lake itself.

There were some tragedies connected with these. My most intimate friend, the daughter of a man high in the church, was a very beautiful girl. At the balls she was most popular with the Gentiles because of her beauty and her charm. One of the outsiders began to show her very marked attention. We all noticed it. I began to plan that she should run away with him. One day she came to me in tears:

"Mary," she said, "father wants me to marry Mr.——," naming a man prominent in the church. "He wants to marry me right away."

I was not surprised, but I tried to get her to refuse. Her father had no doubt felt the danger in her attraction for the heathen. He had used the old arguments: her "duty" to the "Kingdom," her hope of being "a queen in the Celestial Kingdom," her love of him. Nothing I could say could offset his influence. She became the second wife of the man her father had chosen. The young Gentile left town. That is only one story, and not an unusual one; it shows how the Church guarded the girls, driving them into polgamy. Once in, they had destroyed their future.

The women of Utah have often been accused of cowardice. They may have been cowards, but it must be remembered that the older ones had chosen a religion which bound them just as the Catholic religion, the Methodist religion, the Quaker religion have bound generations of women. A plural wife, even a first wife, might discover her degradation if she were not deluded by the cloak of false spirituality that was offered. But what was there for the disillusion? She never had any property of her own; she could not leave on a train for the East or West without endangering her life. She would be unclassed when she reached the Gentile world. And then there were her children, for the disillusionment seldom came before the first child. You can understand, too, that when she had seen how she was caught in the system she would keep quiet and was not likely to let others know that she felt degraded.

Later, when the Gentiles became stronger, the Mormon mothers sometimes helped the girls to marry outside the church. One woman, whose daughter had married and gone East, was confronted by a churchman.

"Don't you know," said the polygamist, "that your daughter will go to hell?"

"Well," said the taunted mother, "perhaps she will. But I have seen to it that she goes as a first-class passenger. She will be comfortable on the way, at least!"

That there was outspoken discontent was proved by the necessity that Brigham Young felt one time when he preached to the women. I heard him preach to women more than once in this vein. On this occasion I particularly recall he offered to set all the women at liberty. He stood in his insolence behind the pulpit and said:

"Now for my proposition: It is frequently happening that women say they are unhappy. Men will say: 'My wife, though a most excellent woman, has not seen a happy day since I took my second wife.' I wish my own women to understand that what I am going to say is for them as well as for others. I am going to set every woman at liberty and say to them: 'Now go your way!' my women with the rest—go your way! Now my wives have got to do one of two things, either round up their shoulders to endure the afflictions of this world and live their religion or they may leave; for I will not have them about me. I will go to heaven alone rather than have scratching and fighting around me! I know what my women will say. They will say: 'You can have as many women as you please, Brigham.'"

No commentary need be made on these statements of Brigham Young, the president of the church of the Latter-Day Saints. They show not only the man but the official.

Then, as he offered the women their liberty, he said: "There is no cessation

to the everlasting whining of many of the women in this territory. And if the women will turn from the commandments of God and continue to despise the order of heaven I will pray that the curse of the Almighty may be close to their heels and it may be following them all the day long! And those that enter into it (the order of heaven) I will promise that they shall be queens of heaven and rule to all eternity."

Many of those who had heard him knew that liberty had nothing for them, while bondage had at least its common miseries and they tried to believe in that promise of eternal happiness.

I never went to hear a sermon if I could help it after that. I began to make friends with the Gentiles. I read everything I could get hold of. I planned to go and teach school somewhere where the church could not put its heavy hand upon me. And while I was all eagerness to go, I met a man who had just come from the East, the mysterious land of freedom. We began to be very good friends, and I told him that I was going to leave Salt Lake. He said he would help me, and my heart grew lighter. Then it was I fell in love with him and he with me. He wanted to plan for both of us; his stay in Salt Lake would be short. We would get married the day he was to leave. I entered *my* Promised Land when he planned my life, and we became engaged. No one knew we were in love with each other; we took pains to conceal that, but he would see me home from the parties and the concerts. That made people talk, and one of the teachers of the church came to me to see if I was not ready to be "sealed" to a certain prominent man who had asked my father for me.

He had two wives, this man, and in my new-found happiness the thought of being a third wife made me laugh. I was flippant, until I perceived that the dignified "teacher" (a man with four wives and thirty children) was beginning to make threats against the "forward in spirit"; then I tried to grow serious. A life very dear to me might be at stake. He went away, to come later, he said.

One night, when my *fiance* and I were coming from a concert, I heard steps behind us in the dark—the shade of the trees was heavy where we were. I started to run, pulling my companion along with me. I did not dare to speak. A voice fell on my ear:

"Don't be afraid, Mary! I think it's safer if I walk behind you."

It was the voice of the old policeman whom I had known for years.

"I usually watch you two home at night," he said, coming up to us.

Then I knew there was danger for us. The policeman was a good Mormon, but he was a friend of mine and had no doubt made up his mind to frustrate any plan which would bring me unhappiness. But we were watched by the church—that was cause for anxiety.

It was just before this that my sister became the second wife of a rich Mormon. She was so pretty, so full of her religious faith, she never could understand my feelings, and I could not influence her. She married, full of "trust in the order of heaven" and of confidence in her husband. And, I think, too, that she expected to be the last wife. Most of the young girls could not imagine having a successor in their husband's affections. She stayed on at home until her husband could build a house for her, and he was at our house a great deal of the time. Six months after he married her he met me alone one day and proposed marriage to *me!* Had I been brought up in the strictest monogamic home I could not have been more shocked. Tears covered the red of my shame-burning cheeks. I rushed out of the room and out of the house and vowed I would never go back.

But I did go back. I remembered that my mother was there, and I did not forget that any open rebellion on my part would mean danger to the man I loved. My brother-in-law had the grace not to speak again to me of marriage. My sister never knew.

A few weeks after we went to a Gentile minister and were married just before the train left for the East. It was hard to say good-bye to the Land of Promise, because my mother and sister were there, bound fast to its soil. But the world was before me, and I was only twenty.—From *The Independent.*

Unless we deny ourselves we deny Christ.

THE COLORED AMERICANS.

In commuting the death sentences of 10 to 16 colored soldiers convicted of the courts-martial growing out of the Houston, Tex., riots some time over a year ago, President Wilson says:

"I desire the clemency here ordered to be a recognition of the splendid loyalty of the race to which these soldiers belong and an inspiration to the people of that race to further zeal and service to the country of which they are citizens, and for the liberties of which so many of them are now bravely bearing arms at the very front of great fields of battle."

It is believed that the action of the President, especially with his reason given for his clemency, will meet with the approval of the American people.

The colored Americans as a race have proved their loyalty as soldiers, as workers, and as citizens generally. There are no exact figures of the amount of Liberty Loan bonds and War Savings Stamps they have purchased, but enough is known to warrant the statement that according to their means and ability their financial support of the Government has been splendid. The Treasury Department has on more than one occasion referred to this fact. The President's action above mentioned, it is believed and hoped, will bring a hearty response from the colored Americans in the Fourth Loan.

Many a preacher is dying by "degrees."

In *"The United Presbyterian"* of November 15th, 1917, is a note of applause with reference to a Masonic Grand Lodge resolution on the matter of temperance.

Paul burned with grief and indignation. (Gal. 1:6-10) because the Galatian church proved to be such easy game for the false teachers. He surely would have something to say about this note in a professedly anti-secret organ which carefully refrains from any editorial comment on the real reason for this late action on temperance by a pagan organization.

The lodges, including the Masonic Lodge, have been hostile, persistently and notoriously hostile, to the Cause of total abstinence and prohibition. But now, forced by the pressure of true religion and good business and the war, a lodge changes its attitude towards the temperance cause, and a church paper, *"The United Presbyterian,"* shouts applause!

Such a spectacle affords amusement for Satan and his bunch but they also must feel a supreme contempt for the church over which he can put things so easily.

The United Presbyterian church was once heroic but has apparently lost its courageous note. No wonder that more or less of its ministers have become Modern Prophets of Baal and no wonder that the church has fallen from its high position under the leadership of such a time serving organ.—CHRISTIAN.

ODD-FELLOW VERSION.

So far as we are aware none of the books containing Lincoln's Gettysburg address follow in every detail the Associated Press report. Neither do they agree throughout with each other. Some omit the word "poor" from the phrase "above our poor power," and some the conjunction from "by the people and for the people." Both are found, however, in the address as written by Mr. Lincoln himself for a soldiers' and sailors' fair held in Baltimore in the year following the cemetery dedication. This must have been a literal copy of the manuscript which he is known to have held in his hand while he spoke, or else a form acceptable to the author himself a few months afterward. It seems therefore the one that ought to be followed, even though it is not the only good one.

Two variations we do not know where to find except in *The Odd-Fellow Review* where it was printed in January. The other instances, while, as also in some others, "and" is omitted; but special variation, so far as we know, is introduced by substituting "or" for "nor" in "will little nor long remember," and by inserting "the" before "government" in "government of the people." We have good reason to think these variations original, although it remains possible that *The Review* rendering follows copy found in some secret society ritual. If such changes are due to careless proofreading they are hardly excusable.

"SOMETHING TO THINK ABOUT"
or
The Relation of the Christian Church to Secret Societies.

This booklet is for professing church leaders and unconverted preachers, says the author. He gives 100 reasons by different men, mostly prominent and well-known men, why one should not belong to secret societies. Thirty pages, 4½ by 7 inches. No price is given, but it probably sells for 10 cents. It is well worth the money.

Address G. W. Smith, Greentown, Ind.

THE SERVICE OF AND SACRIFICE FOR SIN.

(Sermon by Dr. Chas. Inglis of London, preached in Johnson City, N. Y.)

Rom. 6:20—Servants of sin.

Heb. 10:12—Sacrifice for sin.

When the Spirit describes sin He sometimes calls it a burden you can't remove; sometimes a debt you can't pay; sometimes a stain you can't erase; sometimes a disease you can't cure; sometimes a task-master you can't conquer.

Two thoughts are suggested by my two texts—the service of sin and the sacrifice for sin.

Servants of Sin.

All who serve sin will find out three things about it. First, the hardening effect of sin. Nothing so hardens the heart and sears the conscience as sin. That suggests to the unsaved man the solution of a problem in his life. He remembers the first time he committed a certain sin—the sleepless nights and the gnawing convictions. But he went on. The anxiety ceased and he has never felt it since. Why? Because the heart was hardened to it.

I was in a country town in England where a man was on trial for murder. When the jury came in I saw the verdict written on their countenances. They pronounced the man guilty. The judge put on his black cap and with choked voice, and eyes dimmed with tears, sentenced him to execution. A laugh suddenly re-echoed through the hall. I looked to learn from whence it came. It was from the condemned man. He was completely hardened. My God! That's what sin can do. It steals the conscience away from God.

You will also find out the awful bondage of sin. A friend said to me once when I landed in this country, "Welcome to the land of the free." You've got millions of white slaves this hour. Whatever the sin that dominates you and keeps you from Christ, you are in bondage to it. Christ came to snap every fetter and burst every bond. May he do it for you as you hear this message.

I stood in the metropolis of Glasgow. I looked off upon the huge buildings at the east. I was told that it was the work house. Another massive one was a prison. To the north I beheld a gigantic insane asylum. Another great building was a hospital. In another direction I saw acres and acres of a grave yard. All are the result of sin—poverty, crime, lunacy, disease, death. God help you to have ever increasing hatred toward what the Book calls sin.

Sacrifice for Sin.

Thank God, there is a sufficient sacrifice in the atonement of our Lord Jesus Christ to meet this world's awful need. When Jesus gave the words of John 3:16, He knew what London, New York, San Francisco, Chicago and every other city and hamlet needed.

I spent a whole day in America's largest prison. I went down into the death chamber to meet sixteen men awaiting electrocution. I began speaking to one man six feet three inches tall. I showed him verse after verse. Tears ran down his face. The warden came to me and said, "Only five minutes more." Putting my hands through the bars I gripped his hand and asked, "How is it with you?"

With broken voice, he replied, "My sins are blotted out. I won't meet you again here but we shall meet on the resurrection morning."

Three weeks later I learned that as he went to the death chair, he sang.

—*Echoes.*

MASONIC RITES.

As a Masonic word "rite" we learn from the "Encyclopedia of Freemasonry" by Mackey, signifies a method of conferring Masonic light by a collection and a distribution of degrees. The original system of Speculative Masonry consisted of only the three symbolic

degrees, called therefore Ancient Craft Masonry.

On the continent of Europe, during the first century of Masonry by the invention of what are known as the high degrees, a multitude of rites was established. All of these agreed in one important essential, they were built upon the three symbolic degrees, which in every instance constituted the fundamental basis upon which they were erected. They were intended as an expansion and development of the Masonic ideas contained in the Apprentice, Fellow Craft, and Master's degrees, which were the text and the high degrees the commentary.

Mackey says that there has been "a multitude of these Rites which furnish diverse methods of attaining the same great end: the acquisition of divine truth by Masonic light." He gives the following as the most important of those which have hitherto or still continued to arrest the attention of the Masonic students: 1. York Rite, 2. Ancient and Accepted Scottish Rite, 3. French or Modern Rite, 4. American Rite, 5. Philosophic Scottish Rite, 6. Primitive Scottish Rite, 7. Reformed Rite, 8. Reformed Helvetic Rite, 9. Fessler's Rite, 10. Schröder's Rite, 11. Rite of the Grand Lodge of the Three Globes, 12. Rite of the Elect of Truth, 13. Rite of the Vielle Bru, 14. Rite of the Chapter of Clermont, 15. Pernetty's Rite, 16. Rite of the Blazing Star, 17. Chastanier's Rite, 18. Rite of the Philalethes, 19. Primitive Rite of the Philadelphians, 20. Rite of Martinism, 21. Rite of Brother Henoch, 22. Rite of Mizraim, 23. Rite of Memphis, 24. Rite of Strict Observance, 25. Rite of Lax Observance, 26. Rite of African Architects, 27. Rite of Brothers of Asia, 28. Rite of Perfection, 29. Rite of Elected Cohens, 30. Rite of the Emperors of the East and West, 31. Primitive Rite of Narbonne, 32. Rite of the Order of the Temple, 33. Swedish Rite, 34. Rite of Swedenborg, 35. Rite of Zinnendorf, 36. Egyptian Rite of Cagliostro, 37. Rite of the Beneficient Knights of the Holy City.

On the opposite page is found an illustration of the above remarks. It will be seen that the American Rite has ten high degrees which include the Royal Arch and Knight Templar imposed upon the Blue Lodge, or first three degrees; and that the Scotch Rite consists of thirty high degrees, imposed on the Blue Lodge.

News of Our Work

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

This month is given to work in the Southland where the sun is bright and the stars shine through the night. My effort is being put forth with such wisdom and strength as God supplies. My hope is in Him. There are a thousand evidences that the war is on. Such preparation surely was never before known to men. All is on the move. The aeroplanes are not quite as numerous as the birds, but often go in flocks.

My first stop was at Norfolk, Virginia. There I gave a lecture to a goodly company who gathered in what is known as the "Church of God." A brother Barrett, who is in charge of the work, received me kindly and provided a bed, after the dismissal of the people in the church. Sleeping in the pulpit was a new experience. The city is greatly crowded, good accommodations being at a premium. Several expressed appreciation of my effort and said, "Come again."

In the colonies of our Mennonite friends at Fentress and Denbigh, Virginia, I found the expected welcome and hearing. Addresses were given and CYNOSURE subscriptions obtained at these places as also at Oyster Point. A friend kindly took a company of Christian workers to Hilton, a new town building near Newport News, Virginia, on Sabbath afternoon. A good audience of the mechanics and soldiers were gathered in the "Recreation Hall" and your representative gave the message. Tears were noted in the eyes of some of the audience. Thousands of men are there gathered to do the work needed. Many are far from home, literally and spiritually; minds would naturally revert to the home gatherings and the loved ones far distant. These are war times and hearts must be brave. The crops are generally looking well in this section.

At Fentress I found the cotton fields promising well. The late corn and potatoes were expected to exceed the earlier crop. The number to feed is so increased it is difficult to meet the needs. Prices are generally higher than was ever known, and the government pay has been raised accordingly.

I am now at Richmond, the capital city of the old historic Virginia Commonwealth. I find much of historic interest but naturally little interest in the N. C. A., as our work is not generally known here and lodge members are thicker than huckleberries. I found a colored pastor who was willing to subscribe for the CYNOSURE. Said he had taken thirty-three degrees in Masonry, and belonged to a long list of other lodges but when he was sanctified he left them all. I hope he will send his experience to the CYNOSURE. Some Lutheran and Friends church people were interested but felt they were too much engaged otherwise to give help to the anti-lodge work now. I visited the old St. John's Episcopal church and stood on the spot where Patrick Henry made his historic oration in which he exclaimed "Give me liberty or give me death." Judging from the lodge emblems and conditions generally, there are many attendants of that church who have but little spiritual liberty. The "caretaker" of the church seemed to be much impressed with his personal greatness. He seemed to delight most in telling how he could make great speeches. His picture had been taken, he said, and could be seen in the "movies." He was making a speech, he declared, when his picture was taken.

After reporting last month I held several meetings in the Pennsylvania Cumberland valley. My venture from Mercersburg in the country turned out well. I found the elder and friends of the "Clay-lick" Church of the Brethren willing to hear my messages. They had me teach the entire Sabbath school, preach and lecture. They in turn responded in aiding our work. That's a beautiful country with its fertile fields nestling between the towering mountains. The days spent there were days of pleasure to the writer.

Running to Fayetteville, Pennsylvania, I was conveyed by our faithful Brother Yaukey to the Rhodes camp grounds in time to attend the closing sessions of this year's gathering. I found the truth presented in the power of the Spirit had been having its effect in many conversions. The coming of the brethren and sisters from a distance that they might help in these meetings had proven to be a great blessing. These friends stand solidly on our side in the anti-lodge effort.

A good opportunity was given for a message by the Brethren in Christ who met for a prayer meeting near New Kingston, Pennsylvania. Their response in aid of our work was kindly. A Sabbath spent at Hagerstown and Chewsville, Maryland, was helpful. The morning service was with our friends of the Radical Brethren Church and the evening with those of the Church of the Brethren. A meeting which was largely attended was held in the Pairmount Church of the Brethren nearby, on Tuesday evening. The work of our Radical United Brethren in Hagerstown is comparatively new, but they feel encouraged in what has been accomplished and in their prospects. The "plain churches" are found all through that section. Many will welcome our work.

It will be seen by this report that with Divine help I am still enabled to push ahead. Your Eastern representative is not able to accomplish what he would like, but believes many are being helped by a persistent sowing of the Gospel (good news) seed, and that there are great harvests in store. My plan is to continue work in Virginia for some days before returning as usual to my home in Washington. God willing, my efforts next month will be given to New York and work further East. May God greatly bless the work and the helpers and bring us all to rejoice with Him when the right shall be victorious.

BENJAMIN M. HOLT.

The author of the treatise, "The Woodmen of the World," Mr. B. M. Holt, of Clifton, Texas, whose booklet has been advertised in the CYNOSURE, has been passing through a time of special trial on account of the sickness of himself and wife. We bespeak for them the prayers and sympathy of our

readers. In a letter recently received, he writes, "Some day we shall know why He led us so! Now we do not understand it but one thing we know:

'What our Father does is well,
Though He sadden hill and dell!
Upward let our voices rise
For the strength His Word supplies;
He has called us; sons of God,
Can we murmur at His rod?'"

Every copy of the CYNOSURE which Brother Holt receives, after reading, is sent on to some one either in this or foreign countries.

Rev. E. A. Boyd of Manitowoc, Wisconsin, recently wrote Mr. Holt: "Your name has a good ring among the Lutheran pastors for the work you have done for the church in your unflinching anti-lodge testimony. From more than one unexpected source I have found it to be highly appreciated."

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

When I returned to Omaha on the 20th of August I found some brethren from the state of Oregon conducting tent meetings which lasted for thirty days. The white people joined in with us and together we glorified the name of Jesus in song, prayer and testimony.

During these meetings your humble servant had the opportunity of telling the people of the sin of secret orders, as well as of all other sin, but my exposure of the secret orders and their pagan worship seemed to the people to be the limit. I was permitted, however, to speak again the day after I received a package of rituals and tracts from the N. C. A. and my subject for the evening was "The Separation of God's Church from the World" (Ps. 1:1-6). I said, "Friends, the people that walk in the counsel of the ungodly are not blest, nor is the Christian who stands in the sinner's way; neither are those blest who sit in the seat of the scornful."

I then read Jer. 15:15-16; 11 Cor. 6:14-18; Rev. 18:4, and 1 Sam. 5:1-4, These references carried this message to the people that idol worship can not be mixed with the true worship of God (Lev. 10:10). They also show that God said we must make a difference between the holy and the unholy, the clean and the unclean. I also emphasized the fifteenth verse of the thirtieth chapter of Deuteronomy, "See I have set before thee this day life and good, death and evil," as well as the 19th verse of the same chapter, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." I then told them that God has called each one of us to holiness (1 Thes. 4-7), and His Word cannot be changed (Ps. 119:89), for He has said, "Come out" (Rev. 18:4). The church of today has fellowship with every kind of sinful secret work until it has become the habitation "of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Among those listening were church people who were members of the Woodmen of the World, the Elks, the Big Dog Lodge, Oddfellows, Ruths, Masons, Eastern Star, Knights of Columbus, Knights of Pythias, Red Men, Owls and Order of the Serpent. Think of all this religious junk sitting up in a church and calling it God's church! I then brought out some rituals and said, "Now I know what I am saying is true, and God will not have all this evil in His church. Some of you, I know, will become very angry while others will be made glad, but I am only setting forth good and evil, life and death, and the choice is for you to make." Then I added, "Woodmen have a Grand Woodchopper above to meet them; the Masons a Grand Master; the Oddfellows a Grand Noble Father; but when you die you'll still belong to the devil and his kingdom. A Catholic says he will go to purgatory, but we know that in the Bible only two places are mentioned—Heaven if you obey God, and Hell if you don't. In Mark 16:16, Jesus says, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' This means we are to believe all of the Gospel, not just a part of it. We are told not to add nor take from His word, and when men add Jubela, Jubelo, and Jubelum they are breaking

His commandments."

I also had tracts distributed at this meeting and my daughter and a young preacher sold "Freemasonry at a Glance" and copies of the CYNOSURE. Both carried rituals which were circulated in the congregation so that the men and women could look at them. One Mason, a very old man, bought two "Freemasonry at a Glance," and was astonished beyond measure to find it contained the Masonic secrets. He told his daughter-in-law, "Why, if that woman was in the state of Louisiana they would kill her at once." I asked her in what part of Louisiana he lived and she said at Delhi. "Well," said I, "when I was in Monroe, Louisiana, five years ago, I was only twenty miles from Delhi and no one killed me." When she told him, he did not know what to say. One white woman got awfully mad over what I said regarding the Woodmen of the World, for she said her husband was a Woodman and a good man too. When I heard it I said, "He may be a good man but the Grand Woodchopper has no heaven to put him in. God said 'Heaven is my throne and the earth is my footstool, and hell is prepared for the devil and his angels,' so the Woodmen will have to go to one or the other of these places." One preacher had a street carnival but that did not keep the people away from the tent. Some of the town's people said, "That tent must come down," but the Mayor of Omaha gave us the right to hold meetings and so no one could interfere. Both white and colored people became convicted of sin at these meetings.

One night someone called a policeman and told him that we held our meetings too late into the night and kept them up. I told the officer that all who did not wish to hear the Gospel should stay at home and sleep, then those who did want to hear would have more room to sit down. There were between three and four hundred on the grounds every night and after our regular service we would have an altar service and then we told them all who wished to stay for prayer could and those who preferred to leave were at liberty to do so, but they would all stay. One night a white man fell down on his knees and cried to God to save him. He said he believed his sins were unpardonable. We prayed with him and all the people stayed to see what would happen. When he got up he said, "I believe the Lord has forgiven me." He was very happy and praised God for accepting a sinner like him. It was during this meeting that the officer was called, but all he did was to tell those who were tired and sleepy to go home. Every night after that we sent home all those who did not care to stay so they would not have to call an officer and say we kept them up. The congregation was not disturbed until men and women, both white and colored, said "The Word of God is right," and were converted from their old way of living.

Another evening when a white man fainted a doctor was called and it was found that this man had heart trouble. The following day an item in the newspaper said, "While the dusky Billy Sunday was telling the people of their sin, a white man fell down and it was found necessary to call a doctor." The paper also said that we claimed that the trouble was he had sin in his heart, and that was just what we said. However, this man was taken home deeply convicted of sin and the next night came back praising God. The people came in such crowds every night that finally we were obliged to take the tent down and hold the meetings in the open. The Gospel shut everybody's mouth and no one complained because meetings were held in the open.

Yours for the Lord's work,
LIZZIE ROBERSON.

A REAL ESTATE VENTURE.

Where will you find a finer example of a confident outlook in the midst of dark days than in the case of the old prophet Jeremiah? Gloomy as the immediate prospect was, he persisted in regarding it as a mere incident in the onward march of events toward the better days to come. And nothing in his whole career is more significant of this than that land venture of his, when Jerusalem was already under siege. Had you forgotten about it? Look it up in the thirty-second chapter.

A certain Hanamel, the prophet's cousin, wisely (?) noting the trend of things, decided it was a splendid time to

sell out, provided, of course, he could find a buyer. His holdings consisted of a lot in Anathoth, a village a short distance out from Jerusalem, and also the home town of Jeremiah. To Jeremiah he went with his proposition. The prophet should have the first chance, as was his right, being a kinsman of Hanamel.

One can easily imagine that Cousin Hanamel thought it might not be so easy to make the deal, under the circumstances. But Jeremiah's confidence in the value of Judean real estate was not so easily shaken. Immediately he "knew that this was the word of Jehovah." It was an opportunity to show his faith by his works, to bring his message home to his countrymen in a most effective manner. And so, with the Babylonian army hammering at the gates of Jerusalem, and himself predicting the capture of the city, Jeremiah bought the land, paying cash in full, and turned the deed over to his friend Baruch, to take care of "many days," until the time should come when "houses and fields and vineyards shall yet again he bought in this land."

That's the true optimism for you. The world is in agony today, and there may be still deeper distress before the better days come again. But they are coming.

* * * *

Do you believe in the future of Christianity? Enough to show your faith in the same practical way that Jeremiah showed his faith in the future of Judea? Put your money into it. And do it now, while the enemy is at the gates, and faint-hearted brethren are throwing up their hands in despair. Buy a "field" in "Anathoth" and buy it now.—*The Gospel Messenger.*

Can you not send an offering to the National Christian Association every month? Purchase one of its Annuity Bonds if you need the income. Do, and keep doing is Jeremiah optimism! He that endureth to the end receiveth the crown. Have you read in this number President Blanchard's article? It is a good tonic.

The CYNOSURE Extention Fund is overdrawn. Help extend our magazine's work. Rev. Oscar A. Benson calls the CYNOSURE "the most effective weapon."

We are holding matter for several tracts which your money would help in printing and distributing. "The Threefold Indictment," by Rev. Adam Murrman, ought to be reprinted. There is a demand for it. Booklets and tracts must be given away as a rule. Such seed has brought abundant fruit in many cases.

Do not forget that the Association has current expenses, and the secretary, treasurer, editor and clerk also have needs. Our thanks are due to all of you who have helped and are now helping to save the churches and nation.

FRIENDS RALLYING AROUND THE CYNOSURE.

Mr. Martin A. Anderson, proprietor of the "Anderson Grove Farm," Atwater, Minnesota, writes: "I am now sending you $3, for which please send me the CHRISTIAN CYNOSURE for three years."

Rev. Oscar A. Benson, of Albert City, Iowa, in sending us the names of three new subscribers, writes: "Believing, as I do, that your magazine places the most effective weapons in the hands of anti-lodge workers, I want you to send the CYNOSURE for one year to the parties whose names I enclose."

J. D. Rockwell of Alhambra, Illinois, writes: "In response to your article in the September CYNOSURE, asking each of us to send a year's subscription to some friend, I herewith enclose one dollar. You may send the CYNOSURE for one year to ———."

Mr. George C. Rich, Arcola, Illinois, as he leaves for soldier duty sends a dollar for the CYNOSURE to ———.

A Methodist pastor in the state of New York, sends two dollars, thus becoming a sustaining member of the Association and sends additional funds for the CYNOSURE to be sent for a few months to a brother minister.

A Pennsylvania friend sends five dollars and the names of five persons to whom the CYNOSURE is to be sent for a year.

We thank these friends and have no doubt others will follow their example during October. We hope there will be many such.

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CHRISTIAN CYNOSURE

VOL. LI. CHICAGO, NOVEMBER, 1918. Number 7

GEO. C. NEEDHAM

"The Irish Evangelist"

Peter did not heed the teaching of Psalm 1, he sat with them. Even religious professors whose religion ignores the Divine Christ we must avoid. I do not hesitate to add that many true believers and professed ministers have lost their spiritual power through evil companionship with the world. How many a Samson has laid his head on the lap of this unscrupulous Delilah, and defiled his Nazariteship. If Christians, against the teaching of God's Word, ally themselves with the ungodly, and help to build up a false religion, can we wonder at their complaint, "my leanness, my leanness"?

GEO. C. NEEDHAM.

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BUSINESS LETTERS should be addressed to Wm. I. Phillips, Gen. Secy., at the above address.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

AFFILIATIONS OF OUR PRESIDENTS.

George Washington, the first President of the United States, was an Episcopalian. It is, however, stated that he was no more than an adherent and sympathizer. Washington was technically a Mason, but such an indifferent one as to be fairly classed among the non-affiliated. (See "Was Washington a Freemason?" by *Charles A. Blanchard, D. D.*, National Christian Assn., Chicago.)

John Adams, the second President, was a Unitarian. He was not a Mason and repeatedly told his son that his reason for not joining the lodge was "there is nothing in the Masonic institution worthy of seeking to be associated with it."

Thomas Jefferson, the third President, was probably an infidel. He is called a "Free-thinker," while some class him as an atheist, but this his family denied after his death. He was not a Mason.

James Madison, the fourth President, was a member of the Episcopal church. He was not a Mason and has left this testimony: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible to abuse, outweighing any advantages promised by its patrons."

James Monroe, the fifth President, was a member of the Episcopal church. He also was not a Mason.

John Quincy Adams, the sixth President, was a Unitarian, member of the same church with his father. In his letter to Edward Livingston, Secretary of State under Jackson's administration, and Grand High Priest of the General Grand Royal Arch Chapter of the United States, he wrote, "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Andrew Jackson, the seventh President, towards the close of his life attended the Presbyterian church, and after Mrs. Jackson's death he became a member. He was a Mason.

Martin Van Buren, the eighth President, was not a member of any church but regularly attended the Dutch Reformed church near his home in Kinderhook, New York. He is usually classed among the non-Masons. In the list of Presidents who were Masons, printed in the Iowa Masonic Library *Quarterly Bulletin*, January, 1917, Van Buren is excluded.

William Henry Harrison, the ninth President, was a communicant in the Episcopal church. He never joined any secret society.

John Tyler, the tenth President, was an Episcopalian, and is said personally to have been a very devout man. He was not a Mason.

James K. Polk, the eleventh President, was not a church member but generally attended the Presbyterian church of which Mrs. Polk was a member. In his last illness he was, however, baptized by a Methodist minister and received into the Methodist church. He was a Mason.

Zachary Taylor, the twelfth President, regularly attended the services of the Episcopal church and may have been a member. He was not a Mason.

Millard Fillmore, the thirteenth President, was a Unitarian, born and raised in a family of that church. His testimony was, "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Franklin Pierce, the fourteenth President, was a Congregationalist but his religion was described as more of the head than of the heart. He is usually classed among the non-Masons and was excluded from a list of Masonic Presidents in the *Iowa Masonic Quarterly Bulletin* of January 1917.

James Buchanan, the fifteenth President, was said to be an exemplary member of the Presbyterian church. He was also a Mason.

Abraham Lincoln, the sixteenth President of the United States, was not a church member but is represented as a man of deep religious convictions and a man of prayer. He usually attended services in the Presbyterian church. He was not a Mason. William E. Curtis states the following in the *Chicago Record* of March 17, 1899:

"Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claim to have been members of the same lodge. Secretary Hay [Lincoln's private secretary] says that Mr. Lincoln told him that he had never been a Mason."

Andrew Johnson, the seventeenth President, generally attended the Methodist church but was not a member. He was a Mason.

Ulysses S. Grant, the eighteenth President, was not a member of any church but generally attended services in the Methodist church, of which he is said to have become a member shortly before his death. He was not a Mason and in his "Memoirs" said "all secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

Rutherford B. Hayes, the nineteenth President, was for many years a member of the Methodist church. He was not a Mason.

James A. Garfield, the twentieth President, held his membership with the Disciples of Christ and early in his life frequently officiated in their pulpits. He was a Mason.

Chester A. Arthur, the twenty-first President, was prominently connected with one of the leading Episcopal churches of New York City. He is numbered among the non-Masons.

Grover Cleveland, the twenty-second President, was a regular attendant and in his later years a member of the Presbyterian church. He was not a Mason and the efforts put forward to capture him for the lodge were not as successful as they were with Roosevelt and Taft. As late as in 1904 the public press gave the date and the name of the lodge in which ex-President Cleveland was to be initiated. Under date of Princeton, New Jersey, March 28th, 1904, ex-President Cleveland wrote to Secretary W. I. Phillips, "I suppose before this time you have seen in the public prints my denial of the published statement that I was to join a Masonic lodge."

Benjamin Harrison, the twenty-third President, was a Presbyterian and an elder of that church for many years. He was not a Mason.

William McKinley, the twenty-fourth President of the United States, was a devout Methodist and a Mason.

Theodore Roosevelt, the twenty-fifth President of the United States, is a member of the Dutch Reformed church but is himself liberal in sentiment. The Church of which he is a member is understood to be opposed to secret societies. There is no question but that such was its attitude in the West and still is the position of a large portion of its membership. Mr. Roosevelt joined the Masons after he became Vice-President, and, he is reported, since he became prominent in national politics, to have

become a member of most of the orders of any note.

William H. Taft, the twenty-sixth President, is a Unitarian but has manifested no exclusive spirit. Mr. Taft was made a Mason *"at sight"* after becoming President. During the presidential campaign in which he was elected he wrote from Cincinnati, Ohio, under date of July 26th, "So far as I know should I be elected there is nothing to hinder a just and equable administration of the office of President on my part. I have been advised that the obligations in the leading secret societies do not prevent perfectly pure administration of an office by one who is a member of them. I have belonged to no secret society, however, since I was in college." It is to be regretted that Mr. Taft did not show the firmness in resisting the pressure which characterized ex-President Cleveland.

Woodrow Wilson, twenty-seventh President, is a Presbyterian and is not a Mason.

It is seen that before the end of life twenty-two Presidents became members of some church. There were six Episcopalians; four Unitarians; five Presbyterians; four Methodist Episcopals; one Congregationalist; one Disciple of Christ and one Dutch Reformed.

There were five that so far as we know never became church members. One is called a "Free-thinker"; one attended as a rule the Dutch Reformed; another the Episcopal; one other the Presbyterian, and another the Methodist Episcopal.

As to their secret society affiliations it is seen that two-thirds of the Presidents were free from Masonic obligations, which one of their number (John Quincy Adams) declared to be such: "That no President of the United States ought ever to be shackled by such obligations or be under the self-assumed burden of such penalties." ("Letters and Addresses on Freemasonry," by *John Quincy Adams*. Page 209).

Only one-third of the Presidents were Masons and among them is Washington, who may be classed as non-affiliated. Two others evidently joined for political reasons and are believed to care little for Masonry itself, having the "mark of the beast" in their hands instead of in their foreheads.

DOES SINCERITY SAVE?

BY PRES. CHARLES A. BLANCHARD.

One of the common expressions among people who are not spiritually enlightened is, that, if a man is honest in his opinions, he will be all right, whether his opinions are right or wrong. Dr. Walker, author of the "Philosophy of the Plan of Salvation," "God Revealed in Creation and Christ," etc., speaking on this subject, said, "It makes all the difference in the world whether a man's opinions are true or false. The more sincere a man is, if he is wrong in his belief, the more certain he is to be ruined." He illustrates this statement quite thoroughly. He says that if a man is in business with a partner and he truly believes that his partner is an honest man, whereas the fact is, he is a thief, the more sincere he is in this belief and the more fully he lives up to it, the more certain he is to be ruined. He speaks of a young woman sought in marriage by a disreputable and worthless man. If she really believes that the man is good, she very likely will accept his attentions and finally marry him, the result being that her life will be ruined. If a man is standing on a railway, and a fast train is approaching, if he really believes the train is on another track, when in fact, it is coming right down on him, the more sincere he is in his faith the more certain he is to be killed. This truth does not require further illustration. It is obvious to all intelligent men who will think, yet there are thousands of persons repeating week after week the foolish propostion, "It makes no difference what a man believes, provided he is sincere." The fact is, it makes all the difference in the world what a man believes, and if he believes error, the more sincere he is in his faith, the more certain he is that the error is true, the more surely will he be destroyed.

This train of thought has been suggested by a remarkable letter which our secretary has just submitted to me; it was sent to him by a Christian worker,

who apparently is not perfectly at ease in his lack of Christian faith. He thinks himself a Christian; he has been baptized and confirmed; he believes the Bible in a general way, but does not believe it to be literally the Word of God; he speaks of the crudities of the Old Testament and in various ways shows that he has no reliance upon the Bible as the true Word of God. He says that his prophets are such men as R. J. Campbell of England and Dr. Foster of Chicago University. He, of course, speaks of the narrowness of creeds and aspires to be a broad and a generous man; he thinks he is, and in this belief he is entirely sincere, if one is able to interpret correctly his state of mind from his words. It is natural that such a man should be a lodge man; he is. He is a member of the Knight Templars, of the thirty-second degree of the Ancient and Accepted Scottish Rite; he is a Mystic Shriner; an Odd-Fellow; an Elk; an Eagle; a Red Man. He belongs to the Junior Order of United American Mechanics; he is a Modern Woodman; he is a member in the Ancient Order of United Workmen and in the Brotherhood of American Yeomen, and because this list is not sufficiently large he adds "etc."

Lodges—Puerile and Disgusting.

He says there is much in the Lodge ceremony that is puerile and disgusting to the thinking man and that much of its symbolism is forced. He thinks, however, it does kindle in the minds of men the idea of mutuality, which will do for a start. He says that most men join lodges from selfish motives, but that sometimes this selfishness is shamed out of them. He says that the oaths and obligations of the Orders may seem to exclude mankind in general. As a lodge man of years' standing he expresses his belief that they do at first, but he thinks that by and by lodge men broaden in their sympathies and become friends of mankind; he thinks that lodges help in this widening of human sympathy.

It is real refreshing to read a letter from such a man, and while his entire conception of Christianity seems to be at fault as it would be naturally under the circumstances, there is reason to hope that such a man's heart may be much more nearly correct than his head, and having arrived at the conclusion that the Christian faith is one of the purest and best religious faiths in the world, we may hope that he will by and by come to believe that it is the one faith that can save the soul of man. I would like to bring into clearer relief a few of the articles in his confession of faith for the enlightenment of those who are not in lodges and for the conversion and salvation of those who are. Years ago I used to hear the Hutchinsons sing a chorus that ran this way, "O, the fatherhood of God and the brotherhood of man, we will ring it and we'll sing it as we wing it through the land." This is one of the favorite doctrines of our time, God is the father of all, all men are brothers. If by the word father men mean creator, there is no objection to the statement. God is certainly the creator of all men just as He is the creator of all things, but fatherhood among rational beings involves identity of nature. When Christ said that God was His Father, the Jews wanted to kill Him for blasphemy; they said He made Himself equal with God; He did. There is no question respecting this matter. Now, that God is the father of all men in this sense is clearly a fiction, and if men believe it thoroughly and act upon it, they are in danger of eternal death. The Jews who were planning to murder Jesus Christ, of whom this friend speaks so highly, at that very time said that God was their father. Christ said to them, God is not your father, "if God were your Father ye would love me, for I proceeded forth and came from God" and not content with this denial, He put the negative truth in positive form, and said to them plainly, "Ye are of your father the devil;" he was a liar and a murderer, and though he did not say it, undoubtedly their consciences reminded them that they were liars and murderers, too, thus proving the truth of the statement which he made.

Is Christianity a Religion or the Religion?

These friends who deny the teaching of Jesus Christ respecting the sinful natures of men and their parentage as Christ stated it are very fond of speaking of Christianity as one of the religions of the world, sometimes, like this friend, they intimate, if they do not declare, that it is the best of all the religions, but their

teaching is clearly that it is only one of a number of good systems of faith and practice.

I had a dear friend many years ago, in many ways an admirable man. He was very kind to me personally, I owe him a large debt for many kindnesses. He thought that Protestantism was good for Protestants, Catholicism for Catholics, Hinduism for Hindus, Buddhism for the worshippers of Buddha, and that the degrading superstitions of Africa were best for the dwellers in the long grass and the deep forests. The lodges being strictly pagan are teaching the same doctrine here; this brother apparently believes what his lodges have taught him, and he is one of many. On the other hand, Christians hold that Jesus Christ is the only mediator between God and man, that the Bible is the one verbal revelation which God has given to men for the revelation of His character and their duty and destiny. In other words, a Christian does not believe that God is one God of many; he does not believe that Jesus Christ is one Saviour of many; he does not believe that the Christian religion is one divine system of many, but he believes that there is only one living and true God, maker of heaven and earth and father of our Lord Jesus Christ, and all those who are born of God by faith in Him are God's children; he believes that Jesus Christ is the only mediator between God and man, that no man can come to the Father except through Jesus Christ, that, if a man does not honor the Son, he is not of the Father, that there is no other name under heaven given among men whereby a sinner can be saved; a Christian believes that the Christian religion is the final faith, the one true road for sinful men to traverse in their journey from the city of destruction to the celestial city. He does not believe that Christianity is an evolution of the religious consciousness of some well intentioned Jews; he believes that it is a system of faith and practice revealed from God to man and that those only who accept it are saved persons. Here is a broad line of demarkation, which no one can mistake, whether he believes it to be correctly drawn or not.

The Proof of the Pudding.

The homely proverb, "The proof of the pudding is in the eating," has justified itself in the experience of mankind. Religions, like other things, are to be tested by their practical results. Our Lord Jesus Christ Himself admitted the propriety of this test. He said, "If you do not believe me, believe my works. If I do not do the works that no other man ever did, I do not ask you to believe on me." I was standing by the railing of a ship in mid-Atlantic one day when a man who professed to have lived for many years in the far East was speaking on the subject of religion. He said that the Japanese, Chinese, and other orientals were just as well off as the inhabitants of Great Britain and the United States; this was the justification of their religion, their religion makes them happy and comfortable, and therefore is as good as Christianity. I never know whether to consider such a man a willful liar or simply a fool; that he must be one or the other seems to me self-evident. I do not believe any man who has ever walked through the narrow, stinking, dirty thoroughfares of native oriental cities believes for one minute that the people who dwell in those cities are as well off as those who are privileged to walk through parks and drive through the boulevards of Christian communities. Of course, I will not say that I am surely right in this opinion, but I am so firmly convinced of its truth that I can never change it until evidence is furnished.

The penological systems of heathen lands are another evidence of the same sort. The Bible declares that the tender mercies of the wicked are cruel, there is no doubt but this is true; they are, and if their tender mercies are cruel, for example, the treatment of women and children in India, Korea, Persia, and the like, what is to be said respecting the cruelties of these wicked folk? What is to be said respecting the industrial systems of heathen lands, for example, the wages which are paid to men like ourselves for long days of toil? What is to be said respecting the agricultural systems of these pagan lands, where men are using plows such as Abraham used, and where famines are somewhere all the time, and everywhere a part of the time, so that not hundreds of thousands, but millions

of people die of actual starvation year after year?

Fish or Cut Bait.

This is another colloquialism, which from the standpoint of eloquence may properly be criticized, but which on the ground of force may be justified. Men who believe that paganism is as good as Christianity, and who prove their faith by uniting with pagan religions as this friend has done, certainly ought not to live in Christian countries and share the advantages of civilization and at the same time do what they can to break down Christianity with its resulting institutions.

I was talking with a friend in San Francisco years ago as we walked of an evening through the streets of that fair city; as we drew near the end of the conversation he said to me, "Well, Mr. Blanchard, I may as well honestly acknowledge it, I am really a pagan." "Very well," I said, "so let it be. If you are a pagan, I will tell you one thing that you will never be man enough to do." "What is it," he asked. I replied, "You will never be man enough to go and live among your fellow pagans; you will live in a Christian country, you will draw a large salary, as the principal of a great public school, you will walk streets which are paved and cared for by communities who are brought up on the Bible, you will live under the shadow of churches which make life and property safe, and week by week you will hear the church bells calling people to prayer. I do not suppose that anything that I may say to you will work a change. I think you will love ease and comfort and cleanliness and good clothes and good books and papers so well that you will never seriously consider going to live among your fellow pagans, but as an honest man, that is really the thing you ought to do. You have no right to live in a Bible land, to reap the advantages of a Bible civilization, and at the same time to live and talk like a heathen, as you do." I am not professing to repeat words, for this conversation was held years ago, but I do not misrepresent its substance, and what I said to him in kindness, but in perfect plainness and as serious men ought to speak in a world like this, so I say to my unknown friend, whose letter I have been privileged to read: "Fish or cut bait"—lay down your salary, lay down your office, go to some country where the religion of the people is the kind of a religion that you believe in, that is, a religion which rejects Jesus Christ as the Son of God, rejects the Bible as an authoritative revelation of God's will, rejects Christianity as the final word which God has to speak to sinful, suffering, needy men. There is such a thing as truth. It is possible for an honest man to find out what it is, and this is not only a possibility but a duty.

KNIGHT OF MALTA AND KNIGHT OF MALTA.

Correspondent: I need information about the "Knights of Malta" and also about the "Dames of Malta."

Answer: There are at least two orders in this country called "Knights of Malta."

The Masonic Knight of Malta is the 13th degree in the American Masonic Rite and is the one directly following that of the Knight Templar degree. It is fully described in our book "Knight Templarism" (Ezra A. Cook, Pub.) from page 256 to 281.

The organizations, "Daughters of Malta" and "Dames of Malta" are composed of women who are relatives and friends of the members of the Masonic Knights of Malta.

"The Godless Ape of the Bride of Christ."

The non-Masonic Knights of Malta has its headquarters in Philadelphia. It says of itself: "The Order of Knights of Malta is a body of men banded together, under most binding forms, to comfort one another in the practice of the Christian religion; to offer mutual assistance in time of need; to promote Protestant unity; to defend the Protestant faith against all foes whatsoever; to ever defend civil and religious liberty; to exercise the fullest toleration and charity toward all men; to practice benevolence, and to maintain a universal Protestant fraternity.

"It is a religious order, and welcomes all Protestants, by whatever name known, who love our Lord Jesus Christ, to enlist under its banner.

"The Order was introduced into America in 1870, but was reorganized

under the present Imperial Charter in 1889, since which time it has steadily grown in numbers and influence. Only good men are desired; bad men feel lonesome. The Order is Religious, Fraternal, Military and Beneficial.

"The Supreme Grand Commandery is now the sole repository of the rites and ceremonies practiced during the Middle Ages, preserved in their entirety, but presented in more exquisite style by the aid of modern invention. The Degrees are of extraordinary beauty and sublimity, and have been extensively copied by modern fraternal orders. They are twelve in number.

"In a very large measure we are indebted to the Illustrious Order Knights of Malta for the Christian privileges we enjoy to-day.

"It is fraternal; and by fraternity we mean that the lessons taught in Malta create that *brotherhood of man,* that closer comradeship, that broad, far-reaching helpfulness that we need at times; that knowledge that here is a brother to whom you may pour out your heart, upon whose breast you may rest, upon whose confidence and valor you can safely trust; yes, that fraternity that renders *help when help is needed.* Not charity. No! The help is a right which belongs to every true Sir Knight of Malta. *It is a beneficial Order, praying sick and death benefits, but it is optional with the Subordinate Commandery.*

"It is, has been, and will continue to be a *perfect Gibraltar in stability.* Its ritualistic work is divinely sublime and of great beauty, with possibilites of elaboration and impressiveness almost beyond comprehension.

"In none of its work does it in the slightest degree conflict with that of any other Order. In our ranks are thousands of Masons, Odd Fellows, Knights of Pythias and member of kindred orders. Its obligations are broad and inspiring, and the most liberal-minded American can consistently accept its teachings."

He is happy whose circumstances suit his temper, but he is more excellent who can suit his temper to any circumstances.

"Your Father knoweth." Let your heart be glad,
And never grieve Him more by being sad,
He will provide;
"No good thing" will His love withhold from you,
And He is with you all the journey through
Whate'er betide.

"Your Father knoweth." In His loving hands
How safe you are, for well He understands
Your every need;
And will supply it from His throne on high.
Trust Him, till with Him you are by and by
Most blest indeed.

—Helen E. Jennings.

FUNERAL OF CARDINAL FARLEY.

According to Associated Press reports the funeral of Cardinal Farley, of New York, was spectacular to a remarkable degree. Officials of the city, state, nation and its allies, with scores of Protestant and Jewish preachers, joined the Catholic hierarchy of America and its priests and laymen of the archdiocese of New York in making the funeral of Cardinal John M. Farley the most imposing ever conducted for any churchman in this country. More than 10,000 persons, including 1,000 priests, attended the final service in St. Patrick's Cathedral. A band and 500 Marines escorted the procession and when the cardinals appeared the musicians played the "Star-Spangled Banner." Cardinal Gibbons of Baltimore, Cardinal O'Connell of Boston and Cardinal Begin of Quebec, occupied a trio of canopied thrones at the right of the altar. Opposite sat Archbishop Bonzano of Militene, Italy, apostolic delegate at Washington. Between them 20 archbishops and bishops and a half hundred monsignori occupied places of honor. A chancel built especially for the occasion accommodated upward of 1,000 priests and monks, the latter clad in the garments of their respective orders.

Would the display of so much pride and pomp be pleasing to the Nazarene who was meek and lowly of heart? Would any truly humble, saintly heart desire such ostentatious display in observance of funeral ceremonials? Did the three cardinals sitting in their canopied thrones think of Jesus Christ nailed to His cross? Why were the 500 marines there and who was the superior officer who ordered their presence? Such funeral pageantry is undemocratic and

un-American and heathen. Cardinal Farley was a good man and we do not doubt that his heart wished for a funeral service where Christ alone might be seen. —*United Presbyterian* (Oct. 3, 1918.).

Question: "Railway Men's Relief Association of America," Supreme Division at Muskegon, Michigan. Is it a secret, oathbound society with a ritual?

Answer: Supreme Secretary, W. F. Murray writes under date of September 18, 1918, "Our Association is a Fraternal Organization, but it is not a Secret Society. We have a ritual which is for the guidance of the local Division officers in conducting their meetings and for the instructions of new members."

To encourage our readers to give special attention to the letter of John Quincy Adams in this number, we have inserted sub-heads, hoping thereby to increase the number of readers of at least parts of the letter. It will not lessen your interest in the writings of this remarkable man if you read the sketch by Judge W. F. Brannon, which we republish from the *Chicago-Record*.

"In the Mason's bib I glory
Stretching o'er my abdomen;
All the innocence of ages
It describes when it is clean.

"Bribes and other steals unending
The apron still doth sanctify;
Buy it, wear it and then wash it,
You will need it when you die."

Thomas DeQuincy, the distinguished English writer, is said to have been, with one exception, the most brilliant magazine writer of his age. The edition of DeQuincy's works, in sixteen volumes, published by A. & C. Black, includes nearly all his writings. The following item from the pen of this great writer is of interest:

"The two best known of all secret societies that ever have been are the two most extensive monuments of humbug on the one side and credulity on the other. They divide themselves between the ancient world and the modern. The great and illustrious humbug of ancient history was *The Eleusinian Mysteries*. The great and illustrious humbug of modern history, of the history which boasts a present and a future, as well as a past, is *Freemasonry*."

WISE SAYINGS.

The moral standard.

There is but one standard,—God's.

The double standard is man-made and dangerous.

One standard for man, another for woman ruins marriage.

A man has no more right to demand purity of his wife than she of him.

One standard for small sins and another for big ones ruins the Christian life.

It is not the "size" of the sin that counts with God, it is your position to it.

Some dread murder, adultery, and drunkenness, but smile at little sins. The double standard.

Some who go to dances would judge harshly the pastor who did it; but has God a double standard?

Worldlings often defend dance and drink for themselves, but not for Christians. That double standard is not God's.

The present war is the strongest proof and reproof of the double standard in its most cursed consequence upon mankind.

Let any one suggest to the crowned heads of Europe to fight each other personlly. They would resent it as coarse and beyond their dignity.

But when nations go to war, killing by the million, killing men who never had a grudge against each other, then it is an honor. The double standard.

Many of the world's greatest evils of heart, home and nation will disappear from off the earth when God's own single standard of morality shall be generally held. —*The Lutheran Herald.*

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 23 May, 1833.

To Edward Livingston, Esq.

Sir:—The position which I have undertaken to prove, beyond all possibility of rational denial, is, that the "cause of the offense," that is, of the murder of William Morgan, and of a multitude of other crimes associated with and subsequent to that act, was the oath of initiation to the Masonic institution, with its appended penalty.

The Oaths the Cause of Crimes.

Had Morgan ever taken any other oath than that of the Entered Apprentice, he would, after *writing* his Illustrations of Masonry, have been liable to the penalty which he suffered—even before they should be published. Like Jubela, Jubelo, and Jubelum, he had invoked the penalty upon himself; he suffered nothing more than the penalty which he had been assured had been executed upon them; nothing more than what he had been warned had been the standing penalties of Freemasonry from the time of the building of Solomon's Temple.

All the obligations are assumed, with invocation of the penalty of *death,* upon him who takes the oath of admission to each of the several degrees; pronounced with his own lips, and with a solemn appeal to God, disclaiming all evasion, all equivocation, all mental reservation.

Such is the law of Masonry.

Shall I cite to you, sir, from your able and eloquent report to the legislature of Louisiana, the powerful argument against the infliction of death upon *any* criminal for the commission of *any* crime whatsoever? The whole argument is well worthy to be read and studied, by every person conversant with the administration or enactment of criminal law, and of the deep consideration, especially of the brethren and companions of the craft. But the introduction to it is so peculiarly appropriate to the purpose of these addresses to you, that I take the liberty of presenting it to you in your own words.

Livingston, the Mason, on Capital Punishment.

"I approached the inquiry into the nature and effect of this punishment (of death) with the awe becoming a man who felt most keenly his liability to err, and the necessity of forming a correct opinion on a point so interesting to the justice of the country, the life of its citizens, and the character of its laws. I strove to clear my understanding from all prejudices which education or early impressions might have created, and to produce a frame of mind fitted for the investigation of truth and the impartial examination of the arguments on this great question. For this purpose I not only consulted such writers on the subject as were within my reach, but endeavored to procure a knowledge of the practical effect of this punishment on different crimes in the several countries where it is inflicted. In my situation, however, I could draw but a limited advantage from either of these sources; very few books on penal law, even those most commonly referred to, are to be found in the scanty collections of this place, and my failure in procuring information from the other states, is more to be regretted on this than any other topic on which it was requested. With these inadequate means, but after the best use that my faculties would enable me to make of them; after long reflection, and not until I had canvassed every argument that could suggest itself to my mind. I came to the conclusion *that the punishment of death should find no place in the code which you have directed me to present.*"

Now, sir, I ask of you, as the grand

high-priest of the General Grand Royal Arch Chapter of the United States, to make to the chapters and lodges, to the companions and brethren under your jurisdiction, that same recommendation to abolish the penalty of death, which with such deep and affecting solemnity you did make, in reporting a code of criminal law to the legislature of Louisiana. The argument of which I have here given only the introductory paragraph embraces a very large portion, nearly one-half, of your report on the criminal code. In the system reported with it, murder and joining an insurrection of slaves, are made punishable with hard labor for life. At the close of this letter I annex several other extracts,* as well from the report as from the preamble to the penal code reported with it, indicative not only of your deliberate and solemn opinions, adverse to the punishment of death in all cases whatsoever, but of the abhorrence which you must feel at heart, for those brutal mutiliations of the body which constitute the penalties of *every* Masonic obligation.

Death Pledges Varnished With an Imposture of Sanctity.

It is not, Mr. Livingston, for the poor purpose of bringing against you a charge of inconsistency before the tribunal of public opinion, that I address these letters to you, and call earnestly upon you to make this recommendation. I would, if possible, speak to your heart. I would say, you have recommended, you have urged by appeals to the best feelings of our nature, to the supreme legislative authority of your state, the total abolition of the penalty of death—the reformation of everything cruel, indecorous, or vindictive in her code of criminal law. You are at the head in these United States of a private association of immense power,—co-extensive with the civilized world,—knit together by ties of strong prevailment even when *secret,* scarcely less efficacious when divulged. When secret, they were riveted by pledges to the penalty of death and mutilation in a multitude of forms, given in the name of God, and varnished with an imposture of sanctity by being mingled up with the most solemn testimonials of Holy Writ. Even now, when your secrets are divulged, when your obligations and penalties have been exposed in their naked and undeniable nature, when you *dare not* attempt to vindicate or defend them, when the attempts of your brethren to explain them have been proved fraudulent and delusive, when your only resource of apology for using them is that they are null and void—words utterly without meaning, yet you still persevere in adhering to them as the ancient landmarks of the order. Ask yourself, sir, not whether this is *consistent* with your report and criminal code of Louisiana, but whether it is worthy of your character—of your stand in the face of your country and of mankind; of your reputation in after time; and if it is not and can not be, why should you not take the occasion of the high dignity which in this association you have attained, to propose and to promote its reformation? to divest it of that which, so long as it continues, can never cease to shed disgrace upon the whole order; of that which can not even be repeated without shame?

Not Reconcilable to Moral or Christian Laws.

You have taken no public notice of these letters in your own name, nor have I been particularly solicitous that you should. Had you ventured to assume the defense of the Masonic oaths, obligations, and penalties—had you *presumed* to commit your name to the assertion that they can by any possibility be reconciled to the laws of morality, of Christianity, or of the land, I should

*These extracts are here omitted.

have deemed it my duty to reply, and to have completed the demonstration before God and man that they *can not*. Of the multitude of defense of Masonry, which have been obtruded upon the public since this controversy arose, not one has dared to look these obligations in the face, and assert their innocence. Abuse upon the Antimasons for denouncing them—impudent denials of their import, so long as a remnant of the ragged veil of secrecy rent by the seceders, could be drawn over their nakedness—false and fraudulent *explantions* of their meaning when disclosed beyond all possibility of denial, and mystical and mystified declarations of inflexible adherence to them under the name of the *ancient* landmarks of the institution—these have been the last resources, the forlorn hopes of the Masonic obligations.

And this inflexible adherence to these *ancient landmarks* is again recommended to the chapters and lodges under your jurisdiction by the General Royal Arch Chapter of the United States, of which you are the high-priest, at their triennial meeting in Baltimore last November. At that meeting you were re-elected to the dignity which you had held from the time of your address to the companions and brethren of the order at your installation in April, 1830. A letter from you was read at that meeting, apologizing for your absence from it, and perhaps for the better accommodation of the grand high-priest, that meeting was adjourned to be held again in November, 1835, at the city of Washington.

No President of U. S. Ought Ever to Be Shackled by Mason Obligations.

There is a point of view in which I believe this subject to be deeply interesting to the people of this Union, upon which I have hitherto said nothing, and upon which I do not wish to enlarge. The president of the United States [Andrew Jackson] is a brother of the craft, bound by its oaths, obligations, and penalties, to the exclusive favors, be they more or less, of which they give the mutual pledge. That in the troubles and difficulties which within the last seven years have befallen the craft, they have availed themselves of his name, and authority, and influence to sustain their drooping fortunes, as far as has been in their power, has been a matter of public notoriety. A sense of propriety has restrained him from joining in their processions, as he has been importunately urged by invitations to do, but he has not withheld from them his support. It is not my intention to comment upon the operation of the Masonic obligations, upon the two most recent elections to the presidency of the United States, or upon the official conduct of the president himself in relation to the institution or its members. But whoever will impartially reflect upon the import of the Masonic obligations, and upon the public history of the United States for the last ten years, must come to the conclusion that no president of the United States ought ever to be shackled by such obligations, or under the self-assumed burden of such penalties. They establish between him and the institution itself, relations not only different from but utterly incompatible with those in which his station places him with the whole community. That the president of the United States is not at this moment an impartial person in the question between Masonry and Antimasonry, nor between Masons and Antimasons, has been fully authenticated, by something more than the effusions of your scullions in the *Globe*. He is not impartial. How can he be impartial after trammeling himself with promises, such as those which are now unequivocally authenticated before the world?

The Efficacy of Masonic Oaths Upon Public Officers.

And you, Mr. Livingston, Secretary of State of the United States, are at the same time Grand High-Priest of the General Grand Royal Arch Chapter of the United States; and all the Royal Arch chapters of all the states of this Union are *under the jurisdiction* of that over which you preside. Are you impartial in the question between Masonry and Antimasonry? Are you, or can you be impartial in any question which can arise between Masons and Antimasons? You commenced your official duties as grand high-priest, by a sweeping denunciation of all the Antimasons in the Union. The Antimasons were then a great *political* party. They are so still. You brought against them what I have proved to be a most unjust accusation. Are you impartial between them and their adversaries? Has human nature changed its properties since one of them was by a profound observer said to be, to *hate* those whom you have injured, "Odisse quem laeseris?" How far distant from such a denunciation of Antimasonry as that with which you gratified your companions and brethren at your installation, is the dismission for Antimasonry of an officer of the United States, dependent on you for his place? It is as far as the department of state from the general post-office? In all the trials before the judicial courts of the state of New York, to which the abduction and murder of Morgan has given rise, the efficacy of the Masonic obligations upon sheriffs, jurors, and witnesses to warp them from their duty to their country has been lamentably proved—what security can the country possess that they will not operate in the same manner upon a secretary of state, or a president of the United States? Were the Masonic obligations equivocal in their character, were they even susceptible of the explanations which have been attempted to be given of them, the undeniable fact, that they have been understood and acted upon according to their literal import, by great multitudes of Masons, to the total prostration of their duties to the laws of their country, would be a conclusive reason for abolishing them altogether. For if the obligations are of a nature to be differently understood by different persons, their consistency or inconsistency with the laws of the land must depend upon the individual characters of those who have assumed them. Bound by the same oaths, some of the witnesses and jurors on the Masonic trials in New York have given their testimony and true verdicts, while others have obstinately refused their testimony to facts within their knowledge, and denied their assent to verdicts upon the clearest proof. It has been judicially decided in the states of New York and of Rhode Island that a person under Masonic obligations must be set aside as disqualified to serve upon a jury in cases where one of the parties is a Mason, and the other is not. From the letter of his obligations he can not be impartial, and although some Masons may understand them otherwise, neither the court, nor the party whose rights and interests are staked upon the trial, can have any assurance that the trial will be fair. The same uncertainty must rest upon the administration of executive officers. If the president of the United States and the secretary of state are bound by solemn oaths and under horrible penalties to befriend and favor one class of individuals in the community more than another, the purposes for which those offices are instituted must be frustrated; a privileged order is palmed upon the community, more corrupting, more pernicious than the titles of nobility which our constitutions expressly

prohibit, because its privileges are dispensed and enjoined under an avowed pledge of inviolable secrecy. In many of the New York chapters, the promise to promote the *political* preferment of a brother of the craft, over others equally qualified, was one of the Royal Arch obligations to which the companion was sworn upon the penalty of death. How far such an obligation would influence the official conduct of a President of the United States, it is impossible to say; but not more impossible than for that officer to fulfill the obligations of such a promise and to perform his duties with impartiality.

How Masonry Has Defended Itself.

At the time when you delivered the address upon your installation as grand high-priest of the general grand chapter, Antimasonry had already existed upwards of three years. It was an extensive political party, although then in a great measure confined within the limits of the State of New York. You denounced it in no measured terms. Had the charges which you openly brought against it been true, every individual within the scope of your denunciation must have been an unworthy citizen and a dishonest man. Such has been the tone of all the defenses and defenders of Masonry, from that day to this. If the Masonic obligations were understood in all ordinary times not to interfere with the religion or politics of individuals, how can it be possible to preserve this nominal exception when Masonry itself has become the most prominent object of political dissension? As a political party, the Antimasons of the United States are, at this day, probably more numerous than the Masons. In several of the states, the most important elections turn upon that point alone. The Antimasons openly avow the principle of voting for no other than Antimasonic candidates. How is it possible for the Masons to preserve themselves from the political bias, prompting them to repeal Antimasonry? They have in fact no such equanimity. They never fail to bring forward a candidate of their own when possible; and when they find it impracticable, they unite with any party, whatever may be their aversion to it, and however obnoxious its politics, to exclude the Antimason.

In your letter to the General Grand Royal Arch Chapter of the United States, of the 26th of November, 1832, apologizing to them for not attending at their meeting, then about to be held at Baltimore, you said thus: "You know (notwithstanding the allegations of our enemies) that the duties we owe to our country are paramount to the obligations of Masonry, or to the indulgence of fraternal feelings." Now, sir, my appeal is to the very principle here asserted by yourself. I aver that your duty to your country is violated by the administration of the Masonic oaths and obligations under penalties of death, invoked in the name of God—penalties multiplied beyond those of the most sanguinary code that ever disgraced human legislation, and for offenses which the supreme law of the state can not recognize as the most trifling of misdemeanors.

At that triennial meeting of the General Grand Royal Arch Chapter of the United States, a committee was appointed "to take into consideration the present situation of our [the Masonic] institution and recommend such things and measures as they in their wisdom may consider expedient and necessary."

The report of that committee, and the resolutions proposed by them and adopted by the General Grand Chapter of the United States, were the immediate occasion of these letters to you. This circumstance may account, in part, for what appears to have surprised some of

your friends—that I should *now* hold you accountable for an address delivered so long since as April, 1830. That was your declaration of war against the Antimasons. In November, 1832, you still proclaimed them to be *your enemies,* and the General Grand Royal Arch Chapters, in full triennial meeting, repeated with renewal and aggravated denunciations, all your erroneous charges against them. Upon that report, and upon the resolutions with which it closed, I shall in my next letter submit to the consideration of the public some observations.

JOHN QUINCY ADAMS.

"CLIMBING ABOVE THE CLOUDS IN CHRISTIAN EXPERIENCE."

By Rev. G. A. Pegram, Ph. D.

This is a pamphlet of 24 pages and cover, 4½ by 7 inches, price 10 cents.

This pamphlet is a review of the teaching of Dr. Daniel Steele on the difficulties of Christian experience.

For sale by the author, Rev. G. A. Pegram, Ph. D., care of General Delivery, Davenport, Iowa.

I sometimes feel the thread of life is slender,
And soon, with me, the labor will be wrought;
Then grows my heart to other hearts more tender;
The time is short.

—D. M. CRAIK.

Among the callers whom we were especially pleased to greet in our office during the past month was Rev. W. B. Gottschall, of Bluffton, Ohio, and formerly President of the Ohio State Association. He is a leading member of the Mennonite Church and a willing helper in our work.

Mr. J. L. Stratton, a prominent citizen of Ottawa, Kansas, did not get to the office as he intended, but we enjoyed a visit with him in our home that was of more than usual interest to us. It is some forty-seven years ago that Mr. Stratton and the Editor of the CYNOSURE became the first colporteurs of the National Christian Association. We were at that time students in Wheaton College and took up this work for the summer vacation at the instance of Charles A. Blanchard, now the president of the college.

A WORD IN SEASON.

BY PROF. J. R. MILLIN.

Dr. C. A. Blanchard's article in the October CYNOSURE is timely. The workers in every moral reform need a boost now and then. Moral reform—what an unpopular proposition it is! Moral reform—what an up-hill proposition it is! And, *mirabile dictu* every new moral reform is as unpopular as the last. The world never learns a bit of sense. The old world, stupid and unprogressive morally, always fights against the best things, always tries in one way and another to kill its best and most useful men. The friends of every moral reform need a boost now and then. And it is especially so in the case of the reform represented by the CYNOSURE.

As every thoughtful student of affairs may see, Satan especially needs the Lodge in his business, for it is his Masterpiece as a device to defeat the Christian religion. The lodge is the great Hun set against the allied forces of Christianity. And by its propaganda the cunning Hun, the Lodge, has won over the large churches. Think of it—the churches pro-lodge or neutral! Here is the impossible achieved—Christianity and anti-Christ merged. Abel's altar and Cain's altar joined together! The latest victim of this propaganda is the United Presbyterian church. That church was heroic in the anti-slavery fight, and for half a century it was heroic in the anti-lodge fight; but of late through the effective propaganda of the Hun, the lodge, the once splendid voice of the United Presbyterian church first stammered and then became silent. What wonder that in the presence of such a spectacle as that some become discouraged and are ready to quit the fight? The voice of a veteran like Dr. Blanchard sounds good in our ears at such a time as this.

Whether we feel encouraged or discouraged about the status of the fight against the Lodge, one thing is plain—if Jesus meant what He said in John 14:6 and if Paul meant what he said in Ga-

lations 1:8, the church must shake the lodge or fail in its mission of carrying the Gospel to the world. The lodge by successful propaganda makes the church allow two methods of salvation—one via the Cross and the other via the Lodge. Which way will the world take? Satan is surely satisfied with the situation. But the lodge must go. And the Lodge, sooner or later, shall go. "Every plant which my Heavenly Father planted not shall be rooted up." Let us all stay with the colors till we go over the top, till the Lodge is chased out of the world.

Knoxville, Tenn.

LABORER WORTHY HIS HIRE

In every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support, and guidance, and comfort to souls in desperate need. Now it is time to measure the work and the needs of the preacher and pastor as men in other departments of work to-day are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage-earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary.

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured to-day by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required?

Your pastor must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom, and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

Your pastor, also, must be the successful head and center of your organized church activities, business, social, and spiritual. On occasion, or as a regular part of his task, he must be an expert money-raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of entrusting to any cheap man in business.

When you have listed all the qualities and services you ask of your pastor, *make out the bill* for the amount your church ought to pay for such a man, and then *move things to see that the church pays that bill.* Never mind what *has been* done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people.

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary. No corporation or trade-union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pays his bills, and performs the miracles expected of him.—*From The Literary Digest,* August 31, 1918.

APPLICATION COMING.

Have you joined the commuters, Mrs. Nurich?

No, but I'll get Pa to put in an application.—*The Buffalo Express.*

The best theology is the fruit of kneeology.

We commend to your attention the sketch in this number from the *Chicago Record,* of John Quincy Adams, whose valuable letters have been running in our magazine now for some months. In a way it is a good reply to a statement recently published in a Masonic paper that the ability of John Quincy Adams was very greatly overestimated and that he owed his position and fame more to his father than to any other source.

There is nothing like the first glance we get at duty, before there has been any special pleading of our affections or inclinations. Duty is never uncertain at first. It is only after we have got involved in the mazes and sophistries of wishing that things were otherwise than they are, that it seems indistinct. Considering a duty is often only explaining it away. Deliberation is often only dishonesty. God's guidance is plain, when we are true.—F. W. ROBERTSON.

THE QUAKER ODD-FELLOW.

BY A QUAKER PASTOR.

It was a beautiful Sabbath morning in autumn. Not a cloud was in sight, and as the sun arose and the day began, it proved to be one of those fine fall days. so warm and pleasant that everyone wanted to be out of doors at least a part of the day.

It was an unusual day in Auborn, a small town in Iowa—a town not crowded with special days or special occasions. But today Ralph Martin was to close his third year as pastor of the Friends Church, and was to preach his farewell sermon.

There were four other churches in Auborn, but none so large and none more popular than the usually called "Quaker Church." This church had long held the ascendency so far as membership was concerned, for it was a Quaker settlement fifty years ago. But with the coming of Ralph Martin three years before, it had gained a reputation for spiritual life and power, as well as for active Christian service.

Rev. Mr. Martin had found upon his arrival in Auborn a membership of three hundred and fifty. Among the members were many older people, who only attended the morning service, and another larger number who came only on special occasions, or when convenient, if at all. The young people were scattered and went with the crowd.

Soon after looking over the field, the young pastor began a series of revival meetings. For days, and until after the second week, very little was accomplished. He preached a clean, clear, full gospel message.

At the beginning of the third week the house was filled to its utmost capacity. He preached one night on the "Sinfulness of the Lodge System," and while he did it lovingly and kindly, yet he showed plainly that the lodge in its influence was in opposition to the church. Another night he struck the divorce evil, declaring that it was breaking down the sanctity and sacredness of the home. His sermon on temperance was for the out and out prohibition of the saloon. He touched also the other popular evils of the day. He preached on love, and declared it was possible for one nation to love another nation.

Men were mad, and the lodges were up in arms. However, the break came and old men, old women, drunkards, loafers and those of every class were yielding to the message. Salvation was the only topic of conversation for days in Auborn. A show billed for the opera house was cancelled. An attempted dance was a miserable failure. But in spite of this every sermon was opposed, for it pinched somebody. The saloon element was angry and became Rev. Mr. Martin's bitter enemy. Lodge men swore to fight him while he remained, and to blacken his name if possible.

But the church grew, the Sunday

School enlarged, and now the three years of active work were drawing to a close.

It was 9 o'clock and Ralph Martin was sitting at his desk in his study. One hand was at his forehead, the other holding a roughly sketched outline for his morning sermon.

"That is the best I can do," he said, laying it down upon the open page of his Bible. Then he fell upon his knees for a few minutes' communion with God. As he arose from that season of prayer he seemed as one buckling on the whole armor of God for some great battle, and so it was.

At 10:30 the church was filled and still the people kept crowding in. Rev. Mr. Martin joined in the opening song service. After the devotional services the 48th Psalm was read, and the last three verses were taken as a text. He stated that before Jerusalem was arrayed an army ready for attack. David asked these soldiers to consider well the bulwarks of the city, her walls, her towers, her palaces, and then go away, for it was a useless attack; or, if David was talking of his own people, he asked them to consider all these things and feel perfectly safe.

"Now," said he, launching into his sermon, "Zion means the church of God. That body is made up of believers in Jesus Christ, who know for themselves that they are born of God. So we ask you today, to walk about the church of God with us, and consider her strength, her unseen powers, her towers, and go away and declare it is useless to fight against God and his church."

He pointed his hearers to Peter's confession of Christ, that the doctrines upon which Jesus had built his church were, 1st, The Deity of Jesus; 2nd, Faith in God; 3rd, Divine Revelation; and 4th, a Personal Confession of him as Savior and King. Enlarging upon these, he declared that the church was built upon these four great doctrines, and stated no other organization was to be compared with the church, since all others are of human origin. At this point he referred to the lodge, and said: "Give me time, money and a sound body, and in a few years I can fathom all the mysteries of all the so-called secret societies. But it will take you eighty years on earth and a long eternity in heaven to understand the mysteries of Godliness."

All the present day secret lodges have been organized within two hundred years, and are founded upon false traditions, for selfish and unholy purposes. They are only imitations, and we say to them, "Go away today and stop your useless and endless effort to overthrow the church of God!"

Turning to the church he cried; "Oh, Christians! Arise! Gird on the armor of God. Our motto is Upward and Onward. The everlasting arms are underneath. As long as there is power in Jesus' blood and in his precious name, the church of God will stand, and this God shall be our God forever and forever."

A scene followed the sermon. Lodge men had grown to hate the very name of "Quaker." They were present this day in large numbers, but they cowered in their seats. The man of God had defied them.

When the service came to a close the people gathered around the preacher, and with tears grasped the hand of the man who had won such a place in their hearts and who had so wonderfully preached that day. A smaller group of men, however, gathered near the door and spoke in low tones of how roughly they had been handled and insulted.

Ralph Martin's work was done in Auborn. His farewell sermon had been the climax of the three years of labor. He had kept many young men from going into the lodges, in spite of the fact that

it was always reported that every sermon had added numbers to their membership.

No sooner had Rev. Mr. Martin tendered his resignation than the question of his successor became a very interesting theme in Auborn.

Those who represented the spiritual element of the church relaxed and were wondering what next should be done. They were praying that the right one might be chosen to fill the place of this man of God. Just then there came an unlooked for turn in church affairs. An element that had been cowed and cornered for three years, and held in subjections by the preaching and courageous efforts of the pastor, now leaped into the ascendency.

A committee meeting was called. Reports were made, showing a different spirit from that which had permeated the Auborn church. David Penman, a resident minister, arose and proposed that Josiah Hamilton act as chairman. Rev. Mr. Penman had been recorded a minister in other days, when he could talk and pray. With the coming of the pastoral system he had soured on the church and fought every progressive movement. Hamilton, whom he had named as chairman, was a wealthy man, but unconverted. He was known to be a Mason. For this very reason he had been named as chairman. No sooner was this accomplished than the spiritually-minded began to realize that "while men slept the enemy had sown tares."

Hamilton, as chairman of the pastoral committee, took his seat without an apology. Caleb McCall, the corner grocery-man, an old soldier and a popular man with the outside world, jumped to his feet; he grew excited and began to tell how the church had been abused by unwise teachers, and how it was looked upon by the outsider. He said: "Our church is not in unity with the other churches of Auborn, and we haven't had a man here for years who was popular with the other churches. Now, I am for getting a good man, a smart man, a man who can preach the *Gospel* and let other things alone. It is not the preacher's business to talk about war and secret orders and politics and things that don't concern him. I am willing to give $50 toward the support of a man like that, but if we get another man who talks as Rev. Mr. Martin has, and drives men away instead of drawing them, and insults the business men, I shall not give one cent." Hamilton indorsed the remarks, and one or two others nodded approval.

Other members tried to explain that the past three years had been the best years the church had ever seen, that more souls have been saved, more new members had been added, and there had been a larger attendance at church, Sunday School and Endeavor meetings, but all to no avail.

The pastoral meeting had been packed with sympathetic members, and to the surprise of all had a voting majority present. After a thorough discussion of the matter, all present were aware of the fact that without a radical change there would be trouble for the Friends in Auborn. They were further surprised when Josiah Hamilton stated that there was a well known man who could be secured if they acted at once. He is a man well known in the Yearly Meeting, and liked by everybody, especially by the young people. We shall have to raise more money for him, but to my mind he is a stronger man. If the committee would like to consider his name, we have a letter from him and a proposition to place before the committee. Emaline Cox, who had said nothing up to this time, seeing that a deep laid scheme had been planned and was being carried out, asked to whom this man had written. No one

answered. Again came the question: "Who wrote to him?" but still there was no answer. "It seems to me a little hasty," she said, "to present the name of any one here until we have decided about what we need. We must look at the facts. Our church is in a splendid condition. Not one of us, I am sure, desires to make a backward move."

That was enough. A call was made for the letter, and it was read. It clearly showed from the way in which it was worded that some one had been in correspondence with him, and had really made him an offer. He expressed his willingness to come at once if his proposition was accepted. He was to have $800 and the parsonage. The letter was signed Robert Stanley.

A discussion of the man followed. All agreed Rev. Mr. Stanley was one of the most popular men in the Yearly Meeting. His name regularly appeared on some of the most important boards and committees. He was always a leader in discussions on the floor of the Yearly Meeting. Taking into consideration that he was young and popular and that the element that proposed his name was heartily in favor of him, others consented in a few minutes. Almost before any one knew it, the church had extended a call to Robert Stanley to become pastor.

The call was at once accepted and in a few weeks he and his family were nicely located in the parsonage, and he took up the pastoral work.

Rev. Mr. Stanley little saw what was before him in the days that were to follow. He was a good speaker and soon became very popular with a large number of people in Auborn. He drew many people to the church, but there was always something lacking. He preached the truth, no one found fault with what he said, but always something was unsaid, left out, that was missed by the deeply spiritual. It was the personal application, real heart interest in those for whom he preached. In none of his sermons did he ever mention specific sins or call anything sinful. No one ever felt condemned. Sin was always an abstract—never a concrete thing. To the spiritual elements in the church this was a strange, new departure. His sermons seemed little more than dogmatic essays, or orations, without forceful application.

Six months had passed when matters reached a climax. Not one word had come from the pulpit against the saloon element, although it was working hard to again establish a saloon in Auborn. Secret orders were enthusiastically trying to build up their lodges, but there was never a word of protest. Everyone knew when the fight would be and how the forces would rally if only their old pastor were amongst them.

Two of the members at last privately began to investigate the cause of Rev. Mr. Stanley's silence.

They asked him to preach a special sermon on Temperance, leaving him to take his own stand. He refused, kindly explaining that there were different ways of dealing with the saloon, and he thought, as a minister, it was not his business to say anything about it. He thought the city council would attend to the matter of regulating or licensing saloons, if in their judgment there ought to be a saloon in Auborn.

The investigation proved that Robert Stanley was a policy man, and stood at least in sympathy with the saloon element. The next few days brought a still greater surprise to the Friends church.

A series of revival meetings had been in progress in Auborn for over a week, in which the churches were united. The evangelist secured was an Eastern man, and they really knew nothing about him

except by reputation, until he came. The attendance was splendid. The four pastors were on the platform. There was scarcely an empty seat in the large audience room.

The evangelist was in the middle of his sermon. He was talking about good works and charities carried on by the church and other organizations. He then took occasion to eulogize secret orders and the Odd Fellows in particular, speaking lightly of any one who would oppose such organizations. Then he exclaimed: "To prove that they are doing a good work; and that they are religious, uplifting and ennobling organizations, your four true, noble-hearted pastors stand as examples of true Odd-Fellowship. They are members and leaders in the lodge. The other pastors did not care. They took it as an honor. They wore the badge and fellowshipped with Odd-Fellows everywhere. But Robert Stanley colored deeply, then turned ashy pale, as if he would faint. As every eye was turned upon him he grew nervous, looking the very picture of a lost, ruined, helpless, doomed man.

When the service closed he was gone, no one knew where. With the usual handshaking and social expressions the audience departed.

The night that followed the meeting brought no sleep at the Friends parsonage. Robert Stanley was a ruined man. His sin had found him out. A few years before, while pastor in Charleston, he had listened to the persuasion of some of his best paying members, and had finally joined the Odd-Fellows' lodge. It was with a definite promise from the lodge that his membership should always be kept a secret. As long as he had remained, no member of the church had ever suspicioned such a thing except those who were lodgemen. When he removed to Auborn he found the Odd-Fellows' lodge so near extinction, owing to the late pastor Martin's strenuous efforts, that he moved cautiously. He had not dreamed of being thus exposed, and especially at a time when he was being considered a coward and afraid to speak on temperance. All night he wrestled in prayer, and talked with his wife about what they should do. He never again could face the church and town, justify himself and remain an Odd-Fellow. He had long been tired of it all, and had really never intended to keep up his payments and connections with the lodge. But now his work was done. He could not go back to the meetings. He could not meet the world. What should he do?

It was a night of nights for him, a struggle like that of Jacob of old. But before daylight Robert Stanley and his wife had surrendered on their knees before God. The victory came.

Rising from prayer, Robert Stanley turned to his wife and exclaimed: "Alice, if you knew all that I submitted to in being initiated into the lodge I fear you would despise me, and never love me again. I don't understand how I ever went so far, but thank God it is over."

At ten o'clock that day the elders of the church called at the parsonage for the hardest task they had ever performed. Instead of meeting the man they anticipated seeing they met a kind, tender-hearted penitent. They came to ask him to resign. The church could not submit to such an insult. But when they were ushered into the parlor by the kind pastor, and saw in his face the signs of the struggle through which he had passed, it became very hard for them to explain why they had called.

After a few formal expressions pastor Stanley began slowly, and in a troubled voice: "Friends, I suppose your visit to me this morning is one that is hard for all of us. But if I can make it

any easier for you I shall do so. I have a confession to make to you, if you will listen. Ten years ago, just after I had entered the ministry, I went to Charleston as pastor. Our membership was made up largely of worldly people, as so many city churches are. They paid me a good salary and furnished a good parsonage. I was asked to say nothing on prohibition, peace, and secret orders, and I soon discovered that many of our members were lodge men. Those who were not, were fearful all the time that some of them would be insulted if the subject was ever mentioned.

"The general superintendent encouraged me to be wise and remain for a term of years. I took this to mean keep my mouth shut and compromise the truth. I did so. My friends soon began to urge me to join the lodge, saying it would give me a greater influence, enlarge our attendance, and help the church. I was loth to do it, but being pressed hard I agreed to join the Odd-Fellows. I was finally made a member but it was done quietly and with a promise that it would always be kept a secret. I was not through with the initiation before I was ashamed of myself and them. My repulsion for the lodge grew every time I attended, but I was in and could not get out without publicity. I saw I was united with the toughest element in Charleston. I have been compelled by this same element to favor the orders, and be liberal toward them, when my own heart condemned me.

"I have pled for liberty in the Yearly Meeting with a lie on my lips, and so have others of our preachers. I have said nothing lately, but when the evangelist grasped my hand he gave me the grip, and I responded, little thinking what it would mean. My exposure, I want to say to you, last night came like a stroke of lightning. I have favored the secret element in the church here, for they championed my coming."

He buried his face in his hands and sobbed like a child.

Up to this time the elders had said nothing, but sat in utter astonishment, grieved and yet full of sympathy. Finally gaining control of himself, he began again: "I don't know how you feel about it, or what you desire me to do. I have been looked upon by the church as one of your leading ministers, and all the time I knew I was a traitor. I am now ready to resign and be thus humbled, or to make a complete public confession before the church and the world. I have not slept one minute since the meeting last night, but have settled the matter with the Lord and am now ready to take the worst and face the world."

A long silence followed. Then James Harvey spoke for the elders. He said: "Brother Stanley, we called upon you expecting to ask you to resign. We have been greatly surprised and astonished at your confession. Of course we are glad to hear you state the matter fully and respect you for it. We cannot understand, however, how one who was called of God could be so deceitful and yet be so useful and respected. If your confession means that you are ready to leave the lodge and say so publicly, and thus redeem the church from insult and disgrace brought upon us last night, I am sure the church could not do less than gladly and freely forgive you, and we will rejoice that you have come out of these things." The others nodded their assent.

"Well I am ready," said Robert Stanley, "to face anybody. I have had enough. I have broken league with hell, and from this time forth I shall be found on the side of Christ and shall preach the *whole* Gospel of Christ."

After further conversation with Rev.

Mr. Stanley all agreed that the sooner it was over the better. A season of prayer followed which was a time of real contrition and special blessing to all, and the committee departed.

It was the following Sabbath morning. The news had spread like wildfire. Everyone knew that trouble was brewing at the "Quaker" church. The tattlers tattled, and the meddlers meddled, and the gossipers gossiped. Even the street loafers discussed the possible outcome of the strange affair. Auborn was stirred to her very center. On this Sabbath morning, when the bell ceased ringing, the Old Friends' church was again filled to its utmost capacity. Robert Stanley entered the pulpit as usual, a smile playing on his face. After the usual song and prayer service Rev. Mr. Stanley rose to speak. The silence seemed oppressive, as if the audience was holding its breath. He announced as his text the third verse of the 91st Psalm, "Surely He shall deliver thee from the snare of the fowler." "God is the deliverer," he said, "the devil is the fowler. We are the victims. Then we should read it: 'Surely God will deliver us from the snare of the devil.'"

In the forty minutes that followed Rev. Mr. Stanley uncovered the devil's snares, net, and traps with rough hands, from chewing gum and cigarettes to card playing, dancing, tobacco using, novel reading, swearing and saloons. On the liquor question he took a square stand for prohibition, and no community ever received a greater ally than Auborn in the conversion of Robert Stanley. But on he went, "The next trap," announced the speaker, "is one in which I have been caught." The audience seemed to lean forward. "Secret orders and lodges, yea, the whole lodge system, is a broad spreading net to catch men. Baited and made enticing by many dainty morsels, she is doing her awful work." Here he gave his experience with the Odd-Fellows, adding a few details to what he had told the elders, even describing some of the scenes of the initiation. When he had finished he stood with tears running down his face, before a weeping audience. He stepped forward and with a firm face and clenched fist dared the world to deny the facts he had stated. "For," said he, "'God is light and there is no darkness in Him at all.' God still lives and Auborn Friends' church is a branch of the church of God and the forgiven traitor shall from this day forward be her strongest defender from these darkest traps of hell. I have been used as a decoy. Now I am going to be a gatling gun.

"1. I find all secret orders and lodges unbiblical.

"2. Their charity is all pretense, for they only help themselves and then just what has been paid for.

"3. Their influence upon men is for evil.

"4. The 'good men' in the lodge are traitors and cowards, afraid to come out.

"5. Their initiations are heathenish and outlandish.

"6. They are Christless institutions.

"7. They are deadening to any man's spiritual life.

"8. They separate men from the home and cause many separations in families.

"9. Wicked men are often the leaders and teachers.

"10. They are condemned of God (II Cor. 6:14). They are condemned by the most spiritual churches.

"Now with these reasons and God's promise to deliver us from the snare of the fowler, we shall surely steer clear of the lodge."

The benediction was pronounced. The audience went out. Four years Robert Stanley pastored and preached in Au-

born. But from the Sabbath of Robert Stanley's confession to this day there has never been an organization of Odd-Fellows in the town.

It was the Odd-Fellows' funeral sermon.

JOHN QUINCY ADAMS.

By Judge W. F. Brannan.

The House of Representatives in 1836, I think, adopted a rule prohibiting the introduction of petitions for the abolition of slavery. The adoption of this rule was vehemently opposed by John Quincy Adams, and several other northern members, but it carried by a very large majority. Adams, on principle, was opposed to the institution of slavery, but he respected the compromises of the constitution on that subject, and was not disposed to interfere with it in states where it existed by law. But the right of petition he regarded as one that was sacred, protected by the constitution and beyond the power of congress. He called it the "gag rule" and treated it with the utmost contempt. He invariably presented petitions addressed to congress, which were sent to him, whether they asked for the abolition of slavery, and whether he favored their objects or not.

Threats were repeatedly made to have him brought before the bar of the house to be publicly censured by the speaker, for his persistent violations of this particular "gag rule." He defiantly said that neither threats of public censure nor the fact of public censure would ever deter him from upholding and defending at all times and at all hazards the sacred right of petition. The boldness and courage of Adams at length brought ridicule on the rule, made it inoperative, and it was rescinded in 1845. It was the first and only attempt in our legislative history to restrict the right of petition.

Adams' Petition Caused Trouble.

In January, 1842, a petition purporting to come from citizens of Haverhill, Mass., asking for a dissolution of the union, was sent to Adams. It was addressed to congress and Adams was requested to present it to the house. True to his convictions on the question of petition, he did as requested, but at the same time took occasion to denounce in the strongest language the object it sought.

There was at that time in the house several hot-bloods from the south, all of them whigs, who were anxiously waiting for an opportunity to take vengeance on Adams for his contemptuous disregard of the "gag rule." The opportunity, as they thought, had now come and they hastened to take advantage of it. Henry A. Wise of Virginia, Tom Marshall of Kentucky, and others met and resolved to ask for a vote of censure on Adams for his presentation of the Haverhill petition. Marshall was a new member, who came from a family distinguished for its intellectual strength, and was himself a man of considerable oratorical powers.

A resolution of censure was prepared and to Marshall was assigned the duty of presenting it and of making the opening speech in support of it. The others were to follow. The time for this assault on Adams was agreed on and the order of speaking duly arranged.

Marshall offered the resolution on the day fixed and in a carefully prepared speech demanded that the house place on record its earnest condemnation of the man who in the interests of abolitionism and at its behest had insulted the house and the country by presenting for consideration a treasonable petition for the dissolution of the union. He spoke about an hour and Wise followed.

Wise and Marshall Attack Adams

Wise was the reputed author of the motto in the campaign of 1840—"The union of the whigs for the sake of the union." The speeches of both Marshall and Wise were full of patriotic sentiment and devotion to the union, and of the duty of the house to enter its indignant protest against the man who had the hardihood to give the slightest encouragement to the spirit of disunion by voluntarily offering to the house a petition which prayed for disunion. The great body of the members listened with curiosity and amazement to these two speeches. The fact that such a resolution would be offered was known to but few, and the matter consequently took nearly every one by surprise.

Mr. Adams now lacked but a few days of being 75 years of age. When the venerable ex-president rose to reply to the speeches of Marshall and Wise members from all parts of the house crowded around him. His voice was weak, but

was the only sound that broke the stillness of the chamber. His frame was tremulous with emotion, but he was entirely self-possessed.

He would, he said, have but little to say in defense of himself. His life had been spent in the service of his country, and to the advancement of its interests he would devote his few remaining years. The right of petition was a sacred one, protected by the constitution, and any abridgment of that right was a blow at the rights and liberties of the people. When the right of petition was taken away from the people their rights and liberty were gone. For himself he would defend the right of petition whenever it was assailed or in any manner or for any purpose sought to be imperiled.

Kindly Pity for Marshall.

On the whole he spoke not unkindly of Marshall. Marshall, he said, bore the name and was, he understood, a near relative of Chief Justice Marshall, whose friendship he had enjoyed while that great man was in life, and whose memory he still revered. Marshall, he continued, was a new member of much talent and probably of good intentions, who had much to learn of the character and schemes of the conspirators, who, without the courage and manhood to take the lead in this proceeding, had, by flattering his vanity, made him their dupe and their tool. Marshall's sense of shame would, he was sure, in a short time make some atonement for the false and unworthy position in which, through the intrigues of others, he had allowed himself to be placed.

But it was to Wise, who, he believed, was the author and the active spirit of the movement against him, that Adams principally addressed himself. The philippics of Demosthenes were mild in comparison with the terrific scourging he gave to Wise. Referring to the duel between Graves and Cilley, in which Cilley was killed and in which Wise acted as the second and the adviser of Graves, Adams, pointing his finger toward Wise, pronounced him a man who had come into the halls of congress with the blood of a murdered representative of the people dripping from his hands and clinging to his skirts. He predicted that if the banner of disunion was ever raised and arms ever used to break up the union, these things would not come from northern abolitionists, who were few in number and men of peace, but would be found in other localities much nearer to the homes of the men who had originated and were supporting the resolution for censure.

Wise Covered with Confusion.

Never had men so sorely miscalculated the strength, vigor, resources and temper, when thoroughly roused, of the aged adversary they had provoked. His speech, unanswerable in its soundness and force of its logic and unequaled in the illustrations drawn from history, covered with ridicule the man against whom it was directed. Only one of those who had urged Marshall to offer the resolution of censure and who had pledged themselves to stand by him ventured to open their lips after Adams had spoken. That man was Wise, and his speech was more in answer to allusions made to himself and more like apology and explanation than anything else.

Marshall was of intemperate habits and given to occasional sprees. When he found that his associates had deserted him he went on a spree that lasted a number of days. Years after Marshall was asked what he thought of John Quincy Adams.

"Sir," he answered, "Adams once gave me the d——st lashing on the floor of the house that was ever administered to mortal man, but it taught me more of constitutional rights and constitutional liberty than I had ever dreamed of. The man that provoked a controversy with Adams was lucky if he got off with a whole hide."

The suggestion of Adams that the spirit of disunion was far more likely to take active form among the slaveholders of the South than the abolitionists of the North was verified much sooner than he at the time expected. In less than twenty years after the speech was made the very men who sought to degrade him for presenting a petition for the dissolution of the union—an event which he always regarded as among the greatest of calamities — became themselves leaders in armed rebellion for the destruction of the union. Wise became a brigadier in the confederate service, and the others, if

they did not enter the confederate army, were active in confederate councils. Marshall's real sympathies were with the South, but his habits had become so bad that he lost character, became a wanderer without a fixed home, opened a law office in Chicago, failed to get business and soon after died in poverty.

Haverhill Petition a Fraud.

It has been stated on what is claimed to have been reliable authority that subsequent investigation showed that none of the names on the Haverhill petition were known to its people. The inference of course was that the whole thing was but a scheme of some one to entrap Adams and thus furnish some sort of a pretext to hold him up to public censure. This may or may not be true, but, whatever else may be said of Marshall, Wise and their confreres, they were none of them the men either to resort to or sanction so despicable a trick upon a fellow-member, however much they might dislike him.

The duel between Graves and Cilley, to which Mr. Adams referred in his excoriation of Wise, has been recalled by the honors recently paid to Gen. George W. Jones of Dubuque, by the state authorities of Iowa, on the occasion of the 90th anniversary of his birth. Jones at the time of the duel was a delegate in congress from the territory of Wisconsin, and was the second of Cilley, as Wise was the second of Graves. The duel and its fatal result created a degree of feeling throughout the union, and especially in the North, second only to that which arose when Hamilton fell by the hand of Burr. The circumstances that led to the duel briefly are these:

How the Duel Came About.

Gen. Cilley was a democratic member of congress from Maine. He was a man of high character, of pleasant manner and very popular not only in his own state but with all parties in Washington. At the extra session of 1837 in the course of debate on the subtreasury bill, a measure proposed by Van Buren and advocated by the democrats, Cilley referred to the Bank of the United States as an institution which had, by subsidies to members of congress and bribes made to newspapers, sought a renewal of its charter over the veto of Jackson in 1832.

James Watson Webb was the editor of the New Courier and Enquirer, a paper of more than ordinary influence in its day. He had supported the administration of Jackson, but during Jackson's fight with the Bank of the United States Webb's paper came out in support of the bank. After the charter of the bank had expired there was found among its assets Webb's note to it for more than $50,000. This was soon published and it was frequently charged that the advance of this large amount of money by the bank was the consideration it paid for the influence of Webb's paper.

Refusal of Webb's Challenge.

Cilley in his speech mentioned no names, yet his allusion to the bank's purchase of the influence of newspapers was such that many persons supposed he had Webb in his mind. Webb, on hearing of Cilley's remarks, at once hastened to Washington and demanded explanation. Cilley refused to make any explanation and Webb then sent a challenge to Cilley by the hands of William J. Graves, a young whig member from Kentucky. Cilley refused to accept the challenge, saying that even if he believed in dueling he could not accept a challenge from one whose character bore on it the taint that was believed upon that of Webb. At the same time he said to Mr. Graves that he greatly regretted to find a gentleman for whom he had so high a respect the bearer of the challenge, and that in declining to accept it he meant no reflection whatever on him. Cilley was a man of personal bravery, sprung from old revolutionary stock and was on principle opposed to dueling and this was known to Graves. A few days passed and persons friendly to Cilley thought there would be no trouble, but the appearance of Wise with a hostile message from Graves put an end to all such hopes.

Cilley Shot Dead by Graves.

Dueling was then common in Washington. To refuse a challenge was, in all likelihood, to be posted as a coward. The influence of the man would, at least, be greatly impaired. He would be pointed at as one who could wantonly do wrong to another and then refuse satisfaction. He would subject himself to insult in the house and out of the house, and to a certain extent make himself a social outcast.

These circumstances weighed upon Cilley and, against his own convictions, he felt himself constrained to accept. Rifles were selected. After the first fire, which was harmless, an effort was made to conciliate the principals, but Graves insisted on a second fire, when Cilley fell, mortally wounded. He died in two hours.

The fatal termination of the duel sent a shock through Washington, and even in the capitol, while congress was in session, men spoke of it in whispers. Graves was really a man of large, generous nature, and the memory of the duel, it is said, haunted and embittered his life to his last moments.

Wise Charged Clay with the Duel.

Wrought up by the scorching manner in which he was held up by Adams for the part he had taken in the Graves-Cilley duel, Wise, a day or two after Adams had spoken, rose in the house and said that the responsibility for this duel must rest where it properly belonged. Both Graves and himself were anxious to avoid sending a hostile message if such a thing could be done without impugning their own honor. Cilley had never given to either of them any offense, and in declining to receive from Graves the challenge sent by Webb, Cilley had expressly disclaimed any reflection upon Mr. Graves. They referred the matter to Clay, who told them that under the circumstances Graves was bound to stand in the place of Webb and send a challenge to Cilley.

"If you don't do this," said Clay to Graves, "you need never again show your face in Kentucky."

There were some curious as well as sad things in those days of dueling. Gen. George Dromgoole of Virginia, was a very able man. In a political contest he was drawn into a duel and killed his man. The dead man left a large family and but little if any real estate after his debts had been paid. Dromgoole took the widow and orphans under his charge and provided for them as tenderly as he would for his own. He served in congress many years and was a member at the time of the Cilley-Graves duel.

Another Notable Duel Fought.

Francis Scott Key, the author of "The Star Spangled Banner," lived near Washington. He was a man of deep piety and peaceful nature. One of his sons was a midshipman in the navy. He and another midshipman named Sherburne, had a dispute about some trifling matter. A challenge passed and the parties met at early dawn in a field near Washington, and young Key was killed. The family at home had just sat down to breakfast and Mr. Key had just said grace, when a knock was heard at the front door. The colored servant who answered the knock, on opening the door, gave a wild shriek. Mr. Key rushed to the door and there before him lay the bloody remains of his son, who the night before was the picture of youthful health.

Public sentiment aroused itself in such strong and unmistakable language after the Graves and Cilley duel, as to check, in some measure, this vicious and inexcusable practice, although the advocates of dueling claimed that its effect was to keep men on their good behavior and within the bounds of decency.

Adams was an inveterate foe to dueling and denounced it on all occasions. Once when he was speaking against it he was interrupted by William Johnson, a member from Maryland.

Adams' Reply to Johnson.

"What!" exclaimed Adams. "Another duelist whose hands are stained with blood?"

After Adams had concluded Johnson went over to him and said:

"Mr. Adams, if you had been born and raised in the South we all believe that, with your fiery courage, quick sense of honor and readiness to resent personal indignity, you would be as prompt as any of us to demand personal satisfaction if insult were offered you."

"Then," answered Adams, "I am thankful that I was not born and raised in a community which disgraces civilization by so barbarous a code."

Adams' punctilious observance of every duty, however small, his unswerving adherence to what he believed to be right and the great moral grandeur of his character became more and more apparent every day of his long service in the house. He was stricken by death within the walls of the capitol at the post of duty he had so long and so faithfully guarded, full of years as he had been full of honors.—W. F. Brannan in *The Chicago Record.*

That which is often asked of God is not so much his will and way as his approval of our way.—S. P. SMILEY.

Were the Gospel discovered only to the wise they would look upon it rather as a discovery made by the optics of their own reason. And if God did bestow His grace, only upon men of unspotted conversations they would rather think it a debt God stood obliged to pay them than a free act of grace. As God reveals knowledge to the simplest, so He does manifest grace to the sinfulest. Such great sinners receive all from God, and so have more reason to hang down their heads; others may sometimes cast many a loving look to their own righteousness, and, like Nebuchadnezzar, glory and boast of their good acts.

—STEPHEN CHARNOCK, B. D.

Most of our readers will no doubt recall the old nursery rhyme which runs:

"There was an old woman
Who lived in a shoe;
She had so many children:
She didn't know what to do."

Well, here's a new version of it, submitted to the *Fortnightly Review* by Mr. Edmund Amandus Knoll, of Erie, Pa.:

There was a New Woman
With poodle dogs two;
She hadn't any children:
She knew what to do.

THE LATEST SOCIETY.

The *Philadelphia Public Ledger* rises to remark that "The antitwilight sleep society now promises to take its place beside the antisuffrage societies and the antivaccination societies as evidence of the irresistible passion that seizes every American who evolves half a thought to get clubby about it."

Oh, my brother, resolve to rise early; let not flesh and blood hinder; gain this point, and all will fall beneath your feet. —*Bramwell.*

Though the Word and the Spirit do the main work, yet suffering so unbolts the door of the heart that the Word hath easier entrance.—*Baxter.*

We deny that, in speaking of Jonah in the belly of the whale as history, or of David as the author of Psalm 110, our Lord spoke as a man of the times, and was mistaken. We refuse to believe that a modern "theological expert" could set Him right on matters of Old Testament criticism, or that He had one single thing to learn from the scholarship and philosophy of today. We rather bless and praise Him that, being in the form of God, He humbled Himself, taking the form of a servant, and that, as a servant, His speech and silence were alike part of His perfect obedience.—*Selected.*

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Again I am permitted to address you from the great Metropolis of our country. In New York the activities of millions are centered. My visit of twice each year is all too little to meet the need of our work in this section. Owing to the influenza epidemic there is not the usual opportunity for meetings. All public gatherings in many places are prohibited by the board of health.

I found an opportunity on Long Island for Sabbath and spoke to those assembled in the Free Gospel Church, Corona, New York. This church has had a constant growth, and is ceaseless in its activities. My thought for this occasion was centered in lessons connected with the lives of Abraham and Lot. Special attention being called to the "slime pits" found in the valley, that appeared so beautiful. The deception of the lodge may well be likened unto the deception of those pits. Our friends were kind and helpful as always. We all felt the gravity of the situation. Ministers, doctors and undertakers are overworked in their care for the sick and dying. The faith of Abraham should be emulated in the present need. The writer has had occasion to repeat the ninety-first Psalm many times of late. With the divine protection we shall be able to accomplish our work.

Following my last report I spent some time in pleasant and profitable work in the Valley of Virginia. Stepping from the train at Waynesboro, Virginia, I found a good brother whom I had never

seen before, who made me very welcome, took me to his home, and provided for my need without expense, or lodge grip. Thousands of times have I proved the falsity of the lodge claim that lodge connection is needed by the traveller. Lodges can not help the Christian whether he travels or stays at home! God cares for His own! God's people help those who appear right.

I found doors wide open for all the meetings I could hold. Several meetings were held in Mennonite and Church of the Brethren houses near Waynesboro, and at Basic City. On September 27 I worked hard all day, giving four addresses aside from teaching in the Sabbath School.

It was the time of apple harvest. Some of the orchards were a sight to behold! Ladened with their fruit they looked like immense rosebushes as they shone in the glad sunshine that came over the mountains revealing their beauty. Tho' some orchards were loaded, the crop on the whole is short this year. It is not uncommon for a farmer in this section to have fifty or more acres in orchard.

My next stop was Harrisonburg, Virginia. I found Brethren of the Eastern Mennonite School beginning work under very trying circumstances, but encouraged in the prospects. My address to the students was somewhat extended and well received. I was given opportunity to give a message to the students of the Bridgewater College, near at hand. This is a well equipped institution with a large student body. Owing largely to the war call there were at least twice as many young ladies as young gentlemen present. The best of attention was given. Lectures were delivered in Dayton and Green Mount churches of the Brethren. Acquaintances renewed and new acquaintances made that were helpful.

Work in Englewood, Paterson, Passaic and other New Jersey points are included in this trip. If the Lord so wills I shall see Boston, Massachusetts, friends. The great topics before the people are of course the war and the prevailing sickness. Yet other matters find a place. The Christian and Missionary Alliance has just closed another of its interesting and helpful conventions. Some are drawn closer to God in their afflictions. It is more and more manifest that "all things work together for good to those who love God." The right will prevail and those who contend for the truth shall not be without their reward.

"LIZZIE WOODS'" LETTER.

Dear CYNOSURE:

I am still in Omaha where the dreaded Spanish Influenza is also raging. It is the pestilence sent from the Lord and the angel with the drawn sword is over our city. (1 Chron. 21:14 and 16). God will tell the angel to put up his sword if we will go to the altar. God help us to see that sin is the cause of all this disease which seeks to slay us. May God help all the ministers to gird themselves. (Joel 1:13-14). Yes and sanctify a fast. Truly this is a day of darkness and gloom. (Joel 2:2). All churches and schools are closed in Omaha on account of the pestilence, there being 2,000 cases reported in this city.

There is a white Baptist minister here from Little Rock, Arkansas, and he has endeavored to get the ministers of this town together. He is blowing the trumpet in Zion. (Joel 2:13-17), but the preachers in Omaha are asleep and will not heed the call. Last Sunday I heard this preacher from Little Rock speak at Crugs Park. He thought it would be helpful to have an open air meeting in the park and tried to get the various ministers to take part but they refused. Some preachers want Jesus, but do not want to give up their sins and many tell me "no one can live right in this world." In the basement of some churches they cook and eat on Sunday, while the minister is preaching the eleven o'clock sermon. A person can smell the dinner being cooked and just as soon as the service is dismissed they go down into the basement and begin to sell, buy and eat. The preacher from Little Rock, Arkansas, said they have taken God's house for an Eating House. This kind of doings comes from lodges. All the men of the church are lodge men, and they run the church on the same plan as the lodge.

I am sorry that Elder W. T. Osborn left this city. He told the lodge men that their lodges were wrong. I distributed tracts and sold "Freemasonry at

a Glance" and the copies of the CYNOSURE. They don't say a word, just buy the CYNOSURE and "Glances" and read them and don't say a word.

Those whose hearts are honest are saying that the churches are dead for some cause which is no doubt too much mixture with the world. Well, the seed is sown here now and the people have got to have time to make their decision.

The white Baptist preacher from Little Rock asked Christians of all denominations to testify last Sunday. A sister who is a visitor here from Pine Bluff, Arkansas, stood and said: "I have given up my lodge for Jesus and not only that, but all of my sins are taken away." I said, Amen, that is one that I have won for Jesus. It was hard for her to give up her idol, but I just kept God's word before her, and her heart was honest and she gave up her lodge. She tried to hold on to the service of the devil but she could not get the blessed assurance until she had given up the lodge. The sower soweth the Word (Mark 4:14). The seed is the Word of God (Luke 8:11). The fifteenth verse says, but the seed that fell "on good ground are they, which in an honest and good heart, having heard the Word, keep it and bring forth fruit with patience."

I went back to the mission praying that God may forgive the sins of all. We have sinned and may God help us to confess (Dan. 9:5), and pray (Dan. 9:16-19). It will take that kind of confession and that kind of prayer to deliver us out of the hand of the enemy and if the preachers will fall on their faces and pray to God and live a holy life and teach the people to forsake all sin then God will deliver us.

God rebuke the pestilence that is on us and also our brave boys who are fighting the enemy. God bless our President and give him victory. God help the ministers to get out of sin and then to warn the people. God bless the leaders of the N. C. A.; for the secret organizations of Satan are damning this and all other countries. God save America. Yours for Him who said, "I am the door."

MRS. L. W. ROBERSON.

Every truth we know is a candle given us to work by. All knowledge is lost which ends in the knowing.

KIND WORDS FROM FRIENDS.

Dr. A. D. Pitcher, though a great sufferer, sends $2 for the work of the N. C. A. and writes: "I keep right on distributing tracts and the CHRISTIAN CYNOSURE. I believe the "dusky Billy Sunday," Mrs. Lizzie Roberson, is the kind of a person whom God would be highly delighted to have do His work throughout our wicked land to-day."

Mrs. Alice A. Miller, though getting along in years, having passed the three score and ten, and physically infirm, sends her renewal to the CYNOSURE and writes: "I have no intention of giving up my dear old CYNOSURE, and I tell my son, Ralph, to take the magazine always after I am gone."

Rev. Alexander Savage and Mr. J. P. Phelps, and Rev. William Pinkney responded to our request by renewing for two years each in advance. Thank you.

Dr. J. Ball sends $5.00 "to help along the grand work of your Association, which is so badly needed. This awful evil of secrecy is destroying our Christianity. The so-called Christian churches are clinging to the lodge with such a loving embrace, and are blindly following it to their own ultimate destruction." Dr. Ball writes from Canada and while astonished at the indifference of Christian churches to the foe that is disintegrating them, yet he, like a good soldier of Jesus Christ is bearing his testimony to his own countrymen.

Elder Phillip Beck, of Woodland, California, sent for ten extra copies of the September CYNOSURE. Though he is eighty-two years of age, he puts some of us to shame by his constant Christian activities.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into Living Peace. And the men who have this life in them are the only true lords and kings of the earth—they, and they only!—JOHN RUSKIN.

Those witness best for Christ who say least about themselves.

Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

10c per copy, postpaid

This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

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CHRISTIAN CYNOSURE

VOL. LI. CHICAGO, DECEMBER, 1918. Number 8

"It waves for you and it waves for me,
In all its splendid majesty,
This olden, golden flag that holds
Our hearts and faith within its folds—
God bless the Stars and Stripes."

"Let it rise! Let it rise, till it meet the sun in his coming; let the earliest light of the morning gild it, and the parting day linger and play upon it."

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

The thoughtless world to majesty may bow,
Exalt the brave, and idolize success;
But more to innocence their safety owe,
Than Power or Genius e'er conspired to bless.
THOMAS GRAY.

THE RIGHTS OF CONSCIENCE.

The realm of Conscience is the realm of man's exclusive relationship to God: the place where God and the individual alone stand face to face.

In that realm, in the very nature of the case, each individual must decide *all questions for himself.*

No other person can have there any place or any right. *"Every one of us shall give account of himself to God."* Else, there is no such thing as any Right of Conscience.

And when any person has *there* decided any question, he is entitled to respect in that decision; and such respect is due to the Right of Conscience.

And such respect is due to God: for the Rights of Conscience involve equally the Rights of God.—*The American Sentinel,* Sept., 1918.

When a Christian man offers himself as a candidate to any secret society for admission, he ought to ask to be shown the obligations that he must take, and the ceremonies through which he must pass, that he may decide for himself whether or not he can conscientiously take the obligations and submit to the ceremonies. "The realm of Conscience is the place where God and the individual alone stand face to face."

Masonic officials and the leaders in other secret societies would assure the candidate that there is nothing in the obligations or ceremonies that conflict with one's duty to himself, his country, his church, or his God. But at the same time they would deny his request to know before hand what the obligations were which he was expected to take. The lodge officials would take the candidate's place "in the realm of Conscience," but a Christian could not permit this usurpation, for everyone must give an account of himself to God.

WAS LINCOLN A CATHOLIC?

[We have previously proven that the Masonic claim of Lincoln as a member had no foundation in fact. The following article from *"The Fortnightly Review"* (Vol. 25, No. 20), October 15, 1918, explodes another myth, viz.: that Lincoln was a Catholic. Editor.]

Abraham Lincoln, familiarly known as Abe, was born February 12, 1809, in Larue Co., Ky. His parents, Thomas and Nancy (Hanks) Lincoln, had married in June, 1806, before a Methodist preacher near Springfield, Ky.

Abe's first teacher was Zachary Riney, an Irish Catholic, who, in Larue Co., for six months, taught him reading, writing, and arithmetic. That his son Wm. B. Riney, a Trappist, taught Abe Latin and instructed him in religion is mere fiction.

In 1817, when Abe was eight years old, the family moved from Kentucky to Lincoln City, Spencer Co., Indiana. The following year Abe's mother died. She was an intelligent, devout woman, a strict "Bible Christian." Abe then was only nine years and seven months old, but his mother's dying request, "I want you to worship God and live as I taught you," forever held him to her religion.

On Dec. 2, 1819, his father remarried, taking for wife a Sarah Johnston.

Goodspeed's History of Spencer Co., Ind., gives the evidence of records, and of Abe's surviving schoolmates and friends of the family, that Thomas Lincoln, the father of Abraham, was an active member of "The Pigeon Baptist Church," a mile south of Lincoln City; and that the son also attended this church.

For thirteen years the Lincoln family

resided in Indiana, where Abe grew from boyhood to manhood, and in 1830 they moved to Illinois.

The myth that Lincoln was a Catholic originated years later, through statements made by two priests, Fathers Lefèbre and St. Cyr, who had served on the Illinois missions from 1831 and 1833, respectively. They declared that they often said Mass in the Lincoln home, when Abe was a boy staying with his parents; that Abe was a Catholic, prayed the rosary, attended Mass, went to confession, and received Holy Communion. They also stated that Abe's father, Thomas Lincoln, was a Catholic.

However, it is impossible to identify President Lincoln with the boy to whom these missionaries refer, because Abe did not live in Illinois during his boyhood, nor was he a boy at the time of these priests. He was rather a full-grown man measuring six feet, four inches in his stocking-feet, and was in his twenty-second year on arriving in Illinois in 1830,—a year before Fathers Lefèbre and St. Cyr appeared.

Fr. Lefèbre's career began with his ordination, July 17, 1831, when Abe Lincoln was working for himself among strangers. Fr. St. Cyr was ordained April 3, 1833, when Abe was twenty-four, and for the first four years he had charge of Chicago and neighboring missions.

The story of these priests concerns an unknown Catholic boy and fails to prove that President Lincoln was a Catholic.

As to Abe's stepmother, it is absurd to proclaim her a Catholic merely because the mother of that Catholic boy was a Catholic. The two women are no more identical than are their husbands or their sons. Abe's stepmother died after 1861. We are not aware of any church record or other reliable evidence regarding her religious affiliation.

The late Bishop Hogan of Kansas City, Mo., an immigrant of 1852, is cited as authority for Lincoln's Catholicity; yet his records give no evidence whatever to prove the fact.

Some contend that "Lincoln never denied his religion, but having joined some society condemned by the Church, naturally fell away." Well, the old unanswered question, calling for a positive answer, still is: "When and where did Lincoln ever show or affirm himself a Catholic?"

Recently an anonymous "Pioneer Priest" was quoted in the press as saying that Lincoln was born in the Catholic faith and was a Catholic in his youth. For proof he gives the boy story and all the foregoing authorities (?), whose testimony for Lincoln's Catholicity is nil.

In 1842 Lincoln was married by a minister to Mary Todd, a non-Catholic, and his children were raised Protestants, as might be expected of one who held the Bible to be the Book of Faith. In his estimate of the Bible he says: "But for this Book we would not know right from wrong. All those things to man are contained in it."

Lincoln was a great man, but never a Catholic. Why make unsubstantiated claims that only invite denial and criticism?

(Rev.) C. J. Schwarz.

FIRST GREAT POCAHONTAS DIES.

Mrs. Louis Provin, of Westfield, Mass,. who died in September, at the age of 74 had been the First Great Pocahontas of the State Degree of Pocahontas, auxiliary to the Improved Order of Red Men, as well as the Past Great Chief of the state organization of Pythian Sisters.

WAR WORK OF LUTHERANS.

At the annual meeting of the National Lutheran Commission for Soldiers' and Sailors' Welfare, held at the Hotel Astor, E. F. Eilert, the treasurer, reported that subscriptions for the work of the organization had reached $1,375,540. Statistics showed that eighty-one Lutheran chaplains had been assigned to the army and navy, twenty-five of whom are in France, while civilian chaplains and camp pastors numbered 136. The Lutheran Brotherhood has eight buildings in army training camps, and in one of these 1,600 Lutheran soldiers received Holy Communion in a single day.

Dr. Robert E. Speer and Professor William Adam Brown, chairman and executive secretary, respectively, of the General Wartime Committee of the Churches, addressed the conference,

Dr. H. A. Weller of Philadelphia reported on church work to be done in war-time industrial centers, and it was decided to co-operate with the joint committee representing all churches in this work. Dr. Knuebel was re-elected president, the other officers for the ensuing year being: Vice president, Professor C. M. Jacobs; treasurer, E. F. Eilert, and secretary, Reverend Otto Mees.—*New York Times,* Oct. 17, 1918.

OUT OF THEIR OWN MOUTHS.

PRESIDENT BLANCHARD, WHEATON COLLEGE.

One of the first books which I studied when I began my work against the lodges was the "Mystic Tie," a book of studies about Freemasonry, selected and edited by Albert G. Mackey, a southern Grand Inspector General of the thirty-third and last degree of Scottish Masonry for the Southern Jurisdiction of the U. S. A.

This book, had it been written by an enemy of the lodge, I am satisfied would have been considered a coarse slander on the lodge. It indicated that Free Masonry united in close and fraternal fellowship the best sort of men with the vilest sort of men, savages, pirates, libertines—all were represented in its various tales as members of the Masonic lodge in good and regular standing. One would have supposed that Free Masons would have been unwilling to circulate such reports, even if they were true, that they would have left them to the enemies of the order, but this book written by an eminent Mason, printed in a Masonic publishing house, and sold by Free Masons for the good of the order, represented Masonry to be such a brotherhood as I have briefly indicated. It has been about forty years since I purchased and studied this book. It has sometimes been a question whether lodge men have learned wisdom by their experience and would now seek to conceal the fact that Freemasonry unites worthy and unworthy men in such an unequal fellowship.

I have, however, just been furnished with a book by our secretary, brother Phillips, which indicates that the character of the order is always the same and that the members of the order are still blind to the implications of the Masonic incidents which they relate. This book is entitled "Low Twelve." Underneath the title there is a picture of a Union and a Confederate officer; the picture itself is a hint as to what is to follow. One would naturally expect from the picture put here a story about some Union soldier who was a Masonic brother of some rebel soldier, and that, while each was sworn to serve the army of which he was a part, secretly they were corresponding as brethren, and, of course, such transactions would result in lengthening the war, and in increasing the slaughter and the weight of taxation which would naturally follow; this would be the effect upon the nations involved, the result for the individual would be equally disastrous, if less conspicuous. Assuming that the Confederate was an honest man and that he took his oath to support the Confederacy with a clear conscience, it was, of course, binding upon him; the Union soldier was under the same obligation to be true to his oath to the northern army. As soon as the Unionist was willing to secretly correspond and co-operate with the Confederate he was an incipient traitor and in like manner the Confederate was ready to violate his oath. Each of them, in other words, was trained by the lodge to perjure himself to the Government which he recognized as legitimate. When one reflects that the order does not produce this result on one or two men, but on large groups of men, hundreds and thousands of them, he sees the demoralizing effect which the organization must make upon the minds of men. Just as we are compelled, when discussing the relation of lodges to the courts, to recognize the fact that some men will be true to their civil oath and some men will violate it, just so here we understand that certain persons will abide by the military oath which they have taken, while, notwithstanding, other men under the same circumstances will abide by the lodge oath and become traitors to the state.

Not Men But Institutions.

As we have so often said, we do not, if we understand ourselves in a discussion of this kind, busy ourselves with individuals, for we can never know what any single individual will do until he has

been tested. We do, however, know that some persons will act in one way and others in an opposite manner, that is, we can never determine the character of the lodge oath by the actions of men who have assumed it, but we can easily see that the secret oath taken by large numbers of men, which is in conflict with their duties to the state, must work a national demoralization and pave the road for national disaster. This book of Masonic stories entitled, "Low Twelve," continues the teaching which we had in the "Mystic Tie"; I do not think it is quite so offensive. The brotherly relationship, which is perhaps most insisted upon in this book, is the one existing between civilized and savage Free Masons. Among the rest, Geronimo is the hero of one of the tales. This story of his bloody warfare upon the whites and the efforts which were made to capture him involve the Masonic obligation. Some men who were hunting the Indians were in secret Masonic correspondence with others who were connected with them. From time to time some man on one side or the other was killed, and while the struggle went on, the Masonic order which was secretly operating was gaining in the minds of those who were willing to take advantages which can be secured in this way. Of course, the theory is perfectly clear, independent of the illustrations. It is interesting to observe that these Masonic stories show that the natural effect of a lodge oath is the actual effect, that the person who unites with a secret society involving good men and bad men, murderers and thieves along with honest and benevolent persons, must expect to be unfortunately affected by the relationship. I have not read "Low Twelve" throughout, but so far as I have been able to become acquainted with it I have not found any cases in which reputable women were threatened with injury by Masonic libertines, as was the case in the "Mystic Tie." It is my impression that the nauseating stories of that kind which Mr. Mackey repeats have educated lodge men, so that they do not think it wise to continue and enlarge the list of such narratives. I have repeatedly conversed with lodge men of high and low degree respecting the obligation to observe the honor of a Master Mason's wife, mother, sister, or daughter; I have never known one of these reputable lodge men who justified that obligation, without exception they have said that the obligation to a partial purity was an impertinence, that, if any obligation of that kind at all were to be imposed, it ought to be an obligation to universal respect for women. I am inclined to think that this fact is the reason why, in this particular collection, narratives of that kind are omitted, but while the narratives are omitted the obligation remains and its influence upon the lives of men continues. A man who swears to partial purity, a partial honesty, or a partial benevolence is corrupted by the obligation itself, irrespective of his actions in pursuance of it. For a man to swear that he will not steal from a lodge man, that he will not be unclean in life with the relatives of lodge men, that he will be benevolent and helpful toward lodge men, while it may not make him a base and ignoble person, tends in that direction so far as it has any influence at all. There is reason to fear that many men have been corrupted simply by the obligation to which we refer. I remember to have heard a friend say that he had never in his life, so far as he knew, been strongly tempted to unclean living until in his lodge this obligation was imposed. He personally told me that his first thought, when he had assumed it, was that if he should become an unclean man the lodge brethren would stand by, aid and assist him from penalty for his misdeeds. That this would not in every case be true is undoubted, that in many cases it would be fatal is unquestionable. The safe road for a man is to keep himself out of temptations of this kind; publicity is a great guard against temptation to sin. This is now a commonplace, it has been so often insisted upon in connection with civic corruption, but that it is just as true respecting the personal lives and relations of men is self-evident.

The Murder of Morgan.

All students of the lodge movement know that the order is skillful in cloaking the crimes of its members. That there have been many lodge men murdered in pursuance of their obligations and penalties cannot be doubted by any

one who has studied the history of the order. The most notable case of this kind is that of Wm. Morgan who was murdered in 1826 near Fort Niagara, N. Y. He was abducted, imprisoned through abuse of legal warrants, carried for more than one hundred miles through a thickly settled portion of New York state, imprisoned for three days in the old U. S. Fort Niagara, and then drowned at midnight in the waters of the Niagara River.

Many persons were arrested and tried in connection with this series of crimes. The state of New York obtained one of its ablest attorneys as special prosecutor to bring the abductors and murderers to justice. The attempt was an utter failure. Men of the highest standing in the community swore that they could not give testimony without incriminating themselves or refused to answer and suffered imprisonment for contempt of court. Hon. John C. Spencer of the special council finally made his report, in which he said that it was impossible to bring the guilty parties to justice because of the obstacles which were placed in his way. The story of this series of crimes in "Low Twelve" is quite common in Masonic circles, there is an attempt to cast doubt upon all the essential facts: probably Morgan was never murdered at all; he was very likely carried over into Canada, supplied with money and set free. Just as in the case of Dr. Cronin, who was murdered and placed in a catch basin in the city of Chicago, reports being circulated that he had disappeared because of crimes, etc., so the effect of this Masonic report of the Morgan murder on persons, who believe it to be true, will be to produce the conviction that he was not murdered by the lodge at all. This the orders have trained men to do, and the natural heart of man lends itself readily to such false iniquitous proceedings.

Shall We Read or Shall We Not Read?

The question finally suggests itself whether it is worth while for the ordinary child of God who has plenty to do, more than he can well do, to occupy himself with books of this kind. I am satisfied that for the ordinary man it is a mistake so to do. He will learn something all the time, but there will be so much falsehood and error mixed with the truth, that, on the whole, it will be an unprofitable experience. There are books which we know contain essential truth—the Bible is quite sufficient for any man who wishes to know and do the things which will please God, yet it is well to know what the advocates of organizations such as Freemasonry say for themselves. I have spent hours, days, weeks, possibly months in following the trail of these lodge advocates. My experience has convinced me that, if there were no other evidence at hand to show that these organizations were fundamentally evil, their own writings would be quite sufficient. "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; he that doeth truth cometh to the light that his deeds may be made manifest that they are of God."

THE MOTHER LODGE.

We quote four verses of "The Mother Lodge," by Rudyard Kipling, as a good example of the fellowship found in the Masonic Order.

There was Bola Nath, accountant,
And Saul, the Aden Jew,
An' Din Mohammed, draughtsman,
Of the Sursey office, too.
There was Babu Chicekerhitty,
An' Amir Singh, the Sikh,
An' Castro of the fittin'-sheds,
A Roman Catholic.

We 'adn't good regalia,
An' our Lodge was old an' bare,
But we knew the Ancient Landmarks
An' we kept 'em to a hair.
An' lookin' on it backwards
It often strikes me thus,
There ain't such things as 'eathen now,
Except, per'aps it's us.

For monthly after Labor
We'd all sit down an' smoke,
(We dursn't give no banquets
Lest a Brother's caste were broke),
An' man on man got bukkin'
Religion an' the rest,
An' every man comparin'
Of the God 'e knowed the best.

So man on man got started
An' not a beggar stirred
Till mornin' waked the parrots
An' that dam' brain-fever bird.
We'd say 'twas very curious
An' we'd all go 'ome to bed
With Mohammed, God an' Shira
Changin' pickets in our 'ead.

A GREAT REVIVAL COMING.

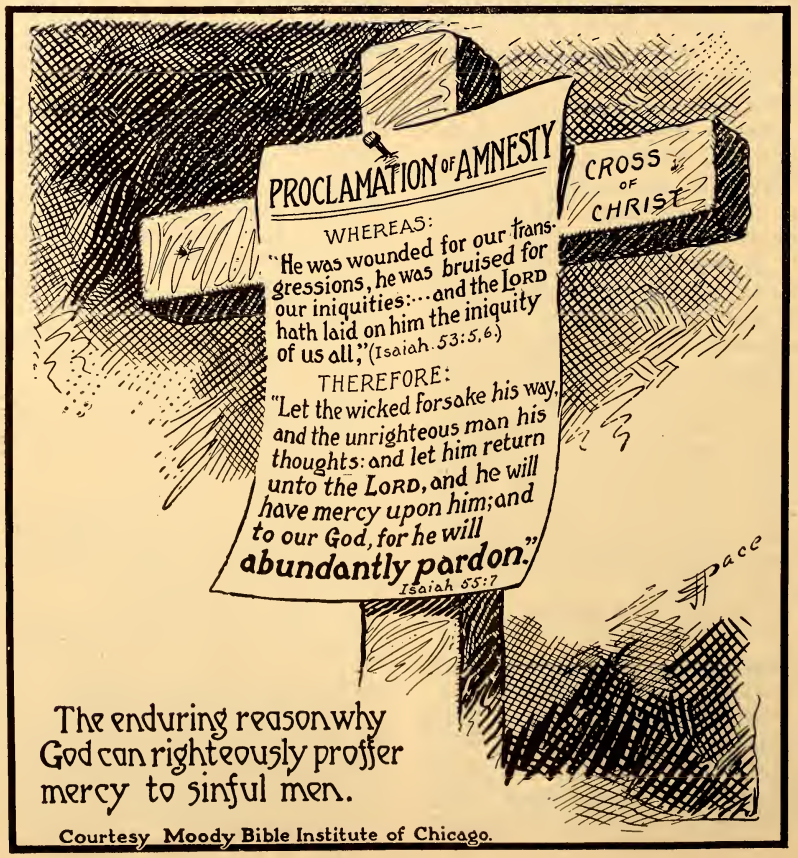
(Dr. James M. Gray, Dean of The Moody Bible Institute of Chicago, in *The Christian Workers' Magazine* for November.)

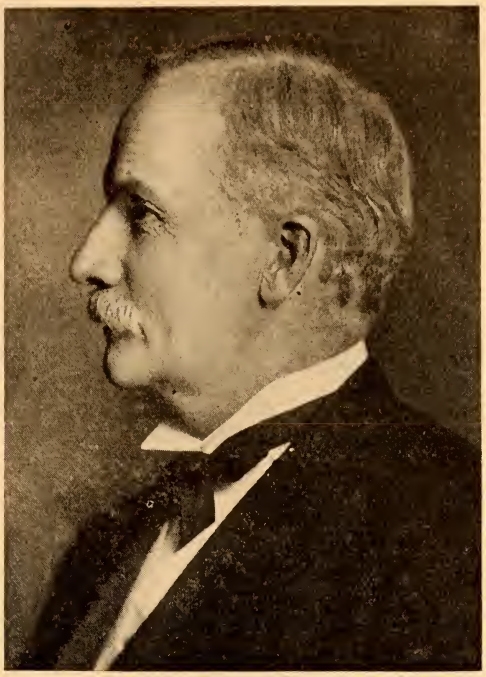
We are expecting a great revival of pure and undenied religion after the war. Satan is getting in his innings in these days of turmoil we have no doubt. Moral barriers are being beaten down and the claims of the gospel of Christ relegated to the discard. But the forces of truth and righteousness are pressing ahead also. Men and women are thinking more seriously than for several decades past. Wounds are being made that heaven only can heal. The vanity of the things that are seen is becoming only too apparent and the cruelty of the spirit of the world only too real. The heart and the flesh are crying out for the living God.

Revivals of religion are as normal to the life of the true church as spring freshets after the winter frosts. For a long while we have been cold and sterile, but the scorching heat of unprecedented trial and suffering is loosening the grip of death, and when "Johnny comes marching home," we shall be surprised if it be not to the step of a new tune.

In that day evangelism will be a simpler and a sweeter thing than it has shown itself in some of its phases of late years. It will not be so difficult to "work up" meetings then. Evangelists will not be compelled to rely on worldly methods to get crowds and to get support. Christians will be more eager to do personal work, and more of them will have learned the difference between social service and salvation. Churches into which young converts will be received will no longer be refrigerators to congeal them, and the glory of the Lord will seem to flood our gates.

Yes, we are looking for a great revival of religion when we beat the enemy to his knees. God hasten the day.


PROCLAMATION OF AMNESTY
WHEREAS:
"He was wounded for our transgressions, he was bruised for our iniquities:...and the LORD hath laid on him the iniquity of us all," (Isaiah. 53:5,6.)
THEREFORE:
"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."
Isaiah 55:7
CROSS OF CHRIST
Space
The enduring reason why God can righteously proffer mercy to sinful men.
Courtesy Moody Bible Institute of Chicago.



CHARLES ALBERT BLANCHARD,
PRESIDENT WHEATON COLLEGE.

The anniversary of President Blanchard's seventieth birthday was on November 8, 1918.

The years of his unflinching fidelity to the cause of the National Christian Association is coequal with its existence. There is probably no one living today to whom this Association owes as great a debt for long and unselfish service. We suggest that our readers, who have received help and encouragement from his letters in the CYNOSURE in the years past, send him a New Year's greeting to his address, Wheaton, Ill.

The CYNOSURE family sends its heartiest congratulations to Rev. and Mrs. F. J. Davidson, who announce the birth of a son, William Gabriel. We have good reason to expect that in the years to come this little "man of God" will be a strong Christian character—one not afraid to stand alone for the ruth if the times and necessity shall demand it. Knowing the character of his father and mother, our expectations are well founded.

THE RELIGION OF THE LODGE.

REV. O. C. KREINHEDER,
St. Paul, Minnesota.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, not sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night.—Ps. I, 1-2.

It is, of course, impossible at this time to discuss every lodge by itself; nor is this at all necessary, since the principles governing them are much the same in all, all of them being patterned more or less after that lodge which is mother of them all, namely, Free Masonry. In Free Masonry the principles of lodgism are most fully developed; in a greater or less degree, however, these principles are found in all secret fraternities, their rituals being modeled more or less after the rituals of Masonry. The organizations that we have in mind in this discussion are such orders as the Masons, Odd Fellows, Foresters, Knights of Pythias, Woodmen, Maccabees, Royal Arcanum, Royal Neighbors, and similar institutions.

Now the attitude of the orthodox Lutheran Church towards these organizations is this: that membership in them is inconsistent and incompatible with membership in the Christian Church because some of the principles of these organizations are un-Christian and anti-Christian, principles, therefore, to which a Christian cannot subscribe, and which he cannot aid in promulgating as he does by belonging to these organizations. One of the paragraphs under the article of membership in the constitution of our congregation accordingly declares, that "no one can become or remain a member of this church who is a member of a secret society." Now, to take up all the objections raised by our church against the principles of lodgism would take more time than we have at our disposal at present, and I shall, therefore, direct your attention to one objection, and that the chief one, namely, "to the religion of the lodge," which is a religion that is godless because it is Christless, a religion that is un-Christian and anti-Christian, a religion that no true Christian can knowingly, consistently support and help to foster and promulgate, be-

cause of its direct antagonism to the religion of the Christian Church.

But, Have These Orders a Religion?

Are they really *religious* institutions? Do they teach religious precepts and principles? To answer these questions, we can do no better than quote from some of the standard works and officially acknowledged publications of these organizations. I shall not quote what some outsider has said or written about the religion of the lodge, or what some seceder has said about it, although evidence of this kind is plentiful, but I shall quote from authorized and officially acknowledged publications and rituals of these organizations, in answer to this question touching the religion of the lodge and other questions that may be proposed in the course of this discussion.

Is Masonry a Religion?

I quote from the "Encyclopedia of Free Masonry," compiled by Albert G. Mackey, a Past General Grand High Priest and once Secretary-General of the Supreme Council, 33rd degree, for the Southern Jurisdiction of the United States, a work on which he worked ten years, and which is the result of more than thirty years of study and research. He says:

Masonry is a "religious institution," its ceremonies are "part of a really religious worship." Encyclopedia, p. 60.

Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. Encyclopedia, p. 640.

Inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution? Encyclopedia, p. 641.

"Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of Life." Encyclopedia, p. 594.

Is Odd Fellowship a Religion?

I quote from a work called the "New Odd-Fellow's Manual," by A. B. Grosh, P. G. of the R. W. Grand Lodge, whose book has been dedicated "to all inquirers who desire to know what Odd-Fellowship really is," and which has been indorsed by the Grand Lodge of the U. S., and by individual members of the order as "complete and faithful," as "the best book on Odd-Fellowship ever published," and "the standard work of the Order." In reply to the question whether Odd-Fellowship is a religious institution, we find these answers:

"Religious instruction" is given, p. 39.

"Odd-fellowship was founded on great religious principles," p. 348.

"We have a religious test," p. 364.

"We use forms of worship," p. 364.

"We frequently read valuable lessons from that sacred volume"—(the Bible); p. 364.

"We draw from it our moral code and the peculiar instruction which unfolds our obligations to God and our brother-man," p. 364.

"So far we are a religious body, and have a religious faith for the basis of our fellowship and to unite us in religious duty," p. 364.

"No Lodge or Encampment can be legally opened without the presence of a Bible," p. 364.

They have prayers, p. 368-371.

They have altars, chaplains, high-priests, rituals, order of worship, funeral ceremonies.

All this is more than enough to prove that Odd-Fellowship is a religious institution.

Other Organizations

like the Foresters, Knights of Pythias, Woodmen, *are similarly religious,* because they are all patterned more or less after Masonry, and have their altars, chaplains, rituals, prayers, funeral ceremonies, religious memorial services and the like. But *what is the religion, we ask, which these organizations teach and promulgate?* Is it the religion of Jesus Christ and the Christian Church? Is it the revealed religion of God's Word? That it is not, and that's the trouble. It is a religion that is Christless and therefore, un-Christian, a fact which I ask you to accept not on my word, but on the authority of the men whom I have quoted, and who ought to know whereof they speak.

Is the Religion of Free Masonry the Christian Religion?

I again quote from Mackey:

Freemasonry is not Christianity, nor a substitute for it. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth. Encyclopedia, p. 641.

Hutchinson and Oliver have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. . . . If Masonry were simply a Christian institution, the Jew and the Moslem, the Braham and the Buddhist, could not conscientiously partake of its illu-

mination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe. Encyclopedia, p. 162.

The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom. Encyclopedia, p. 641,

It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Encyclopedia, p. 641.

. . . Its religion is that general one of nature. Encyclopedia, p. 641.

The religion of Nature, not the religion of Revelation! God's word then is ignored. The Savior and the salvation which He won for men by His suffering and death, are ruthlessly set aside. The religion of Masonry is the religion of Nature—not the religion of the Bible!

Is the Religion of Odd-Fellowship the Christian Religion?

I quote from Grosh, page 372: "Odd Fellows, being of all denominations, and some of them of no denomination, it would be absurd to suppose that they or any of them would require an initiative to give or receive the fellowship of the order, as Presbyterian, as Baptist, as Lutheran or any other church fellowship, or even as distinctly Christian fellowship."

Just consider these last words: "It would be absurd to receive the fellowship of the Order as *distinctly Christian* fellowship." That surely is plain enough. the English language cannot make it any plainer.

And so it is with the other organizations. Their religion, as evident from their form of worship, prayers and funeral ceremonies, is not the Christian religion, the things distinctive of Christianity being omitted, the religion being that *general one of Nature,* to which every man may subscribe, be he Jew or Gentile, free-thinker or infidel.

It is with this that we find fault. It is to this that we object. It is for this reason that as a *Christian* congregation we cannot sanction membership in these organizations: they have a religion, teach a religion, foster a religion, which is not the Christian religion. How can a man who professes to be a Christian consistently be a member of one of these organizations that fosters a religion in direct contradiction to his own? Just as little as I, a Christian minister, can stand in this pulpit and preach the gospel of Jesus Christ, and then join in worship at the shrine of Buddha with some deluded follower of him, just so little can a Christian be a member of a Christian congregation and at the same time be a member of one of these anti-Christian organizations. I desire this evening to make it plain, that the religion of these organizations, as stated by the authorities I have quoted, is not the Christian religion and, therefore, call your attention to the following features of

The Religion of the Lodge.

First: The lodge worships a God, but not the Triune God of the Bible; hence its worship is in essence idolatry.

Second: It makes use of prayer, but its prayers are not offered up in the name of Jesus Christ, and are, therefore, not accepted by God.

Third: It teaches a way of salvation, the way of salvation by works; therefore, the way condemned by the Word of God.

Fourth: It fosters a brotherhood, but a brotherhood of the type from which God's Word warns every Christian to hold himself aloof.

I.

Now the true God Whom we Christians worship and adore is He Who has revealed Himself to men in the Bible: the Triune God, Father, Son and the Holy Ghost, three in person, yet one in essence. He is the God Who made us, Who redeemed us, Who sanctifies us, Who is over all, blest for evermore. It is this God, Who is the one true and living God, Whom all men should honor and adore, for the very first precept of His law to man is this: "Thou shalt have no other gods before me."

Is this God of the Bible, the Triune God, Father, Son and Holy Ghost, the god who is worshipped by these secret organizations? Is he the god in whom their members profess to believe? One of the conditions of membership in these organizations is the belief in a god, who is variously designated as the Supreme Being, the Supreme Intelligence, the Almighty Architect of the Universe, and so on. But how ever variously men designate him, the god whom these organizations worship and adore is not the one true and living God, Who has revealed Himself to us in His holy Word. I do not ask you to accept my word for this statement, but I shall quote again

from the authorities to which I have already referred. Who is the god of Masonry? Here is the answer:

This creed consists of two articles: First, a belief in God, the Creator of all things, Who is therefore recognized as the Grand Architect of the Universe; and secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state. . . .

In ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought to be more expedient only to oblige them to that religion in which all men agree, leaving their particular opinion to themselves.

This is now considered universally as the recognized law on the subject. Encyclopedia, p. 192.

Who, we ask, is the god of the Odd Fellows?

"It requires of every candidate for initiation an expresion of his faith and trust in a Supreme Intelligence as the Creator and Preserver of the Universe," p. 362.

This "principle" is "the cornerstone of the entire institution," p. 363.

"Judaism, Christianity, Mohammedanism recognize the One, only living and true God," p. 297.

This is false.

There is, consequently, no mention of the Triune God in the creeds of these organizations, and the same is true of the minor organizations, as is evident from their prayers, their rituals, and funeral ceremonies. In these there is no mention of the name of our Blessed Lord and Savior, Jesus Christ. Why not? Because that is distinctive of Christianity! They all profess to worship a God, but a God with Christ left out, and such a God is an idol, for "All men should honor the Son, even as they honor the Father, he that honoreth not the Son, honoreth not the Father which has sent Him." (John, 5:23.) And "Whosoever denieth the Son, the same hath not the Father." (I. Jno., 2:23.) "Who is a liar but he that denieth that Jesus is the Christ." (I. Jno., 2:22.) Expressly or by implication, all of these organizations deny the divinity of Jesus Christ and thus deny the true God and worship an idol, no matter by what name they call him, an idol as much as was Baal, or any of the idols worshipped by the heathen in their ignorance. I ask you, can a Christian, a believer in Jesus Christ as the Son of God and his Savior, consistently take part in such idolatrous worship and be responsible for the existence of such idolatrous worship as he is by belonging to these organizations that engage in it? Why, the very first commandment of God's laws makes it impossible for a Christian to be a member of any of these organizations.

II.

Secondly, these organizations make use of prayer, but their prayers are not offered up in the name of Jesus Christ and, therefore, find no acceptance with God.

Prayer is one of the greatest privileges given us by God, but in order to avail ourselves of this privilege we must pray aright, for otherwise our prayers will be neither heard nor answered. To pray aright, however, we must pray, as our Lord Himself taught us, "in Jesus' name." "Whatsoever ye ask the Father in My name, He will give it to you." (I. Jno., 16:23.) In our own name we dare not ask, since we are sinners who are unworthy to receive the things for which we pray, deserving only of condemnation. We must, therefore, ask in Jesus' name, in His name for Whose sake God is gracious unto us, forgives us our sins, and will, therefore, also hear and answer our prayers. "By Him our prayers acceptance gain, although with sin defiled." We are accepted only in the Beloved. No man can come unto the Father but by Him.

Masons, Odd Fellows, and other secretists pray, but do they pray in Jesus' name? Do they offer up their prayers in the name of Him through Whom alone we dare approach God? Never! The blessed name of our Lord does not appear in their prayers. It cannot. Since "at their altars men of every religion may kneel," how dare they mention the name of Jesus Christ, the name distinctive of Christianity? On page 595 of Mackey's Encyclopedia there are two prayers, one an opening, the other a closing prayer; both, of course, are Christless. The Jew, Mohammedan, Brahman, Buddhist—all these do not believe in Christ as the Son of God and Savior of the world, and hence the Mason may not pray to Christ or in the name of Christ so as not to offend the enemies of Christ. Nor is it different with the prayers of the Odd Fellows.

Grosh in his Manual contemptuously calls such expressions as "Holy Trinity," "Triune God," and hence also the name of Christ, "cant phrase," "pet idea," "theological shiboleth," "sectarian war slogan," things therefore which every Odd Fellow must avoid, since "we know no sect among us." (Page 109.) The same is true also with regard to the prayers, odes and hymns of the minor fraternal organizations. Intentionally, the blessed name of Jesus Christ, the sweetest name under Heaven, the name in which we Christians repose our whole hope of salvation, the name of Him Whom alone we can come unto God, is omitted from their prayers. Lest any member of the organization be offended by the use of this name, it must be omitted. I ask you, can a Christian engage in such Christless praying? When he enters the lodge hall he leaves the Savior behind, and, if not by word, yet by deed, his testimony is that of fallen Peter, "I do not know the man." Can you, my friend, as a consistent Christian, can you thus deny your Savior? How can you sing on Sunday, "Jesus and shall it ever be, a mortal man ashamed of Thee, ashamed of Thee Whom angels praise, Whose glories shine through endless days," and on Monday night go to a meeting where prayers are spoken but where the blessed name of your Lord and Savior dare not pass your lips!

III.

The religion of these organizations is un-Christian and anti-Christian also because it teaches a way of salvation which God's Word plainly condemns, a way that can only lead men to destruction.

There is only one way of salvation, namely, by faith in Christ, the way so beautifully expressed in Luther's explanation to the second article of the Creed: "I believe that Jesus Christ, true God, begotten of the Father from eternity, also true Man, born of the Virgin Mary, is my Lord, Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and the power of the devil, not with gold or silver, but with His holy precious blood, and His innocent suffering and death." "Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we may be saved." (Acts, 4, 12.) The way of salvation which natural reason proposes cannot avail, for "by the deeds of the law there shall no flesh be justified." "By grace are ye saved through faith and that not of yourselves; it is the gift of God, not of works, lest any man should boast." (Eph., 2, 8, 9.) "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." (Jno., 3, 36.) This doctrine of justification by faith, as it is called, is the chief doctrine of Christianity, by which it is distinguished from all false religions, and which, therefore, it behooves Christians particularly to maintain and defend.

By express words or by implication, all the organizations aforementioned teach a way of salvation, but not the way of salvation by faith, but rather the way of salvation by works. They all reject Christ as the one and only Savior. They all ignore the salvation purchased by Him at the cost of His life. They all teach that every man is his own savior. Listen to what Mackay says regarding the way of salvation:

> The definitions of Freemasonry, says Oliver, in his Historical Landmarks of Freemasonry, have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the Lodge on earth to the Lodge in heaven. Encyclopedia, p. 210.
>
> It inculcates the practice of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth, and the life." Encyclopedia, p. 641.
>
> It is the object of the speculative Mason, by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the inappreciable reward, from his Celestial Grand Master, of "Well done, thou good and faithful servant," p. 451, Lexicon.

Odd-Fellowship, likewise, teaches salvation by works, as is evident from the following quotation.

> "To visit the sick, relieve the distressed, bury the dead, and educate the orphan, is commanded by our laws, and these deeds are among our imperative duties. But, although they are the frequent and almost daily ministrations of Odd Fellowship they constitute but a tithe of the intrinsic merits of our Or-

der, and are but the rounds of that ladder by which it would have its votaries rise to yet higher planes of virtue and excellence. Its great aims are, to improve and elevate the character of man—to imbue him with broader and higher conceptions of his capabilities for good—to enlighten his mind—to enlarge the sphere of his affections—in brief to lead man to the cultivation of his true fraternal relations, designed by the Great Author of his being," p. 379.

Here are a few specimens from funeral odes to be sung at the funeral of a brother—mind you, Christian, Jew, Mohammedan or infidel!

"Though in the Grand Lodge above.
We remember thee in love." p. 408.
"And now he quits his weary train
And marches o'er the heavenly heights.
But we shall walk with him again,
And share his rest and his delights." p. 408.
"Till life shall end—then hear the voice,
Depart in peace, from earth to heaven!"
—p. 409.

That the minor orders also teach this same doctrine of salvation by works is evident from their rituals, containing the order for the burial of the dead. At the burial of a member of the Woodmen the following is read:

The philosopher and the scientist find all their calculations and wisdom futile to long delay the end of their earthly pilgrimage. But we have brighter hopes than those of a transitory nature. The only perfect book tells us of our mortal body, that "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body, it is raised a spiritual body; if there is a natural body, there is also a spiritual body." So also it is written: The first man, Adam, became a living soul. The last Adam became a life-giving spirit. Howbeit, that is not first which is spiritual, but that which is natural, then that which is spiritual. The first man is of the earth, earthy; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthly, we shall also bear the image of the heavenly.

These promises are sweet to us. They fill our heart with hopes of glad future provided by the great Creator for his people, where eternal joy will dispell the ephemeral sorrow of this short and troublesome existence.

We will not pause to point out how these beautiful quotations from God's holy Word have been taken out of their connection, how they have been distorted to suit the occasion. At the burial of a lodge-member they are read as if they applied to all men alike, whether believers in Christ or not, when as a matter of fact they contain the glorious hope of *Christians,* and of *Christians only.* According to this excerpt from the burial service of the Woodmen, everyone goes to Heaven, whether he has been a believer in Christ or not. Of everyone it is said when the grave is reached, "We shall now leave our neighbor in the city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker." In their funeral ode there is this verse: "So let him sleep that dreamless sleep, our sorrows clustering round his head. Be comforted ye loved who weep. He lives with God, he is not dead." In these statements there is absolutely nothing about repentance from sin and faith in Christ as the Savior. There is nothing about faith as the only way to Heaven. Simply because a man was a member of the Modern Woodmen, no matter what his faith, what his life, he lives "in the eternal glories of his Maker, he lives with God, he is not dead." What shocking blasphemy! What damnable heresy! What a desecration is such a use of God's Word! And of all of this every man is guilty who belongs to this Order, whether he attends its meetings or not, for he helps to support the Order and to perpetuate such blasphemy and such heresy. Awful is the responsibility resting upon every man who proclaims or helps to proclaim a false way of salvation, for the apostle says, "Though we or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed."

IV.

Permit me briefly to refer to one more item that proves the anti-christian character of the religion fostered by these organizations.

Believers in Christ are God's peculiar people. The true brotherhood of man is that of faith in Jesus Christ, "For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26.) Christians who stand related as brethren in this brotherhood are admonished to avoid all religious fellowship with such as deny Christ as their Savior. God's Word says, (II Corinthians, 6:14-18), "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness

with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, 'I will dwell in them, and walk in them, and I will be their God and they shall be my people.' Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

All secret organizations foster a brotherhood which is in direct opposition to and violation of this divine injunction. Jews, Mohammedans, Christians, believers and unbelievers, all are regarded as *brethren*. They boast of it that there is no brotherhood closer than theirs. The tie that binds them is the tie of secrecy. The Christian who joins this brotherhood thereby repudiates the one true brotherhood, which is the brotherhood of a common faith in Christ, and by *worshipping* with these whom he thus regards as his brethren, he does that which is distinctly prohibited, for God says, "Be not unequally yoked together with unbelievers, but come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." My friend, you who claim to be a Christian, you who say you can't see any wrong in belonging to the lodge, what have you to say about this fellowshipping with unbelievers and misbelievers? There are in your organization men who make no profession to faith in Jesus Christ. You are their brother. You worship with them. You pray with them. God says to you, if you profess to be his child: "Come out and be separate!" What have you to say to that? Refuse obedience to this plain command, and you do it at your peril, for no man can defy God and yet hope to be saved.

No, my friends, the religion of the lodge is not the religion of the church of Jesus Christ. Its worship is idolatry; its prayers are Christless; it teaches a way of salvation that can only lead to hell; it fosters a brotherhood prohibited by the Word of God. A Christian can't be a member of a lodge; if he does so, he repudiates Christianity.

If all this is true, someone will interpose, why is it that so many good men are members of these orders? Why is it that even Christian ministers belong to some of these organizations? Why is our church the only one that takes a stand against these organizations? In reply to the former questions we answer, that the membership of so many good men and even Christian ministers is due either to ignorance regarding the true nature of Christianity, or ignorance regarding the true nature of the lodge, or to hypocrisy; which of these it is in any particular case, we, of course, will not presume to say. As to the latter question, we answer that it rests upon an error. Our church is not the only one opposing secret organizations. The following take the same stand as we do: The Swedish Lutherans, the Norwegian Lutherans, the Ohio-Synod Lutherans, the Danish Lutherans, the Iowa-Synod Lutherans, the United Brethren, the Seventh-Day Adventists, the Christian Reformed Church, the Primitive Baptists, the Seven-Day Baptists, the Scandinavian-Baptists, the Church of the Brethren, the Friends or Quakers, the Moravians, the Mennonites, the Plymouth Brethren, the Associate Presbyterians, the Reformed Presbyterians, the Free Methodists, the Wesleyan Methodists—these all, and others, are opposed to secret societies, and many men, pastors, professors, statesmen, who are not Lutherans, have taken the same stand on this question that our church takes. Let me quote the opinions of a few of them:

Dwight L. Moody, the noted evangelist:

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers."

Geo. F. Pentecost:

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."

Alexander Campbell, founder of the "Christian" Church:

"I know no Temperance, Odd Fellow or Free Mason fraternity that does not recognize a brotherhood with the world. 'They are of the world, they speak of the world and the world heareth them.' Christians, though in the world, are not of it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ."

R. A. Torrey, the evangelist:

"I do not see how an intelligent, consecrated Christian can belong to a secret order. It is an expressed disobedience to God's plain command (II Cor. 6, 14). Furthermore, the awful mockery of the profane prayer in the pretended resurrection scene in the initiation ceremonies of the Master Mason degree must shock beyond measure any man of real spirituality. Some of the oaths in higher degrees of Masonry must be horrible beyond expression to any man possesed of genuine Christian sentiment."

Prof. J. R. W. Sloane, of the Reformed Presbyterian Theological Seminary:

"My strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is false, an idolatrous religion, a religion without a Savior and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it."

John Quincy Adams, sixth President of the United States:

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

William H. Seward, Governor of New York, U. S. Senator, Secretary of State under Lincoln and also under Andrew Johnson, died 1872, in a speech in the Senate:

"Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my judgment and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

But why quote these and many others that could be quoted? The point after all is what does Christ, our Lord, say of membership in these organizations that deny him? He says, "He that is not with Me is against Me, he that gathereth not with Me scattereth." (Matth. 12:30.) He says, "Whosoever shall confess Me before men, him will I also confess before My Father, Which is in Heaven, but whosoever shall deny Me before men, him shall I also deny before My Father Which is in Heaven." (Matth. 10:32-33.) For a Christian, that settles the matter.

If perchance I am addressing any that have been caught in the snares of lodgism, I submit to them the question whether the reasons that have been adduced ought not to satisfy them regarding the un-christian character of those organizations, and prompt them to renounce their allegiance to them. "Come out and be ye separate, saith the Lord." You say that you have much money invested in the Order to which you belong, and that for that reason you can't give up your membership. My friend, are you going to commit the Judas act and sell your immortal soul for a few pieces of silver?" "What is a man profieth if he gain the whole world and lose his soul, or what shall a man give in exchange for his soul?" (Matth. 16:26.) And you who are so frequently asked to join this or that organization, I beg of you be warned not to yield to these solicitations. You cannot join these Orders without denying Christ, without giving up your faith, without jeopardizing your soul's salvation. Let your course also in this matter be governed by God's Word. God says:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sittteth in the seat of the scornful. But his delight is in the law of the Lord: and in His law doth me mediate day and night. He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore, the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For

the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." (Psalm 1.)

HOW GOES THE BATTLE.

BY A. B. SIMPSON.

Pressure and the Test.

There is a prevalent idea that the power of God in a human life should lift us above all trials and conflicts. The fact is, the power of God always brings a conflict and a struggle. One would have thought that on his great missionary journey to Rome, Paul would have been carried by some mighty providence above the power of storms and tempests and enemies. But, on the contrary, it was one long, hard fight with persecuting Jews, with wild tempests, with venomous vipers and all the powers of earth and hell, and at last he was saved, as it seemed, by the narrowest margin, and had to swim ashore at Malta on a piece of wreckage and barely escape a watery grave.

Was that like a God of infinite power? Yes, just like Him. And so Paul tells us that when he took the Lord Jesus Christ as the life of his body, a severe conflict immediately came; indeed, a conflict that never ended, a pressure that was persistent, but out of which he always emerged victorious through the strength of Jesus Christ.

The language in which he describes this is most graphic. "We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body."

What a ceaseless, strenuous struggle! It is impossible to express in English the forcible language of the original. There are five pictures in succession. In the first, the idea is crowding enemies pressing in from every side, and yet not crushing him because the police of heaven cleared the way just wide enough for him to get through. The literal translation would be, "We are crowded on every side, but not crushed."

The second picture is that of one whose way seems utterly closed and yet he has pressed through; there is light enough to show him the next step. The revised version translates it, "perplexed but not unto despair." Rotherham still more literally renders it, "without a way, but not without a by-way."

The third figure is that of an enemy in hot pursuit while the divine Defender still stands by, and he is not left alone. Again we adopt the fine rendering of Rotherham, "Pursued but not abandoned."

The fourth figure is still more vivid and dramatic. The enemy has overtaken him, has struck him, has knocked him down. But it is not a fatal blow; he is able to rise again. It might be translated, "overthrown but not overcome."

Once more the figure advances, and now it seems to be even death itself, "Always bearing about in the body the dying of the Lord Jesus." But he does not die, for "The life also of Jesus" now comes to his aid and he lives in the life of another until his life work is done.

The reason so many fail in this experience of divine healing is because they expect to have it all without a struggle, and when the conflict comes and the battle wages long, they become discouraged and surrender. God has nothing worth having that is easy. There are no cheap goods in the heavenly market. Our redemption cost all that God had to give, and everything worth having is expensive. Hard places are the very school of faith and character, and if we are to rise over mere human strength and prove the power of life divine in these mortal bodies, it must be through a process of conflict that may well be called the birth travail of a new life. It is the old figure of the bush that burned, but was not consumed, or of the Vision in the house of the Interpreter of the flame that would not expire, notwithstanding the fact that the demon ceaselessly poured water on it, because in the background stood an angel ever pouring oil and keeping the flame aglow.

No, dear suffering child of God, you cannot fail if only you dare to believe, to stand fast and refuse to be overcome.

The Process of Receiving.

1. It is by faith. "I believe, and therefore have I spoken; we therefore believe and likewise speak." We can

only retain the life of Christ while we trust Him.

2. It must be moment by moment and day by day; "For which cause we faint not, but though our outward man perish, yet our inward man is renewed day by day." It must be a habit of receiving, a constant dependence. It is not one or two remarkable experiences of healing, but a life-long drinking in of strength from Christ even as the plant continually draws its nourishment from the soil by ten thousand rootlets. It is here that we must learn to maintain the habit of physical union with Christ and vital dependence upon His strength, breath by breath and step by step.

The Pledge of Future Glory.

All this is but the earnest of something better by and by. Therefore the apostle adds, "We know that if the earthly house of this tent were taken down, we have a building of God, a house not made with hands, eternal in the heavens." The apostle means that the life of Jesus in our bodies now is but the beginning and the pledge of that glorious life which is to come to us at the resurrection and the kingdom above. Just as the bulb you plant in autumn has in it the promise of the Easter lily, and the acorn is but an oak in miniature, and the seed carries in its bosom the embryo of the golden harvest, so the touch of Christ upon our bodies now carries with it the pledge and the very substance of all the glorious immortality which is to be ours in the age to come.

What a sad morning that was when our first parents went forth weeping and ashamed from the gates of Eden and knew that the Tree of Life was henceforth closed to them as the source of physical immortality.

Something better we are permitted to bring in this glorious message of the supernatural life of Christ. He, who is the source of life itself, has come down to dwell within us as the perennial foundation in our entire being of that life which, although exposed to conflict and testing and suffering now, is pressing on through storm and wind and tide to that glorious hour when:

"His gracious hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself shall die."

ATTENTION, FRIENDS.

Your financial help is needed. In times of national stress more instead of less should be given to maintain the standards of righteousness than which nothing is more important for the welfare of the country. The expenses of the National Christian Association for the past six months have been greater than its income. If you have not sent an offering this year will you not do so at once? We have been encouraged by one friend sending a thousand dollars upon which he is to receive an annuity during life and another friend has notified us that he has made the Association a beneficiary in his Will to the amount of a thousand dollars, but this of course does not help present needs.

TO CELEBRATE JEWISH MAGNA-CHARTA.

Zionists all over the world are preparing to celebrate the first anniversary of the signing by Rt. Hon. Arthur J. Balfour, British Foreign Secretary, of a document which they regard as their magna-charta, and the pledge by the Allied Powers that the aspiration for a Jewish National Homeland in Palestine will be realized at the end of the war.

On November 2d, Mr. Balfour, in his official capacity, and on behalf of the British Cabinet, made the following declaration:

"His Majesty's Government views with favor the establishment in Palestine of a National Home for the Jewish people and will use its best endeavors to facilitate the achievement of this object, being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

This declaration has since been concurred in by the French, Italian, Serbian and Montenegrian Governments.

We expend more wealth for religious purposes each year than the nation produced during the first four years under the constitution.

"FATHERHOOD OF GOD" AND "BROTHERHOOD OF MAN."

BY REV. P. KLUEPFEL, PERRYSBURG, O.

There is a phrase which in our day
We hear time and again;
It is: "The Fatherhood of God,"
"The Brotherhood of Men."

'Tis true that God a Father is,
A Father kind and good;
And if His children we would be,
We'd be a brotherhood.

Jesus Himself taught us to pray:
"Our Father in heav'n" above.
Him we should Honor and obey,
Him we should dearly love.

And God Almighty made us all,
We are all from "One blood,"
As sons of Adam and of Eve
We share the same manhood.

But let us ever bear in mind
That without Christ there can
Be neither "Fatherhood of God,"
Nor "Brotherhood of Man."

For sin has come into this world,
Deny it if you can!
Sin spoiled "The Fatherhood of God,"
And "Brotherhood of Man."

Shall I my brother's keeper be?
Said Cain in bitter wrath;
A "Fugitive," a "Vagabond,"
He trod his lonely path.

By sin man has become estranged
From God, a Father kind;
And hatred, fear and jealousy
Have filled the human mind.

If it is true what Darwin says
In his "Descent of Man,"
That from the apes we did descend,
Then we're a monkey clan.

Then why not go to some old ape
And whisper in his ear:
"Thou art my father, and thy son
He is my brother dear."

Shall Hindoos, Turks and Hottentots,
Who worship at a shrine,
Where idols take the place of God,
Be called the brethren mine?

And are the wicked who profane
God's blest and holy name,
And who despise His holy word,
My brethren just the same?

And take a look across the sea,
"And view the landscape o'er,"
Behold the strife, the streams of blood,
And hear the cannons roar!

Is that a scene from which you learn,
That men are brethren dear?
Where scores are killed and homes destroyed,
And hearts are filled with fear?

It sounds like mockery to say,
Since such now is the case,
That one united brotherhood
Makes up our human race!

Like sheep we all have gone astray;
Man wanders here and there;
Our only hope is Jesus Christ,
The Scriptures this declare.

Yes, Christ our Lord, He died and bled
On the accursed tree
To save from sin and teach us love,
That brethren we might be.

Through faith in Jesus we become
God's children everywhere,
And all who have this faith in Christ
Are brethren true and fair.

If God's our Father then are we
By right His only heirs;
And we as children always should
Cast on Him all our cares.

As God's dear children we should feel,
Like brethren kind and true;
And love the brethren one and all,
And bear their burdens too.

As Christian brethren we should stand
United as one man;
And thus united we shall do
What one man never can.

"In Union there is strength," we say,
We all know this is true,
'Tis true of our U. S. A.
And of our churches too.

In Christ "The Fatherhood of God"
Is not an idle dream;
Through Christ we children are indeed,
Of Him who Reigns supreme.

Through Christ "The Brotherhood of Man"
Is realized on earth;
To Him give glory, honor, praise,
With all that you are worth.

It is better to go with a few to heaven than with a multitude to hell, and be damned for the sake of company.—*Dr. Parr.*

Paul had three wishes, and they were about Christ—that he might be found in Christ, and that he might be with Christ, and that he might magnify Christ.—*Luther.*

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 12 June, 1833.

To Edward Livingston, Esq.

Sir: From the official published report of the proceedings of the General Grand Royal Arch Chapter of the United States, at their triennial meeting at Baltimore, last November, it appears that a communication was made to that meeting from the M. E., Nathan R. Haswell, G. H. P. (meaning grand high-priest) of the grand chapter of Vermont, together with accompanying documents, and that this communication and the accompanying documents were referred to a committee, which is denominated one of the most important committees then appointed, and they were instructed to take into consideration the present situation of the Masonic institution, and to recommend such things and measures as they in their wisdom might consider expedient and necessary.

The first remark that invites attention here, is, that this meeting was composed of individuals all belonging to different states of this Union, some of them occupying stations of power and dignity in their several states. The chairman of the committee to whom this communication was referred, and who made the report upon which I am to comment, is a member of the executive council of the commonwealth of Massachusetts, elected from a county exceedingly divided upon the question between Masonry and Antimasonry—elected at the same time another was excluded from the same office, who, though an ardent National Republican and a sufferer by proscription from office by the present national administration, was discarded for a slight, real or suspected, taint of Antimasonry.

Here, then, is a member of the council of the State of Massachusetts, elected expressly in opposition to the Antimasonic party of the county of Bristol in that state, representing the Grand Royal Arch Chapter of Massachusetts, at a general convention of all the Royal Arch Chapters of the United States, to which is referred a communication and documents from the Grand Royal Arch Chapter of Vermont.

That the report of a committee of which this gentleman was the chairman should be marked with strong resentment against the Antimasons of Vermont was to be expected. Political Antimasonry has been more successful in Vermont than in the county of Bristol in Massachusetts.

The report, therefore, states that it appears from the appeal published by the Masons in Vermont in 1829, that various presses have been established in that state as vehicles of slander and malignity against the adherents of Masonry.

This is precisely a repetition of the language of your address at your installation in April, 1830. It is certainly not a correct representation of facts, and it contains itself a slanderous imputation upon a majority of the people of the State of Vermont.

Now, sir, for a far more rational and accurate history of Antimasonry as it existed in the State of Vermont in the years 1829 and 1830, I refer you to a pamphlet, entitled, "Masonic Penalties," published in August, 1830, by William

Slade, now a member elect of the House of Representatives of the United States from that state.

In this pamphlet you will see that Mr. Slade commenced the publication of his essays on the Masonic penalties on the 7th of April, 1830, a very few days before your installation and the delivery of your address. You have probably never seen those essays, for it appears to be one of the maxims of Masonry, while denouncing as slander, malignity, and persecution, every impeachment of the institution, to *"know nothing about"* the real serious charges against it. It is therefore highly probable that you know nothing about Mr. Slade's essays on Masonic penalties. And I take it for granted that the committee of the General Grand Royal Arch Chapter of the United States, who reported this denunciation against the Antimasons of Vermont, knew no more about it than you do. I will hazard a conjecture that among the *documents* transmitted by the grand high-priest of the Grand Royal Arch Chapter of Vermont, and upon which the committee made their report, it would be a vain search to look for Mr. Slade's essays upon the Masonic penalties. "Dignified silence" was the rule to be observed with regard to them; and yet, sir, attempts were made to answer them. It is so far from being true that presses were set up in Vermont as vehicles of slander and malignity *against* the adherents of Masonry, that the editor of the Vermont *American,* who begun the publication of Mr. Slade's essays, suspended them after the third number, under the terror of Masonic vengeance; and Mr. Slade was compelled to publish the remaining numbers in an extra sheet. Yet the columns of the Vermont *American,* when closed against Mr. Slade, were opened to the defenders of Masonry, and two writers, under the signatures of "Common Sense of the Old School," and of "Senex" vainly attempted to refute the unanswerable arguments of his first three numbers. Mr. Slade replied, but was obliged to resort to the pages of a *free press,* one of those defamed by the report of the committee of the General Grand Royal Arch Chapter of the United States. Mr. Slade published in a pamphlet, under the responsibility of his name, his own essays, and those of his adversaries; and this procedure was in the same spirit of fairness and candor which marked his whole management of the controversy. I recommend to you the serious and attentive perusal of the pamphlet, for if it should serve no other purpose than to preserve you and the General Grand Royal Arch Chapter of the United States from the reiteration of insult and slander upon the people of a highly respectable state of this Union, it will have a just claim to your grateful acknowledgments—insult and slander upon the people of Vermont, who by their votes at the last presidential election, as well as by their suffrages at two succeeding elections for the executive officers and the state legislature, have signally vindicated the cause of Antimasonry. To this result it is obvious that Mr. Slade's essays upon the Masonic penalties did, in an eminent degree, contribute. It was impossible that they should fail to produce their effect upon the minds of an intelligent and virtuous people. These essays carry with them internal and irresistible evidence in refutation of the charge aginst the Antimasonic presses of Vermont, proffered by the committee of the General Grand Royal Arch Chapter of the United States. The essays on the Masonic penalties are not less remarkable for their moderation, delicacy, and tenderness to the adherents of Masonry, than for the close and pressing cogency of their arguments against the institution. They

charge not the adherents of Masonry, but Masonry itself, with the murder of Morgan, and all its execrable progeny of crimes.

The report of the committee proceeds to state that the members of the grand lodge of Vermont, and other Masons in the state, to the number of nearly two hundred, published, in 1829, an appeal declaring that *they* as Masons had been charged—

1. With being accessory to the abduction of William Morgan.

2. With shielding Masons from just punishment for crimes they might have committed.

3. With exercising a Masonic influence over legislative, executive, and judiciary branches of the government.

4. With tampering with juries.

5. With exerting an improper influence for the political preferment of the brotherhood.

6. With various blasphemous practices.

7. With causing the death of a distinguished Mason.

8. With sanctioning principles at variance with religion and virtue.

9. With the assumption of a power to judge individual Masons by laws known only to the fraternity, and to inflict punishments corporally, even unto the pains of death.

Of each and all of these charges they affirm in the most solemn manner that they were entirely guiltless.

Now the error which pervades the whole of the declaration consists in this: that the individual Masons who volunteer this plea of not guilty, apply gratuitously to themselves the charges which the Antimasons bring against the institution to which they belong, and to its initiatory obligations and solemnities. The charges are against the plain, unequivocal import of the *laws* of Masonry. The charges are that those laws do in their own nature lead to and instigate the commission of all those crimes, and that they *have* led to and instigated the perpetration of them. Two hundred Masons of Vermont declare themselves guiltless of all these charges. There are perhaps two thousand Masons in the state—suppose the two hundred appellants to be not guilty; that surely no more proves the innocence than it does the guilt of the remaining eighteen hundred. Had the Masons of Vermont been desirous of making up a *real* issue between themselves and the Antimasons, they should have said, "we have been charged with administering and taking oaths and obligations, with multiplied penalties of death, which lead into the temptation of all those crimes, and which have led to the commission of them, and we have been urged to abolish these oaths, obligations, and penalties."

There is another error in this statement of the charges against themselves, to which the appellants pleaded not guilty, evidently suited to evade the real question at issue. Their charges are couched in general and indefinite terms, prepared for the purpose of meeting them with positive denial, by the mental reservation of their own misconstructions. They say, for example, that they have been charged with various blasphemous practices. Now, what do they mean by blasphemous practices? Blasphemy, by the common law, and by some of the statutes of the states, is an indictable crime—and it is defined by Blackstone to be the denial of the being or providence of God; or contumelious reproaches of our Savior, Christ; or profane scoffing at the Holy Scriptures, or exposing it to contempt and ridicule.

Now, sir, if before the disclosure of William Morgan, at the ceremonies of initiation to the several degrees of Masonry, the grand high-priests of the

Royal Arch chapters, and the masters of lodges, instead of consciously hiding their heads in secrecy; if you, sir, as the sovereign master or most excellent prelate of an encampment, as the grand-high-priest or principal sojourner of a chapter, or as the master of a lodge, had exhibited in public theatrical representations of the murder of Hiram Abiff, the Moses and the God of heaven in the burning bush, and of drinking the fifth libation from a human skull, with an invocation by the drinker of all the sins of him whose skull formed that cup, upon his own head; if in the presence of your fellow-citizens, you had uttered, as equally grave and solemn truth, a narrative compounded one-half of quotations from Holy Writ, and the other half of the senseless and brutal mummeries of Masonry, would you have been surprised if the next morning a grand jury of your county had presented you for blasphemy? Could you have imagined anything more calculated to bring reproach and contempt and ridicule upon the name of God and upon the Holy Scriptures? If any one of the ministers of God whom you allure into the bosom of a charitable institution, by admitting them gratuitously to its promises and its rewards, should tell his people from the pulpit that Hiram Abiff, the widow's son, was master of a lodge of Masons at the building of Solomon's Temple; that he was murdered by three Fellow Crafts, named Jubela, Jubelo, and Jubelum; that those three Fellow Crafts had suffered the penalties which they had invoked upon themselves, and that ever since that time those same penalties had been the standing penalties in the three first degrees of Masonry, would there be one hearer of that minister of Christ beyond the reach of the cable-tow but would pronounce him guilty of provoking contempt and ridicule upon the Scriptures?

Why, sir, if the pastor of a Christian church should bind up Gulliver's Travels between the Old and New Testament of his Bible, and read indiscriminately from the whole, the gospel, epistle, or collect of the day, what opinion would his auditory form of his piety or his morals? And yet there is much of truth and much of moral instruction in Gulliver's Travels. Far, far more of wisdom in the philosophers of the flying island of Lagado, than in the bungling metamorphosis of Hiram, the Tyrian brass-founder at the building of Solomon's Temple, into a Master Mason, or in the "butcheries which would disgust a savage" executed upon the three Tyrian Fellow Crafts, and which you require of the candidates for admission to the three first degrees, to invoke upon themselves.

These are the practices which some of the ardent and zealous Antimasons of Vermont may possibly have qualified as blasphemous. I am not willing to consider them as such. That very secrecy under which they are performed, and which otherwise constitutes one of the most powerful objections to the institution, may perhaps relieve it from the charge of blasphemy. The intention is not to provoke contempt and ridicule upon the Scriptures, although the effect of them, as dramatic fictions, must often be to produce it. When John Milton published his Paradise Lost, Andrew Marvell declared that he for some time misdoubted his intent:

> That he would ruin
> The sacred truths to fable and old song—

And he adds—

> Or if a work so infinite be spanned
> Jealous I was that some less skillful hand,
> Might hence presume the whole creation's day,
> To change in scenes, *and show it in a play.*

That which the penetrating sagacity and sincere piety of Andrew Marvell apprehended as an evil which might result even from the sublime strains of the

Paradise Lost, is precisely what the contrivers of the Masonic mysteries have effected. They have travestied the awful and miraculous supernatural communications of the ineffable Jehovah to his favored people, into stage plays. That Word, which in the beginning was with God, and was God; that abstract, incorporated, essential, and ever-living existence; that eternal presence without past, without future time; that Being, without beginning of days or end of years, declared to Moses under the name of I AM THAT I AM, the mountebank juggleries of Masonry turn into a farce. A companion of the Royal Arch personates Almighty God, and declares himself the Being of all eternity—I AM THAT I AM. Your intention in the performance of this ceremony is to strike the imagination of the candidate with terror and amazement. I acquit the fraternity, therefore, of blasphemy. But I cannot acquit them of extreme indiscretion, and inexcusable abuse of the Holy Scriptures. The sealed obligation, the drinking of wine from a human skull, is a ceremony not less objectionable. This, you know, sir, is the scene in which the candidate takes the skull in his hand and says, "As the sins of the whole world were laid upon the head of our Savior, so may the sins of the person whose skull this once was, be heaped upon my head in addition to my own; and may they appear in judgment against me, both here and hereafter, should I violate any obligation in Masonry or the orders of knighthood which I have heretofore taken, take at this time, or may be hereafter instructed in, so help me God"; and he drinks the wine from the skull.

And is not this enough? No. The Knight Templar takes an oath containing many promises—binding himself under no less penalty than to have his head struck off and placed on the highest spire in Christendom should he knowingly or willingly violate any part of his solemn obligation of a Knight Templar.

Mr. Livingston, is this a fitting obligation for a *Christian man* to take or to administer? Can you, can any man, be surprised if some of the Antimasons of Vermont have mistaken it for blasphemy? When the Masons of Vermont, or when the Grand Encampment of the United States shall feel sufficient confidence in their own integrity to meet the real charges against the institution face to face, let them not resort to the refuge of secrecy, as a hunted ostrich hides his head in the sand—let them frankly acknowledge the dramatic exhibition of the burning bush, and the mystical cup of the fifth libation, and give their definition of blasphemy from which these practices shall be pure.

And these remarks apply equally to the declarations of the Masons in Connecticut, and of the twelve hundred in Massachusetts. The report of the committee of the General Royal Arch Chapter says that these declarations were made with apparent sincerity of heart, that they *denied* the charges against them (the Masons), "and universally cast themselves and their cause upon the good sense of the country, for a calm, dispassionate, and enlightened verdict."

And here the report of the committee rested the statement respecting the condition of Masonry in Vermont, Connecticut, and Massachusetts. The meeting of the General Grand Royal Arch Chapter was held at the close of November, 1832. The committee was raised to report upon the *present* condition of Masonry—and they report a declaration of two hundred Masons in Vermont in 1829, and a declaration of twelve hundred Masons of Massachusetts in 1831.

Mr. Slade's essays upon the Masonic penalties were published in Vermont in

1830, a year after the appeal of the two hundred Masons. The charters of incorporation of the Masonic lodges in Vermont were revoked by the legislature of that state in 1831. An Antimasonic governor and council, and Antimasonic electors of president and vice-president of the United States, were elected in 1831 and 1832—the last within one month before the meeting of the General Grand Royal Arch Chapter of the United States. These were all significant indications of the verdict passed by the people of Vermont upon the appeal of the two hundred Masons of 1829. But upon all these, the committee of the Grand Royal Arch Chapter of the United States observe a "dignified silence." Like the Rhode Island grand lodge, with regard to the kidnapping and murder of Morgan by Royal Arch Masons, *they knew nothing about it.*

The declaration of the twelve hundred Masons of Massachusetts was published in December, 1831. In September, 1832, less than three months before the meeting of the General Grand Royal Arch Chapter of the United States, a state Antimasonic convention was held at Worcester, at which an address was adopted containing a counter declaration to that of the twelve hundred. A committee of that convention tendered to the grand lodge and grand chapter an issue upon thirty-eight specific allegations against the Masonic institutions, to be tried in any form best adapted to establish truth and expose imposition. And what was the answer of the twelve hundred Masons who had made the declaration? "Dignified silence." What was the answer of the grand lodge and grand chapter of Massachusetts? "Dignified silence." And what the report of the committee of the Grand Royal Arch Chapter of the United States, on the (then) *present* condition of the Masonic institution? "Dignified silence." The twelve hundred Masons of Massachusetts, like the two hundred Masons of Vermont, make a statement of charges which they can safely deny—assume them as the charges of the Antimasons against them, deny them, and then put themselves upon the country. When the Antimasons tender them a direct issue, upon specific charges, equally serious and explicit, the twelve hundred—the grand lodge, the grand chapter—all *stand mute,* and the report of the committee of the General Grand Royal Arch Chapter of the United States, upon the *present* condition of the Masonic institution, goes back one, two, and three years to tell of the declarations of Masons in Massachusetts and in Vermont. But as to any Antimasonic refutation of those declarations, the committee *knew nothing about it.*

The report of the committee of the General Grand Royal Arch Chapter of the United States was therefore an incorrect representation of the state of the Masonic institution, so far as concerned the states of Massachusetts and Vermont, nor was it more accurate in its reference to the state of Masonry in Rhode Island.

John Quincy Adams.

FOOD SITUATION TO DATE.

The war is over but the world is not going to have enough food to eat for a long time after peace.

We have sent a couple of millions of our fighting men to join the fighting men of the allies overseas to win the war for civilization. Consequently the work of food producing has been hit hard but at the same time food consumption and food destruction have increased. This year America sent 11,800,000 tons of foodstuffs across the ocean. Next year America is pledged to furnish 17,550,000 tons—not pounds, but *tons.* In normal times, before the war, the figure was 5,533,000 tons.

Every man, woman and child in the United States must help to make up this necessary increase in supplies by eating less and wasting nothing. This does not mean cutting down on milk for the chil-

dren. Vegetables and fruit may be used freely but the utmost care is needed to conserve sugar and beef in particular. The "substitute" rule must be observed in buying wheat flour. Shortages will continue until after the next harvest, or beyond the summer of 1919.

UNITED STATES FOOD ADMINSTRATION.

"Hold!"

Practically all the victories of the Allies from the first stand on the Marne in 1914 to the surrender of Bulgaria, Turkey and Austria may be condensed into the word "Hold!" Marshall Joffre's order of Sept. 5, 1914, commanded the French troops to hold every inch of ground occupied and die in their tracks rather than yield. At Chateau Thierry last July the same principle governed the American Marines and infantry. "Hold!" That is the word for Liberty bond subscribers.

F. O. Wetmore, President of the First National Bank of Chicago, sums up the case in this way:

"The people responded most loyally and liberally in their subscriptions to the Fourth Liberty Loan. Unless the purchasers now hold and pay for their bonds their action in buying has been of little benefit. Every purchaser, therefore, to make his loyalty and liability one hundred per cent must save and pay for his bonds, when he or she will have in addition that grand and glorious feeling of being the owner outright of the most choice investment in the world."

A subscriber who keeps his payment pledge wins a real Marne victory over temptation to "quit." A subscriber who fails, needlessly, suffers a terrible moral defeat.

INCOMPATIBLE WITH DISCIPLINE.

The War Department has issued an order suspending the activities of student fraternities among soldiers, which "In the very nature of things" are in conflict with discipline. Previous action of High-school authorities is recalled to mind by such an order. Will military action regarding fraternities and discipline provide a precedent for subsequent action by college authorities?

"A copy of the order issued by Colonel Rees, chairman of the committee on education and special training, as well as a Colonel on the General Staff, was sent to the Inter-Fraternity Conference, directed to its chairman, Mr. Livingston." It reads as follows:

The War Department, considering that fraternity activities are incompatible with military discipline in the very nature of things, feels that it is in the best interest of the service that they be suspended in institutions where units of the Students Army Training Corps have been established for the period of the present emergency. By "fraternity activities" as above used is meant the social side of fraternity life—the living of the members together in fraternity houses and the functions and meetings of a social or ceremonial nature.

Realizing, however, that some fraternity organization must be kept intact to insure the resumption of fraternity activities when the present emergency has passed, the War Department will interpose no objection to the holdings of such meetings as are of a purely business character.

News of Our Work

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

I have been pushing as usual during the past month, but have not so much to report. The usual number of subscriptions to the CYNOSURE have been secured and a few meetings held. Owing to the prohibition on account of the epidemic most of the meetings planned had to be deferred. While in Brooklyn, New York, I met with a few friends gathered in a holiness prayer meeting. Opportunity was given for a short address on the antisecrecy line. From the responses that followed I judge those present were in sympathy with your representative. The text used by the leader was "Blessed are the pure in heart for they shall see God." Although some exaggerated statements were made the thought was generally uplifting. The "pure in heart" are not the ones running after lodges!

Nearly a week was spent in the New England field. While the leaders of other years are largely gone to their eternal reward, there are quite a number still seeking to bear faithful testimony. I

found Mrs. Stoddard in good health. The "ban" had been lifted so I was permitted to participate in a Covenanter meeting and attend preaching service in the U. P. church. I stopped over night at Willimantic, Connecticut, that I might visit again with our old friend and helper Mr. J. A. Conant. Though feeble in body, I found him strong in the faith, and anxious for the salvation of many for whom he prays. He has been spared to the old age of eighty-nine. The two hours I could spend at his bedside slipped by all too quickly as we talked of the past, and what is to come.

Returning to New York City I participated in the Fulton Street noon prayer meeting and found some interested in our work. While at Washington I found opportunity for work in connection with the Friends Church. Coming to Pennsylvania I was given the usual welcome at the home of our good friend J. C. Berg of Scottdale, Pennsylvania. I found friends at the Mennonite Publishing House generally well though the epidemic was very severe in the town. Visits to Masontown and Uniontown were cheering and helpful. At the latter place there was a ministerial gathering met to protest against the action of the health authorities in lifting the "ban" from the saloon's and playhouses and keeping the churches closed. I had planned to speak in the Free Methodist and Church of the Brethren churches at Mount Pleasant, Pennsylvania, on Sabbath but a similar order of the health authorities kept churches closed there. Quite a few gathered at the home of Brother Ludwick where a cheering meeting was held.

I am now at work in the Pittsburgh district. We have many friends here, and meetings are arranged. Weather has been pleasant though the smoke is abundant as ever. The city went wild over the news that the war was over. There were great manifestations of rejoicing everywhere. As things move back to the normal there will be great opportunity. Let us rejoice and move forward.

Men who talk at every opportunity are often less reliable than their silent neighbors.

SOUTHERN AGENTS REPORT.

REV. F. J. DAVIDSON.

Dear CYNOSURE:

It has been quite a while since you have heard from me. It was not due to a lack of interest but rather to not being well, and to being engaged in a secular situation which has worked me both hard and steady from early morning to late in the evening. At my advanced age such a position is very exhausting.

I have been unable to do any considerable amount of antisecrecy work. I have conducted services at the Central Baptist Church of which I am pastor. The authorities gave orders October 9th, to close all churches, schools, saloons, theatres, and pool-rooms. All churches except a few Roman Catholic and the saloons, pool-rooms and a few theatres closed down in obedience to the law. The order to close was given because of the epidemic of Spanish influenza, which has been the most disastrous epidemic in this city since the terrible yellow fever scourge in 1878. The churches, except as above stated, were not permitted to assemble even in prayer meetings, but the lodges were permitted to let their officers meet, and the members to go in one and two at a time and pay their dues. But despite all precautions there have been so many deaths it has been a hard task for the undertakers to furnish coffins and funeral supplies. I have never before known the civil authorities to close up churches, while permitting saloons and pool-rooms to operate wide open. Surely the Devil is now loose for a little season, and he is polluting the land with his abominations, but our God and His Christ will reign supreme by and by.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I am still in Omaha where I expect to stay for a week or ten days longer, and I am indeed glad that the Lord spared my life during the recent epidemic when thousands of people died. Since the Lord spared his servant I want to do all I can, in the strength of Jesus, to defeat the Devil. We are very glad the disease is decreasing rapidly and that the churches are again open.

One evening last week a man and his

wife called on my daughter and while we were discussing how we as Christians ought to live, I found that our visitor, Mr. ————, was a sinner and I believe more of an infidel than anything else. Mr. Roberson asked him if he was a Christian and he answered, "No, but I consider myself just as good as any of our preachers." His wife then said, "He is a good Mason in high standing." "Yes," said he, "I am a Mason and I drink a little whisky when I want it and I smoke and use tobacco, too. I believe it is all right for a man to drink whisky, for Jesus Christ himself made wine. We have a lot of old fanatics nowadays, who claim it is wrong to belong to a secret order and wrong to drink whisky." Finally Mr. Roberson said, "Well, Mr. ————, you are a sinner and in the Bible we find 'God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life.'" Without a moment's hesitation this man said, "God never wrote the Bible, so you needn't talk to me about that. What you say goes in one ear and out the other. It was only a lot of men who wrote the Bible." I then told him that they were Christian men and were inspired by the Holy Ghost to write the Scriptures and we quoted II Peter, 1:21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

I then asked him why he believed Masonry to be right when the entire institution is man-made, and he answered, "You don't know what you are talking about." I then told him there are seventeen denominations who are opposed to membership in secret orders and also handed him a copy of "Freemasonry at a Glance." My, but he was angry when he saw the book and exclaimed, "Masonry! I'd like to get hold of the men who expose our secrets." His wife, who had been listening all this time, said, "There, that is just the reason I do not like your lodge. The Masons threaten to kill a man if he dares to speak against the Order." He became very angry and wanted his wife to take back what she had said, but I also said, "That is just what you lodge people do. Why, the father of your next door neighbor, Mr. Countee, was killed by the Odd Fellow Lodge in Memphis, Tenn., and I know it to be a positive fact, for after they succeeded in getting him to come to the door they nabbed him and he has never been seen or heard from since. Because, Mr. Countee, who at that time was pastor of the Tabernacle Baptist Church, dared to preach the truth about lodges, the preacher, deacon, class leader, drunkard, whoremonger, and gambler, all got together and killed him. God needs more holy men like Rev. Mr. Countee to condemn sin." Mr. ——— then said, "I don't care a snap about the preachers. They don't do a thing but have rallies and build or buy churches and then work the people to death in order to pay the debt. I make my living honestly, and if those kind of church people go to heaven, then I will, too." He was quite angry, but I told him in a kind way, "Well, Mr. ———, though you are a sinner, Jesus loves you, and if you turn to God you will make just as good a workman for Him as you now are for the Devil." We talked and prayed with him until finally when they were ready to leave he smiled and said, "I wish both you and Mr. Roberson would come over to see us and bring your Bible with you. I read the Bible occasionally and would enjoy reading the Scriptures together with you."

After they had left I asked my daughter what sort of a man this Mr. ——— is, and she said, "Mother, Mrs. ——— is a very good woman and he is a good husband to her, but he attends the same lodge as some of our preachers, and when together, a number of them drink whisky and smoke the same as he does and of course he has no confidence whatever in them. And none of them like you, mother, for they know you expose their secrets and preach against lodges in general. That is why he became so mad at first." I said, "Yes, when the Devil gets a man going his way he doesn't want to come in contact with the Word of God." In Mark, 5:7-8, we read of a man who was possessed of the legion of Devils and his name was Legion, but he was better spiritually than some Masons who claim

to be Christians. They say Masonry is all right and is founded on the Bible, but when exposed it cannot stand the light of God's Word. They are like the Israelites of King Ahab's day. They halt between two opinions. (I King, 18:21.) The poor sinner about whom I have written said to me, "You have the secrets but you do not know what is in our Masonic Temples." I told him the Masonic Temple in Pine Bluff, Arkansas, had a separate bar for the white and colored Masons, where whisky was sold before the state went dry. "Why, we don't allow whisky to be sold in our Temples," he answered. But I know that liquor was sold in the Temple at Pine Bluff. My daughter said, "Well, I believe Masonry does make a man lie as well as it has made some commit murder, for every man to whom you speak, whether he be a sinner or a Gospel preacher, he will tell a lie rather than betray the secrets of Masonry."

May God bless the National Christian Association. Though men call us religious fanatics, we will still trust in Jesus, who said, "I have given them Thy word; and the world hath hated them because they are not of the world, even as I am not of the world." (John 17:14.)

In Luke, 12:1-3, Jesus says, "For there is nothing covered, that shall not be revealed, neither hid, that shall not be known. Therefore, whatsoever ye had spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." And in the fourth verse we read, "Be not afraid of them that kill the body, and after that have no more than they can do," while the fifth verse tells us whom to fear, and He is the only one whom I do fear. I do not fear man, and this old Gospel train with the N. C. A. is going to keep on going over the top. God will show the people whose word will stand. (Jer. 44:28). May God also bless President Blanchard.

The more sincere a man is in his wrong belief, the more certain he is to be ruined. I believe the preachers that belong to secret orders are sincere in their belief, but unless they repent and come out from among them they are eternally lost. And those whose belief is contrary to the Word of God will be cast into the lake of fire. (Rev., 21:8.)

Yours for the Master's use,

LIZZIE ROBERSON.

Rev. D. W. Kerr, pastor of the Reformed and Lutheran Churches, of Fayette, Seneca County, New York, writes under date of October 29, 1918:

"With nearly everything jumping up month by month in price without an increase in income some of us will have to retrench somewhere but we'll hold on to the CHRISTIAN CYNOSURE as long as we can, and herewith I enclose check for one dollar for continuing it throughout 1919."

In a letter from Mrs. Rose N. McConnell of Mayville, New York, is the following paragraph:

"I have distributed tracts that I think have helped the Cause and I think I have been the means of keeping a half dozen or more out of the Lodge and influencing about as many more to leave the Lodge. Victory must come, and the harder we work and pray the sooner it will be.

"I am as much and more interested in the work you are doing than I ever have been,"

Our special thanks are due to the following friends, who have sent in their subscription to the CYNOSURE for two years in advance: H. K. Kreider, Campbellstown, Pa.; H. Van Ohsen, Orangeburg, S. C.; Rev. John Calvin Voorhis, Bogota, N. J.; and F. W. Heinke, Cumberland, Iowa.

Rev. Moses H. Clemens, of Huntington, Indiana, writes:

"While reading the CYNOSURE to-day I was surprised by a statement in Prof. Millin's article 'A Word in Season,' to the effect that the United Presbyterian church has quit the fight against the Secret Empire! If such is the case, the battle is not yet lost, because the Lord of hosts will prepare other instrumentalities wherewith to shatter the Empire of Darkness. Nevertheless, let us not abandon the United Presbyterian church but rally to her rescue. More co-operation among anti-secret individuals and

denominations will be more effective in smashing the enemy. Let us continue turning on the light. As physical light is stronger than physical darkness, so the light of truth and love is stronger than the darkness of falsehood and hate.

"Thank God for the National Christian Association, an association that is opposed to lying and perjury and other species of iniquity."

A SECEDER'S TESTIMONY.

I believe my testimony will be of some help as I was once an Odd-Fellow, a Knight of Pythias and a member of Scotch Rite Masonry, 33d degree, and also of the Mystic Shrine. I was a Deputy in both the Mystic Shrine and Scottish Rite, being Deputy Inspector General of the Ancient and Accepted Scottish Rite Masons (colored).

No one had to preach to me to come out of the Lodge when I gave myself and my body to the Lord (Romans 12:1) all of my desire for lodges was gone. I have not been in the lodge since.

Oh my God help the people to leave the idol gods which are in secret societies. I had another god which was tobacco. I had a Sunday and an every day pipe, but on the night of June 14, 1907, I counted the cost and paid the price and have had nothing to do with tobacco, nor has my foot been inside of a secret society since that day.

At that time I was Deputy Inspector General and had Episcopalian priests, Methodist Presiding Elders, and Baptist Preachers under me in my consistories. These were also members of Scottish Rite 32d degree and Knight Templars and members of the Mystic Shrine. But I separated myself from all of them. When my brethren get what I have they also will let the lodges and its fellowship go.

A brother was here in South Richmond, Virginia, preaching holiness and one night he struck Freemasonry and an old gray-headed brother that had been testifying to holiness got so wrathy that he was fixing to kill someone. O it was sad to see that old man whom sinners had heard night after night testifying to how the Lord had saved him from all sin and now to see him get mad and want to kill the preacher because he had spoken against Freemasonry.

O my brethren, don't let Satan fool you. If you haven't got enough of God to be able to stand against Freemasonry you cannot go into the Kingdom of God and our Christ.

(Elder) J. T. Mann.
1233 N. 17th Street, Richmond, Va.

The following summons to appear and answer to charges was sent to Mr. George A. Larson of Kobe, Japan, and reads as follows:

"Hall of Phoenix Lodge, No. 13, F. & A. M.

"Located at Ypsilanti, Michigan.

"To Brother George A. Larson.

"You are hereby summoned and required to appear at the regular communication of Phoenix Lodge, No. 13, Free and Accepted Masons, to be held at its hall at Ypsilanti, County of Washtenaw and State of Michigan, on the 9th day of July, A. D. 1918, at 7:30 o'clock p. m., then and there to answer the charges and specifications now on file against you in said Lodge; a true copy of which charges and specifications is hereunto annexed.

"Dated May 14, 1918.

"By order of the Lodge.

"P. W. Carpenter,
"Secretary."

The Worshipful Master ordered the Junior Warden to write Mr. Larson which he did as follows:

"Ypsilanti, Michigan, May 14, 1918.

"Mr. George A. Larson,
Kobe, Japan.

"Dear Sir and Brother:

"Please be informed that at a meeting of Phoenix Lodge, No. 13, F. & A. M., held this date, charges were preferred against yon on the ground of "Unmasonic Conduct" brought about by your addressing a letter of an objectionable nature to the Secretary, stating that you had forever severed all connection with the Fraternity.

"Yours fraternally,
"G. A. Rawlinson.
Junior Warden.

"By order of the Worshipful Master."

The "charges" refer to Mr. Larson's notifying the Lodge that he had re-

nounced his obligations and considered himself no longer a Freemason.

Some months ago in the CYNOSURE there was published an account of the blessed spiritual experiences enjoyed by Brother Larson which followed upon his renunciation of Freemasonry.

Sufficient to say that Brother Larson did not consider the occasion important enough for him to come all the way from Japan to Ypsilanti, Michigan, to attend trial for seceding from the lodge.

SECEDED FROM ORANGEISM.

"I was an Orangeman for about six years. After I became a Christian I was like a stranger in a far country in such company. I praise God for opening my blind eyes. Your brother in Christ,"

(Signed) A. WRIGHT.

New York, August 31, 1918.

THE EASTERN STAR.

One cannot look through the Eastern Star Exposure without noticing the evident attempt of the Masons to mislead their female relatives in regard to the real character of Masonry. The Eastern Star is unquestionably intended to offer the women folks a sop, to keep them satisfied.

As to the manifest perversion of the Sacred Scriptures, it is all that one can expect from a Mason, though I cannot see how Christian women can remain members of the Order after having seen how the Bible is treated. One would imagine that it would go against the feelings and sensibilities of Christian women to listen to such a parody on the Bible stories. Yet they consider us narrow and bigoted, because we take exception to their Order. All we can do is to testify. We cannot hope to convince all, no more than we can hope to convert the world. But just as the Word of God always succeeds in converting some one, so our testimony will always deliver some from the coils of secretism.

Sincerely yours for Christ,

(Signed) O. F. ENGELBRECHT.

Lincoln, Nebr. September 27, 1918.

As Jonah's gourd was taken from him in a morning when he had most need of it against the sun, so it is with the comfort of worldlings.—*Cowper.*

KINDNESS NOT THE KEY TO HEAVEN.

Surely the kind people of this earth will be saved! So human reasoning says. Many a sincere person is led to believe that "little deeds of kindness," which do so much to make life what it ought to be to those around us, are of more importance than any creed. But God's Word, which is more to be trusted than the reasoning of any human heart, gives us the true answer. It urges kindness as does no other book or teaching in the world; but it never says that kindness or acts of loving care will insure eternal life. It says just the opposite: that eternal life will insure the doing of deeds of kindness. A striking example of this is the revolution that came, like a flash of lightning, into the life of a Roman jailor. One night, when about to commit suicide, he was halted on his way to hell by the word of two Christians, cried out to them in agony for the secret of salvation, and was truthfully told that *creed,* or *belief,* was the only way ("Believe on the Lord Jesus, and thou shalt be saved"). At once he believed on Jesus, and then what happened? Instantly he was born again by the supernatural work of the Holy Spirit, being given a new nature, even Christ himself as his life. And *"the same hour of the night"* he treated those scourged and bleeding prisoners as he had probably never treated a prisoner before: he "washed their stripes," then "brought them up into his house, and set food before them." He did not do any of these acts of kindness in order to be saved; he did them *because he was saved.* God gives the reason and the root of it, in the concluding words of the remarkable incident, that the jailor did all this "having believed God."—*The Sunday School Times,* Oct. 5, 1918.

No one should be on a church board who lacks vision, courage, personal experience of God and loyalty to Christ as the supreme teacher and officer of the church.

Many a war has been lost for want of money, and many a church is dropping behind its neighbors and its community in growth and influence because of financial conditions.

Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

10c per copy, postpaid

This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

ADDRESS

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CHRISTIAN CYNOSURE

VOL. LI. CHICAGO, JANUARY, 1919. Number 9

"YEA, though I walk through the valley of the shadow of death I will fear no evil."—Psa. 23:4.

There is no man so happy as the Christian. When he looks up to heaven he thinks: That is my home, the God that made it and owns it is my Father. Yea, these things which are the terriblest of all to the wicked are most pleasant to him. When he hears God's thunder above his head he thinks: That is the voice of my Father. When death comes he esteems it but as the angel set before Paradise, which admits him to eternal joy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the world worth envying but a Christian.

BISHOP HALL.

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LECTURERS.

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Rev. Mead A. Kelsey, 221 College Ave., Richmond, Ind.

Rev. F. J. Davidson, 2512 14th St., New Orleans, La.

Prof. Moses H. Clemens, Box 96, Ubee, Ind.

Rev. C. G. Fait, Ellendale, N. D.

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

A New Year's Greeting to our many friends and co-workers. We thank you for the work you have entrusted to us, and for your sympathy, co-operation and prayers for us and the Cause. The officers, agents and office force of the National Christian Association join in sending you the best wishes of the season. We hope that the New Year will be full of peace and health and joy, and that there may be prosperity, good will, righteousness and justice nationally—and that your share of all these blessings shall be large.

"When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without anyone saying much to them. The evil of the institution is too apparent to need pointing out in India."
—C. B. WARD, MISSIONARY IN INDIA.

Were they heathen Masons? This is naturally inferred; while certain other inferences closely follow from that first one.

CONFERENCE ON WORLD EVANGELISM.

The Moody Bible Institute of Chicago has announced a great conference on World Evangelism and Vital Christianity After the War, to be held February 3-7, 1919. Religious leaders from all parts of the country will attend, and it is expected that a concerted forward movement of world-wide scope will be launched. The emphasis will be on evangelical testimony and service, Bible study, prayer, missions, church efficiency, personal work and the devotional life.

IN THE CRUCIBLE.

"Out from the mine and the darkness,
Out from the damp and the mold,
Out from the fiery furnace,
Cometh each grain of gold,
Crushed into atoms and leveled
Down to the humblest dust,
With never a heart to pity,
With never a hand to trust.

Molten and hammered and beaten,
Seemeth it ne'er to be done.
Oh! for such fiery trial,
What hath the poor gold done?
Oh! 'twere a mercy to leave it
Down in the damp and the mold;
If this is the glory of living,
Then better be dross than gold.

Under the press and the roller,
Into the jaws of the mint,
Stamped with the emblem of freedom
With never a flaw or a dint:
Oh! what a joy the refining
Out of the damp and the mold!
And stamped with a glorious image,
Oh, beautiful coin of gold!"

SALUTE THE VICTORS!

Great is the rejoicing in the courts and cabinets of earth. The air is surcharged with messages of felicitation to and from the seats of the mighty. A prouder light than ever before glints from the names of Wilson, Lloyd George, Clemenceau, while every heart swells with fresh homage in Foch, Pershing, Haig, Petain, Diaz.

But the men who won this war and delivered humanity from bondage do not sit on thrones or in executive mansions or in the center of official staffs at headquarters. No, they are those who have come up out of great tribulation at Verdun and at Cambrai and Chateau Thierry, or on wild nights at sea, with their gallant ship mortally wounded by

the submarine assassin's bolt, upheld the honor of their navy and their flag as they lifted women and children into the lifeboats and sank to a mariner's heroic grave.

Some of them lie in misery where they have just now fallen on the war-stained fields of France; some toss and moan in hospital tents; some walk the earth with blinded eyes or crippled limbs or shattered nerves; some rest till judgment day among the caverns of the deep; some sleep the sleep that knows no waking in Flanders fields and beneath Alpine snows and along the ensanguined waters of the Marne.

They are the winners of this war—the men who bared their breasts to the German sword; who dropped to an agonizing fate in the first undreamed of blasts from poisonous fumes; who went over the top to certain destruction when the orders rang; who kept their rendezvous with death; who took the khaki and the gun instead of cap and gown. Living or dead, it is their victory; and for them let the laurels bloom and the bells ring and the flags flutter in a redeemed and happy air.—*Patriot Phalanx.*

RELIGIOUS HETERODOXY AND THE WAR.

Vice-president Marshall's Apology for Neutral Stand.

BY REV. JAMES M. GRAY, D. D.
(Dean Moody Bible Institute, Chicago.)

Every once in a while the war furnished a new illustration of how closely it was related to, or how vitally it had grown out of the false religious thinking of men. Vice-president Marshall's apology for his neutral stand for two and a half years is in point.

He was addressing a New York audience at the dedication of the Altar of Liberty in Madison square on Liberty Loan day, and among other solemn things he said: "This fight of ours is not for military glory; it is not for additional territory; it is not for punishment. This fight is to wipe out the Darwinian doctrine that strength is the only thing in life."

Never a truer word. The harm that Charles Darwin did to human thinking, and especially that thinking which is in the terms of the Christian religion and the gospel of Jesus Christ, can never be estimated on earth. That he made valuable contributions to science will not be denied, but the conclusions that he and his followers have always drawn from them have darkened men's souls and made them the beasts that Prussianism demonstrates today.

The money we have poured out of our treasuries, the blood that has been spilled on the battlefields, the tears that are still salting our cheeks, the pain that is still torturing our hearts, these are the results of heeding "philosophy and vain deceit" of men instead of receiving Christ Jesus the Lord, and walking in Him as we have been taught.

When men believe God as He has revealed Himself in His Son and through His written Word wars will cease, but not till then. Hence now that the awful din of this conflict is over and the voice of the preacher may again be heard in the earth, may its accents be clearer and its tones bolder than ever before in proclaiming the salvation of the Cross of Christ.—*Christian Workers Magazine.*

What's an alibi? Here's the manner in which a negro defines it: "An alibi is provin' dat you was at a prayer meetin' whar you wasn't, in order to show dat you wasn't at the lodge, whar you was!"

"LADIES OF ISABELLA."

The Ladies of Isabella is the women's auxiliary of the Knights of Columbus, and at this time of the year they are busy securing money to supply toys, etc., to the children in the various Catholic orphan asylums. We copy from *The Columbian and Western Catholic* three or four advertisements of this order showing how they expect to secure the funds needed. We believe, for a church organization, it is far from the Christian way for securing contribution for the needy:

"Nov. 30., 8 p. m.—Juana Council, Ladies of Isabella, card and bunco party.

"Dec. 4, 8 p. m.—Madrigal Council, Ladies of Isabella, card and bunco party.

"Dec. 5, 8 p. m.—De Paul Council, Ladies of Isabella, card and bunco party.

"Dec. 6, 8 p. m.—Lafayette Council, Ladies of Isabella, vaudeville show, St. Philamena Church Hall."

KU KLUX KLAN REVIVED.

The Ku Klux Klan, silent, daring and terrible, is once more organizing in many localities of the South. First of all the new organization is on the lookout for the alien enemies, for the disloyal and for the fellow who is seeking to begin a strike. When there is no trouble brewing in labor circles, or among disturbers suspected of being alien enemy sympathizers, the klan goes after idlers and slackers. Its methods are proving effective and so far no detective has been able to get on the inside of the organization, which appears to have public sentiment behind it.

Wherever the klan is organized it is made up of some of the best men of the community. Neither strangers nor half-strangers are taken in, and the rule of "once a member, always a member" still holds good. Otherwise, the unfaithful one may be treated to the fate that awaits other victims of the klan.

Two Strike Leaders Nabbed.

Not many days ago the unseen hand of the klan stretched forth in Mobile, Ala., where many ships are being built for the Government. A strike agitator appeared in the community and sought to foment trouble. The stevedores, ship workers and washerwomen of the city were to be called out on strike, in spite of the fact that they were making good wages and did not want to strike. Then a rumor spread that the man planning the strike was in personal danger. He was apprehended by the police and was being taken to headquarters when the patrol was stopped by a squad of motor cars, each covered with cloth bearing the insignia of the "Invisible Empire," the fiery cross of Scotland. The agitator was taken. What became of him is unknown.

In Birmingham, Ala., an agitator sought to start trouble in the big mills. Again the arm of the "Invisible Empire" reached from the darkness, the plans of the strike leader were bared, the man was seized and has not been heard from since. His plans for a strike also failed.—The Grit, Sept. 22, 1918.

One experience by the South of the rule of the secret Ku Klux Klan we think would be sufficient. Will this revived K. K. K. have to be suppressed by the Government as was the first? Judging from the account taken from *The Grit* it should be suppressed at once.

Is it not a strange comment upon the present state of the public mind and upon the drift of the times that an account of the forcible seizure of a man from the hands of the police by this new "Invisible Empire" with result that "the man has not been heard from since" does not cause one word from the editor of dissent and condemnation.

Making the World Safe.

The statements of President Wilson and others of making this world safe for democracy are to be commended. There are many things that indicate the necessity of making the United States itself safe for democracy. Nothing is farther from democracy than to be ruled by a secret, invisible empire. Some years ago the Chicago Inter Ocean gave statistics showing that a large majority of the policemen, firemen, and school teachers of Chicago, as well as many of the other city officers, were Catholics, and it said significantly that this result could not have been produced without a secret organization working constantly to this end.

It is undoubtedly true that the influence of the Knights of Columbus has been greatly strengthened by its governmental recognition during the war and its political influence, we may be sure, has not been lessened. Great political significance is said to pertain to President Wilson's visit to the Pope in Rome.

President Wilson's submission to the demands of the Labor Unions and the subserviency of Congress about the time we entered the great war was perhaps a necessity because of war conditions, but the Unions are not our most subtle foes of democracy. It is said that every Executive Department of the Government at Washington has its Masonic club for the control of the affairs of the department so far as possible. And this is to be expected since Masonry has its Supreme Headquarters in that city.

It is impossible for a secret society of wide extent and power to keep out of politics. It is very possible that the rank and file do not know that they are being used as political pawns by the lodge leaders. They will sincerely declare that the lodge is not political. "Our object is to protect the weak, relieve the oppressed, succor widows and orphans." So read

the objects of the Mollie Maguires, a secret order, but one of great political power in Pennsylvania until suppressed as a society of assassins.

Most men do not think: they are like sheep and follow the lodge leaders as they manipulate the politics of city and country. The lodge is destructive of democracy. Washington warned against it in his Farewell Address, as did Grant in his Autobiography. No one has set forth this matter more conservatively and yet emphatically than did Wendell Phillips to our secretary, Rev. J. P. Stoddard, in his letter dated Boston, March 18, 1880, in which he wrote:

"A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is widespread and influential, threatens the purity and existence of such institutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the juryman in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a Republic, can, with any self-respect, be a member of a secret society. He lays himself open to suspicion, besides subjecting himself to dangerous temptation and setting an evil example."

Almas Temple of the Mystic Shrine, last night, at its ceremonial session at the New Willard, made red-fezzed Shriners of seventy-two "wandering tribesmen," as the uninitiated are called, including a host of men in uniform, from the rank of colonel down. The ceremonial rites employed are known as "The Arab Feast of Joy," and they had a peculiar significance at this time, it is said, in view of the great war, which is drawing many Masons into the ranks of the Shrine.

Nothing is so ruinous as a lifeless profession. God has no enemy, and Satan no tool, like the zealous professor of Christian discipleship whose life is not actually directed and sustained by the indwelling Son of God.—*John Dickie.*

THE ORIGINAL K. K. K.

The Ku Klux Klan is a secret society of "regulators," organized at Pulsaki, Giles County, Tennessee, in June, 1866. The most detailed account of the origin, growth and disbandment of the Klan was published in the *Century Magazine* in July, 1884.

The origin of the title of the organization is interesting. At the second meeting of the founders one suggested calling it "Kukloi," from "the Greek word kuklos, meaning a band or circle," when somebody else cried out, "Call it Ku Klux," when the word "Klan" immediately suggested itself, and was added to complete the alliteration.

There was a weird potency in the very nambe Ku Klux Klan which impressed not only the general public, but exercised an influence over members themselves which was responsible for the excessively solemn and mysterious, even sepulchral character of the ritual, ceremonies, and appearances of the society. Members were sworn to profound secrecy respecting the Klan and everything pertaining to it. They were not permitted to tell who belonged to it or to solicit people to join. They wore white masks with holes through which to see and breathe; tall, fantastic cardboard headpieces and grotesque or hideous gowns.

The founders were among the representative business and professional young men of the town.

Beginning in April, 1867, there was a gradual transformation perfectly natural to a secret society, which, within the year, developed a band of "regulators." This is explained as due to the effect of the order on the minds of its members, on the public, and to "the anomalous and peculiar condition of affairs in the South at that time." The members had conjured up a veritable Frankenstein. They had played with an engine of power and mystery, though organized on entirely innocent lines, and found themselves overcome by a belief that something must lie behind it all—that there was, after all, a serious purpose, a work for the Klan to do.

It was then that the reorganized Ku Klux Klan made its appearance, the one which the North has identified with

"midnight murder" and "political infamy." It is admitted that at this period the Klan threw some of its conservatism to the winds, and recruited its membership ofttimes with rash, imprudent, and bad men. The Klan could not have disbanded them had it tried. In order to gird up its loins more effectually it held a convention at Nashville early in 1867, at which the territory covered by it was termed "the Invisible Empire"—pointing to Knight of the Golden Circle influences —the Empire being divided into realms, dominions and provinces, corresponding to States, Congressional districts, and counties. Autocratic powers were lodged with the Grand Wizard, or supreme officer. His cabinet consisted of ten Genii. The Grand Dragon governed a state, or realm, aided by eight Hydras, a Grand Titan and his six Furies presided over a dominion; a Grand Giant and four Goblins over a province, and the Grand Cyclops, in charge of a Den, was aided by two Night Hawks. The Nashville convention set forth its objects: to protect the weak, innocent, defenseless; relieve the injured and oppressed; succor the suffering, especially widows and orphans of Confederate soldiers; to protect and defend the Constitution of the United States and all laws passed in conformity thereto, and to assist in the execution of all constitutional laws, and protect the people from unlawful seizure, and from trial except by their peers and in conformity to the laws of the land.

After this the Klan appeared in public oftener, but preserved the extreme secrecy and mystery which had characterized it. Its membership had grown to large dimensions and its power proportionately. Bad men crept into the Order, and thousands who were not bad, but who were rash, lacked judgment, and could not be controlled. The result in 1867 and 1868 was that many deeds of violence and bloodshed marked attempts described as efforts to preserve peace and order. Gradually a feeling of extreme hostility toward the Klan showed itself. They were attacked and fired on, as claimed, without provocation (?) which naturally caused counter hostilities. Matters grew worse, and Governor Brownlow called the Tennessee Legislature together in September of 1868, when it passed an anti-Ku Klux statute, designed to suppress the society, imposing heavy fines and imprisonment for mere membership in the Order, offering a reward of relief from liability for members who would turn informers, and declaring association or connection with the Klan "infamous."

"In some sections of the state a reign of terror followed the passage of this act," and the governor's last action before going to the United States Senate was to order troops into certain counties to suppress the disorder. This was on February 20, 1869, and was shortly followed by the formal and official dissolution of the Order by the Grand Wizard of "The Invisible Empire," who was invested with the power to determine questions of paramount importance to the Order."

Members were directed to burn their paraphernalia and regalia, and to unite with all good people "in maintaining and upholding the civil laws and in putting down lawlessness."

MASONRY'S SPIRITUAL SIGNIFICANCE.

BY WILLIS H. LEAVITT.

For many years I have been striving to find a spiritual basis for Freemasonry. I belong to that "frenzied" minority, who holds that every symbol in Freemasonry has its spiritual significance. I am one of those "dreamers" in Freemasonry, who hold that the mission of Freemasonry is to spiritualize, through a spirtual interpretation of its symbols, the consciousness of man, that he may be free—free from consequences of sin. "Ye shall know the truth and the truth shall make you free." I am one of those Masonic "hallucinists" who see in the raising of Hiram Abiff, the salvation of man, and his at-one-ment with God; who sees his return to that perfect spiritual consciousness from which he fell.

Now, my dear brother, if you have any contributors to "The Builder" who can see beyond the moral plane of Freemasonry, or its historicity, let's hear from them, remembering that "He who sticketh to the letter sticketh to the bark."—*The Builder* (Masonic magazine), Sept., 1916.

Every Masonic lodge is a temple of religion, and its teachings are instructions in religion, for here are inculcated disinterestedness, affection, toleration, devotedness, patriotism, truth, a generous sympathy for those who suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want, Faith, Hope and Charity. Here we meet as brethren to learn to know and love each other. Here we greet each other gladly, are lenient to each other's faults, regardful of each other's feelings, ready to relieve each other's wants. This is the true religion revealed to the ancient patriarchs, which Masonry has taught for many centuries; and which it will continue to teach as long as time endures.—ALBERT PIKE.

TRIALS AND TRIBULATIONS.

BY B. M. HOLT, CLIFTON, TEXAS.

I left the lodge and saloon and dance hall and gambling den; I quit the fellowship of unbelievers and scoffers; I joined the church and go to church, and I read my Bible and pray; I acknowledge my sins and confess them; I have accepted Christ Jesus, in faith, as full atonement for all my sins and guilt—all this by His grace alone. And still I declare to you: "I must yet suffer many things." And you say "Man, you are surely going mad." No, I am not.

It is a strange world, isn't it? Yes, this world is strange, and we are its strangers. But my afflictions, which are many, are sanctified and hence are blessings!

Benighted reason and limited powers always seek to picture "the life of Christ" as a life raised high above all hardships and turmoil, whereas the truth is that just the opposite is the case. And therefore, when storms and conflicts arise, when the cause is unpopular and unsuccessful, many forsake their Savior, and others though not fainthearted at first, when the struggle for right seems to have no end, they finally g r o w discouraged and surrender. "Why," say they, "butt one's head against a stone wall?" No, no, my kind friends; the way to Heaven leads not through a path of roses! But it leads through a path of suffering. Think of Christ, think of His sufferings and death! And that is "the way" we, too, must go if we would trail His path and follow in His footsteps. "If ye suffer with me ye shall also reign with me." Anyone who tries to follow Christ and to escape trials and sorrows is a slacker to say the least. What happened to the Apostles and early Christians? Peter was crucified, head downward; Andrew was nailed to the "St. Andrew's" cross; James (the elder) was beheaded; John was banished to the isle of Patmos; James was thrown from the pinnacle at Jerusalem; Jude was martyred in Persia; Bartholomew was flayed to death; Mathew was martyred in Ethiopia; Thomas was shot by a shower of arrows while at prayer; and Simon was crucified! Add to these the stoning of Stephen and the sufferings of Paul, and then pass on down the history of the church to the massacre and shameful and indiscriminate slaughter of the thousands and thousands who confessed their Savior, and you will have sufficient mileposts and guide-boards to lead you along on the heavenward road, and Christ whose handwriting is upon all these "mile-posts" will take you safely through.

"Far off we see our Fatherland, where through God's grace we hope to stand; but 'ere we reach that Paradise, a weary way before us lies." "Many are the afflictions of the righteous," says David; and he surely had his share. "Bonds and affliction await me," says Paul; but he pressed forward, and won!

Inactive church members lose their healthful appetites and respond only to sensational stories and statements, to special music and other spiritual condiments and sugar-coated pills, just as sedentary folks lose their appetites for bread and other nourishing physical food.

The garden of a Christian man ought to be the most beautiful in the whole district.

Whatever else a church may have, loyalty is the soul of church efficiency as well as of religion.

THE GLORY OF THE STAR.

The snow is on the hilltops, and in
patches on the wold,
Like sheep amid the tender grass that
grows without the fold;
The winter wind is wailing wild, the
frost is in the air,
And trees that stand in barren fields are
desolate and bare;
Yet o'er the earth, from east to west, a
glory shines afar,
The glory that the Wise Men saw, the
glory of the Star!

It shines o'er all the continents, it shim-
mers on the seas;
It winds its way through hidden glens,
and gleams amid the trees;
It enters marble palaces, plain, lowly
cabins, too,
As the glory of the Son of God is ever
wont to do;
Oh, all the earth is bright again with
glory from afar,
The glory that the Wise Men saw, the
glory of the Star!

It speaks to us of better days, that com-
ing golden age,
When nations all at peace shall dwell,
and wars no more shall rage;
It prophesies that blissful time, when
everywhere shall bide
The beauty and the rapture of an endless
Christmastide;
So let us live the glory, this glory from
afar,
The glory that the Wise Men saw, the
glory of the Star!

—Campbell Coyle, in *"Herald and Presbyter."*

Affliction is a pill, which, being wrapped up in patience and quiet submission, may be easily swallowed; but discontent chews the pill, and so embitters the soul.—*Flavel.*

The Holy Spirit works for eternity, and only eternity can give the results of His work. And He never fails. He knows where Christ's sheep are and goes straight to them.—*Samuel Levermore.*

Fanaticism is a tornado of the flesh.—*Spurgeon.*

"RONAYNE'S REMINISCENCES."

Inquiry has been made recently for some account of Mr. E. Ronayne's lodge experiences. We have referred those interested to "Ronayne's Reminiscences," a volume of about 450 pages issued in 1900 by the Free Methodist Publishing House, 1132 Washington blvd., Chicago. This biography is now out of print. A few copies may be obtained from the Free Methodist Publishing House, at $1 each, postpaid. We are permitted to reprint a few chapters from the "Reminiscences" which will answer some inquiries and also be found interesting and helpful.—Editor.

THE ORANGE INSTITUTION.

BY EDMOND RONAYNE, LATE PAST MASTER, KEYSTONE LODGE, A. F. & A. M., NO. 639, CHICAGO, ILLINOIS.

Many of my classmates in Dublin had come from the north of Ireland, and hence from one cause or other I had heard a great deal about the Orange Institution and its unswerving opposition to popery. But now at Quebec, because of my brief connection with the Carden lectures, and especially from my discussions with Father Grenier, I became intimately acquainted with all the leading members of that society, not only in the city but throughout the entire district, and was naturally drawn toward them in a very close friendship because of that moral support they were always ready to afford whenever Romanism was the subject of discussion. No wonder, therefore, that in the spring of 1858, when J. J. Larmouth, one of our wealthy manufacturers, suggested that I become a member of the Orange Society, I readily consented to have my name proposed, which he accordingly did in Aughrim Lodge, 535, of which he was Worthy Master, and in due time I was balloted for and elected.

In the early part of 1858 I was initiated in Aughrim Orange Lodge, and in due course of time took all the degrees of Orangeism—the Orange, the Small Purple, the Blue, the Royal Arch Purple Mark and the Scarlet—and at once began the agitation of the subject of "the two R's," Romanism and Ritualism, in all the lodges in the city and surrounding district. At our annual meeting in De-

cember, 1858, I was elected Master of Aughrim Lodge, 535.

At the Grand Lodge meeting of the Orange Institution held in Ottawa in 1859 I was present as Worthy Master of my lodge, and by request of all the lodges in Quebec, my own included, I introduced by resolution the subject in which I supposed all Protestants, and more especially the Orange Association as a body, were deeply interested. Believing that Orangeism was organized to oppose Romanism in whatever form it might be presented, I had no doubt but that the Orange Grand Lodge would set the seal of its disapprobation on ritualism, and thus strengthen the hands of those who were contending so earnestly "for the faith once delivered to the saints" in a pure Protestantism within the Episcopal church in Canada. To my great surprise, however, my resolution was almost unanimously rejected, and when next day I brought it up again, was sharply informed by the Grand Master, John Hillyard Cameron, that if I did not cease the agitation of the question he would have me removed from the Grand Lodge by the sergeant-at-arms. Disappointed and disgusted I demanded to know what the Orange Society was good for, and why organized, but got no satisfaction, and I then resolved to study its history, progress, influence and every feature of its degrees and operations for myself.

In this connection it may be briefly stated that the English Revolution of 1688-90 left Ireland in a very distracted condition, the bitter religious feeling already existing between Protestant and Romanist being greatly intensified through the defeat of James II by the Protestant army under the personal leadership of William III, Prince of Orange. This was especially the case in the province of Ulster, in the north of Ireland, where feuds between Romanists and Protestants were of frequent occurrence, the former banding together in secret clans under the names of Ribbonmen, Defenders, Whiteboys, etc., losing no opportunity to take revenge on their hated rivals. At the close of the eighteenth century a sort of pitched battle took place at a little hamlet called "The Diamond," in the county Antrim, between two factions of Catholics and Protestants, and almost immediately after, or on September 21, 1795, the first Orange Lodge was organized in a village called Loughgal, in the same county. The Protestants, seeing the necessity of a union of some kind for self-protection, organized themselves into a kind of secret society after the manner of their opponents, the Ribbonmen, with grips, signs, passwords, and a sign of distress, by means of which they could recognize each other and hasten to one another's assistance when occasion required. Naturally enough they adopted the name "Orange," after the victorious Prince of Orange, and thus "The Loyal Orange Institution" was launched into existence.

The young organization soon became very popular among the Protestants of the north of Ireland, and in a very short time found its way into the province of Leinster, meeting with an especial welcome in the city of Dublin. At first the initiatory ceremonies were very crude and simple, but as many of its early founders were Freemasons they followed the example of that society. A ritual was adopted, two degrees were manufactured, the "Orange" and the "Royal Arch Purple Marksman" and that ritual again so amended and enlarged that the ceremonies of initiation into the last mentioned degree were copied from the first, third and seventh degrees of Masonry as we have them at the present time, with the addition of a number of unmeaning and vulgar brutalities, acceptable enough to the ignorant and bigoted, but which ought to banish Orangeism forever from the realm of decency and intelligence. From the city of Dublin it was introduced into Upper Canada about 1830, by one Ogle Robert Gowan, who became its first Grand Master on this side of the ocean. And today if the history of Orangeism were impartially written we would have a record of bigotry, brutality, and bloodshed from the very beginning of its organization until a few years ago. Any institution resorting to brute force in defense of its principles has no principle worthy of being maintained, whether the institution thus acting be religious or secret.

The obligation of the first, or Orange degree, is really the oath of an Orangeman, and has been published again and again by the Order itself for scores of years. It is a sort of oath of allegiance, in which the candidate promises to obey the rules of the Order, to assemble with his fellow members in the lodge room on every 12th of July in honor of William III, Prince of Orange, and to be loyal to the crown and Queen or King of Great Britain, the same being Protestant. Just how all this can be reconciled with the duty of American citizenship is possibly one of the mysteries of the institution. The ceremonies of initiation also are very simple and harmless in the Orange degree, so far as initiations go, those of the two succeeding degrees, the Plain Purple and the Blue, being equally so, and hence, if occasion requires the Master or other officer of the lodge can always testify that there is nothing in the Orange initiation to hurt or harm any one.

The initiation of the Royal Arch degree, however, is what caps the climax of brutality in the line of lodge buffoonery, and places it high above any other species of uncouth barbarity that could be practiced, even in an assembly of lunatics. Before the ceremonies begin each member provides himself with a few tough rods or cat-o'-nine-tails. Long pieces of split cordwood, large rough stones, or something else of that kind, are placed along the floor in front of the seats, a large canvas is provided, a tub or other such vessel half full of water is stowed away in a convenient corner, a short step-ladder is brought out and kept conveniently near, and some other necessary preparations made for investing the candidate with power to ever after oppose popery and resist its influence in the community. All being in readiness, the candidate is led into the anteroom and prepared in due form. He is deprived of coat, vest, collar, necktie, shoes and stockings. Both legs of his pantaloons are rolled up above his knees, his left arm is entirely withdrawn from the sleeve of his shirt so as to make his arm and breast bare, a hoodwink is carefully tied over his eyes, an old valise is strapped to his back, a long staff or rod is placed in his hand, and he is now in a fit condition to play the pilgrim and furnish fun for the crowd. On entering the lodge room he is received on the point of a sword at his naked breast, cautioned never to tell, and is then conducted slowly around the room walking with bare feet over the cordwood or other sharp obstructions in his way, and as he passes along the brethren in their seats ply their rods or cat-o-nine-tails, whipping him on the bare legs so severely that sometimes the blood is brought out. By and by he is conducted, limping on bruised feet, to the water tub, in which are placed twelve little stones or marbles, when he is directed to stoop down, pick up the marbles or stones and deposit them in Gilgal, in imitation of the crossing of the Jordan by the Israelites, Gilgal in his case being the old valise on his back. This tomfoolery performed, the small ladder is placed against the wall and the candidate is taught to ascend it by two and one-half steps, when he is said to be on Mt. Horeb, and from which he is soon hurled into the canvas which a number of the brethren are holding to receive him.

All these uncouth ceremonies of the Orange Royal Arch are set forth in a clumsy rhyme, which is sung with great gusto at nearly all the drinking bouts of "the brethren" some one having a strong voice leading in the song, the rest of the company joining in the chorus. Two of the verses are here appended. Speaking of his coming to the lodge room door the song goes—

"The door then being opened I was admitted in,
On rugged roads mysterious my travels did begin,
With my pack upon my back, my staff was in my hand,
I traveled through that wilderness all over desert lands."
"All over desert lands," etc.

"When I came to Mt. Horeb I could not there but blush,
With terror great I gazed upon the Burning Bush;
Moses, was the cry, and the answer here am I,
Put off thy shoes from off thy feet before that you draw nigh,"
The candidate is then tossed up and

down in the canvas with such force that the poor blindfolded victim often strikes against the ceiling. After a while he is laid on the floor, covered up and rolled back and forth, until one would think he represented the pope or some old cardinal and they were abusing him through spite. Revolvers are fired off close to his head and the floor is pounded, and occasionally the brother who does the rolling act, cries out to the Worthy Master standing in the East, "He breathes! He breathes!" to which the latter replies, "Proceed, proceed," and hence the word "proceed" has become a sort of catch password among the members.

The night they put me through these dignified and impressive ceremonies I thought every bone in my body would surely be broken, and indeed I was sore and lame for many days after, but then I was learning how to pulverize popery.

After that rough-and-tumble exercise the candidate is led toward the secretary's table, where the following dialogue takes place, the conductor answering for him: "How did sin first enter into the world?"

Con.—"Because the serpent beguiled Eve."

"What would you do with the serpent if you found him?"

Con.—"I would bruise its head."

"Stoop down and search for him; perhaps you may find him."

The candidate stoops and gropes about to find the alleged serpent. One of the brethren lights a piece of fuse and moves it back and forth in front of the candidate's hands as he gropes, at last striking the lighted end against the palm of his hand, while another member, having heated the seal of the lodge red hot in the flame of a candle, presses it suddenly against his naked breast, causing a Mark which is sometimes carried through life. The excited, harassed wretch is left to imagine the serpent bit him, which we must admit is good exercise for nerves already unstrung. The question is then asked:

"Did you find the serpent?"

Con.—"No, but it found me."

The brethren take special delight in being as rough as possible in conferring this degree, that being their way of "getting even" for similar treatment received by themselves.

And now, candidly speaking, would Paul or John or Timothy or Peter take part in such brutalities as these? And another question, Who, according to your best judgment must be the inspirer of such burlesque nonsense? Surely none else than "the prince of the power of the air, the spirit that now worketh in the children of disobedience."

The miserable candidate is next led, blindfolded all the time, to the opposite side of the room and placed standing against the wall, the lodge charter is held by two of the members over his head, one end resting against the wall. Three burning tapers or candles are placed in front while seven brethren with swords hold the points against the right and left sides of his throat, his heart, his right and left breasts, and to the right and left sides of his abdomen, and in that manner he takes the oath of a "Royal Arch Purple Marksman," after which the hoodwink is removed and he finds himself in the position just described. He is then informed in a very solemn tone of voice that these swords will be drawn in his defense should occasion ever require it, but should he at any time divulge the secrets of Orangeism they will be as readily drawn to take his life.

Last of all the candidate, now only the semblance of a man, is led to the secretary's table and requested to write something, merely to give a specimen of his handwriting—any word or particular ceremony through which he has just passed being suggested—and should he write the word "Gilgal," or "Horeb," some one stands ready with the gavel to give him a smart rap on the knuckles, to teach him what they call "a striking lesson," as he had just sworn never to "write, stamp or indite," etc. any of the passwords of the degree.

The principal password of the Orange Royal Arch is "Gilgal"; "Horeb" is another; and the leading test question, "Where was the warrant (or charter) when you were made a Royal Arch Purple Marksman?" The person questioned glancing upward and then down, replies, "It was not under my feet." The grip is given by pressing the top of the thumb on the middle finger half-way between the second joint and the knuckles.

Unlike Masonry, Odd Fellowship, Knights of Pythias, etc., it makes no pretensions to be "equal to the church," "a handmaid of religion," etc., nor has it a code of alleged moral precepts which those other societies claim to possess, and which they say if a man "lives up to he'll be all right." The creed of Orangeism, briefly stated, consists in a deadly hatred of popery and papists, excessive loyalty to the English crown and constitution, a glorification of William III, Prince of Orange, in whose honor they are sworn to meet every 12th of July, and whom they never forget to toast in "the glorious, pious and immortal memory."

The oath of a Royal Arch Marksman is made up of portions of the oaths of the first and third degrees of Masonry, with this difference, among a few others, that "an Orangeman is to keep a brother's secrets as his own, unless in case of murder, treason and perjury, and that of his own free will; "and again the candidate is made to swear that "he will be true to a brother Orangeman in all just actions, neither wronging him nor seeing him wronged or injured to his knowledge without acquainting him thereof." The brethren are always very careful never to confer this degree upon any candidate having the slightest symptoms of heart disease, rightly believing that the rough treatment given in the ceremonies would in all probability cause death.

Such in brief is a sketch of the ceremonies of the Royal Arch degree of Orangeism, as I received it at the hands of John Lindsay, Deputy Grand Master for Lower Canada, in Aughrim Loyal Orange Lodge No. 535, in the city of Quebec, and such is the manner of conferring it today wherever Orangeism exists. The degree is in reality a caricature of the difficulties encountered by the Israelites during their wilderness journey, as the fifth or Scarlet degree, though following the alleged Royal Arch, is a caricature of the Passover.

But what has Orangeism accomplished during the one hundred years of its existence from 1795 to the present time? Or why was it organized at the first? If opposition to popery was the object, then what has it done in that direction? Or in what way is it opposing popery now? These questions were forced upon us in Quebec, after the strange action of the Grand Lodge, as I have related and I resolved to satisfy myself by a thorough investigation.

Tracing back the history of the organization, both in Ireland, and in Canada, it was easy enough to discover that being originally established for self-protection it has always as a society been more opposed to individuals than to principles, its chief mission apparently being to celebrate King William's victory over James at the Boyne, play party tunes, sing Orange songs, and crack the heads of papists rather than expose the superstitions of the papacy. Of all this I found ample proof at the time, and the riots in Toronto, Montreal, New York and Belfast in more recent years only prove the justness of my conclusion.

The Orange Institution as such was quite indifferent whether popery was up or down, or whether Romish fol-de-rol ceremonies were introduced into the Episcopal church services or not, but when lectures or sermons on Catholicism or any other anti-Roman demonstration took place the Orangemen in large numbers were sure to be on hand, and of this we had many examples in Quebec, an intensely Catholic city.

At one time an ex-priest named Gavazzi formerly connected with the Vatican, was delivering a course of lectures on the "Confessional" and other doctrines of Rome in Dr. Clarke's church (of the Free Church of Scotland) during which the building was attacked by the Irishmen of Diamond Harbor, headed by "Mike" Giblin and John Ahern, but the Orangemen assembling in force doubtless saved the lecturer's life, though the windows were smashed and many of the pews demolished.

On another occasion the late Father Chiniquy was to lecture in Jeffrey Hale's Lecture Room, outside John's Gate, but the Canadian Catholics from St. Roch surrounded the building, forced their way into the hall, and viciously attacked the speaker, but were driven back by the Orangemen, who kept the angry mob at bay until George Hall, the acting mayor, came up with a revolver in each hand, and rescued Chiniquy from the vengeance of his maddened fellow-countrymen.

Having witnessed these and one or two other similar displays or Orange Loyalty to Protestantism, as I supposed, it was quite natural that I should expect the Grand Lodge to place itself on record with regard to the high and low masses, the confessions, the acolytes, processions, lighted candles, man-millinery, and other such silly nonsence of the high Episcopal church (all borrowed from Romanism), but to my utter astonishment the subject was not even allowed to be discussed, and as a result not I alone, but the entire low church party in Quebec, whether Orangemen or not, were both disappointed and disgusted. And when the ritualists at the meeting of the synod in 1860 had everything their own way I felt as if I cared very little for either the Orange Institution or the Episcopal denomination—I wanted to get away from, and not nearer to, Rome or Rome's methods.

At the time of which I am speaking religious feeling ran very high in Quebec, so much so that any person at all distinguished for his opposition to popery and popish customs was sure to be the subject of attack in one form or other, either from the Irish or French-Canadian Catholics, so that a visit to certain portions of the city, especially St. Roch or Diamond Harbor, even in daylight, was attended with more or less danger. As an illustration of this I may be allowed to state here that one morning about eight o'clock as I hurried along to call a physician to one of our little boys, who was down with scarlet fever, thinking only of the business I was on, a young Irish lawyer named Murphy, a man whom I never recollected to have seen and to whom I was quite certain I had never spoken, knocked me senseless on the sidewalk with a sudden blow as I passed him. Col. Gugy, another lawyer, who was standing only a few rods away and witnessed the unprovoked assault, rushed up excitedly and exclaimed, "Ronayne, give me that case, give me that case!" Gugy was an Orangeman, well acquainted with Murphy, and nothing would have pleased him better than to have brought him into court, but I was resolved to punish Mr. Murphy in another way. At the next meeting of Aughrim Lodge I made a full report of the case, and when the lodge was closed we all adjourned to Mrs. Murphy's saloon in St. Paul's street. Her son, my assailant, being summoned from upstairs, received such a fright as he has probably never forgotten and seeing me with the Orangemen and being informed (which was true) that I was the Master of the Lodge, made him still more afraid, his fright in a great measure being due to an old fabulous notion among Catholics that Orangemen are sworn to wade knee deep in papist blood.

—*From "Ronayne's Reminiscences."*

FIFTH LIBERTY BONDS SAFE.

About the saddest thing in the world is to undergo self-denial for years, to save money and then to see the "rainy day fund" wiped out by the failure of some "wild cat" scheme.

This happens every day. Widows and hard-working men are credulous. They listen to the oily promises of "get rich quick" promoters and hand over their savings to slick salesmen with "blue sky" securities promising impossible profits.

And when the bolt falls out of the clear sky the pitiful savings of years disappear in an instant. "The Bonanza Patroil Co. has gone up. We are ruined!" Then there is nothing to do but begin life all over—and at a time when earning capacity has begun to ebb and the way is thornier than ever before.

Whatever the temptation may have been in the past to do this thing, there is no excuse for it now. Hundreds of thousands of experienced publicity and investment men have been at work for nearly two years, under the authority of the American Government, educating millions of people in the fine art of safe investing. It is undoubtedly the fact that more people are saving money today than ever before in all the history of the world. And more of the people are interested in the proper handling of their savings accumulations. Literally millions have been taught to buy Government bonds, and they have learned to buy Thrift and War Savings Stamps as the best possible way to prevent the waste of fugitive quarters and dimes.

The Government will offer another chance to "get in on the ground floor" during the spring when the Fifth Lib-

erty Loan is offered, which we think will be the last. The money will be spent to pay the cost of maintaining and restoring to their homes the valiant soldiers who have won for America the world's greatest victory. The bills must be paid and the American people must pay them.

From the "thrift and savings" viewpoint the Fifth Liberty Loan will be as good as, or even better than, the previous Liberty Loans. It is likely to have a shorter maturity and that will enable the holder to obtain a generous income while he holds them and get his principal back, with a handsome appreciation during the coming period of intense activity and prosperity.

If anything "goes up in value" Liberty bonds surely will. The way to get the benefit of such advances in value is to buy the coming Fifth Liberty bonds.

To buy them when they are offered everybody should begin saving up now.

Set aside all the money you can spare out of your wages and have it in your savings bank for the initial payment on Fifth Liberty Bonds.

MAPLE ISLAND MYSTERY.

D. R. Hardy, of Watertown, N. Y., writes as follows to the *Watertown Times* regarding the mystery of Maple Island:

I read, with much interest, an article in a recent issue of your paper, copied from On the St. Lawrence, which brought to light a real estate transaction which did, and also did not, take place in the vicinity of Fisher's Landing, which illustrated the whimsical nature of E. N. Robinson, at one time owner of Occident Island, opposite Thousand Island Park.

The article above mentioned calls to mind a story told the writer in confidence, some twenty or more years ago, by J. H. Hamilton, who was an annual visitor to Clayton and a man above reproach, and who was for a number of years Robinson's private secretary. In view of Hamilton's death several years ago, I feel free to repeat it as told, and trust that it may be of some little interest, not only as a bit of river history, but also to further illustrate the characteristics of Robinson.

In 1895 there was published by John A. Haddock a book which was a history of the St. Lawrence River, and contained, among others, a story written by Major J. H. Durham, entitled "The Mystery of Maple Island," and I now take the liberty of quoting a few extracts from the above as a preface to Hamilton's story:

One of the Ringleaders in the Plot to Assassinate President Lincoln.

"In the early days of June, 1865, there came to Fisher's Landing a stranger of very agreeable manners, but very reticent, and with the characteristics of a southerner.

* * *

"He neither gave his name or residence, and in a few days stated his intention of erecting a cabin on Maple Island, the better to enjoy his favorite pastime of fishing.

* * *

"He paid occasional visits to the Gardner farm, on Round Island, where he obtained his food supplies, which were paid for at times with English gold.

* * *

"Thus time passed along until about the last of August, when there appeared at Alexandria Bay several strangers, who also visited Fisher's Landing and Clayton, and who, from appearances, were also southerners. But for subsequent events this would not have been remarked.

* * *

"But an event took place which arrested the attention and aroused the sympathy of the people. * * * One night in early September the attention of the people in the neighborhood was called to a fire on Maple Island and the remark was made by some that perhaps The Hermit (as he was called) was away and that his cabin had caught fire and burned in his absence.

"Next morning some fishermen went to the island and visited the spot where the cabin stood. The ground was trampled as with many feet. Traces of blood and a struggle were on every hand, and then robbery and murder were suspected. A careful search was instituted, which resulted in the finding of the body of the unfortunate occupant near the water's edge, at the lower end of the island.

"His throat had been cut and a knife thrust had nearly severed his heart. There was no clothing on the body, except a pair of drawers, and across the breast three crosses were cut in a triangle, one cross forming its apex and two its base. To the discoverers of the body these had no especial significance, but events prior to and following this circumstance led people to believe that The Hermit was none other than John A. Payne, who was a fugitive from justice and who was supposed to be in hiding in Canada at the time. Payne was known to be one of the ringleaders in the plot to assassinate President Lincoln and others of his cabinet, part of which was successfully carried out April 14, 1865.

"The three crosses found on the murdered man were the secret sign of an organization known as The Knights of the Golden Circle, of which Payne was a member, and it was thought that he met his death at the hands of his fellow conspirators in a spirit of revenge."

The following is Hamilton's story:

One dark, stormy night, some fifteen years after this tragedy, there were gathered in the little tavern at Fisher's Landing some half dozen men or more, among whom were E. N. Robinson, Capt. Jack Taylor and J. B. Hamilton. The conversation, which was varied, drifted from one topic to another until some one spoke of the murder at Maple Island. Robinson, who up to this time had been indulging quite freely in the merchandise dispensed in most of the inns in those days, put up a strenuous protest, branded the story as a hoax, that no cabin was ever built on that island and that no murder was committed there; that it was only a story, and whoever believed it to be a fact was deluded, and anyone who professed to know the details connected with any such rot was a liar.

Whereupon one of the party made the statement that he knew the location of the grave and could take him (Robinson) to the place, and furthermore was ready to back up his assertions with his money.

Robinson accepted the challenge himself, placing big odds on the wager.

Captain Taylor was ordered to steam up the Needlegun, and, provided with lanterns, pickaxes and shovels, amid a torrent of rain and wind the party headed for the scene of operations, arriving about midnight, a fitting hour for so weird and gruesome an undertaking.

The grave was readily located, the skeleton uncovered, thus proving the story authentic, at the same time losing Robinson quite a sum of money.

Before filling in the grave Robinson ordered the skull detached from the skeleton, as he wished to secure it as a souvenir.

On returning to New York he caused it to be converted into a tobacco jar, which he presented some time before his death to Hamilton, who had it in his possession at the time the story was related to me.

FREEMASONRY A CHRISTIAN INSTITUTION?

BY THE EDITOR OF THE LUTHERAN YOUTH.

That Freemasonry is a Christian institution, was the point made by the Rev. W. T. Stockstill, a Methodist minister of Cincinnati, on the occasion of the celebration of St. John's day, when this minister, himself a Freemason, addressed the lodge. That he spoke, not as a Gospel minister, but as a Mason, is evident from the fact that he referred to St. John as "our" patron saint. Any institution that requires a "patron saint," to our mind, is distinctly suspicious, because superstitious. But let the apostle of Masonic Christianity speak for himself.

He puts Masonic "tradition" upon the witness stand to show that the relationship between John the apostle and the Masons originated in the times of the Crusades, when the Knights of St. John and the members of the ancient craft formed a union upon the basis of confessing the divinity of Jesus Christ.

We have here a flagrant case of the utter impossibility of reconciling fact with Masonic tradition. Masonry as a secret society does not date back later than the eighteenth century, when it was constituted by freethinkers, who denied the divinity of Jesus Christ. However, if Masonry existed at the time of the Crusades as a distinctively Christian institution, it is such no longer, provided the question is decided by official declaration of representative men and lodges, in-

stead of by the vaporings of irresponsible pulpiteers like that Cincinnati minister. Mackey, known and approved by Masonic lodges the world over, says: "Under the shelter of this wise provision, *the Christian and the Jew, the Mohammedan and the Brahmin,* are permitted to unite at our common altar, and Masonry becomes, in practice as well as in theory, universal. The truth is that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men agree, and which, handed down a long succession of ages, from that ancient priesthood who first taught it, embraces the great tenets of the existence of God and the immortality of the soul—tenets which, by its peculiar symbolic language, it has preserved from its foundation, and still continues, in the same beautiful way, to teach." (Manual of the Lodge, pp. 95, 96.)

According to Mackey the religion of Masonry teaches the existence of God and the soul's immortality. No Christ is there. That the most prominent Jews everywhere are Masons, everybody knows except the Rev. Mr. Stockstill. That the Mystic Shriners conduct their worship according to Mohammedan forms and phraseology, even Mr. Stockstill will not deny.

That the Grand Lodge of Ohio, of Texas, and of Iowa, have expressed as their opinion that a belief in the divine authority of Scripture should be required of everyone who is admitted to the privilege of Masonry, is true. While this explains the confusion existing in some minds regarding the true character of Masonry, the position of Masonry as such, as a society requiring no other faith than such a broad one as will admit the Jew and the Mohammedan, has been positively expressed. We read in Chase's Digest, p. 208: "The Grand Lodge of Ohio attempted to amend as they supposed the law, and at once the universality of the institution is destroyed and none but the Christian becomes eligible to initiation. Your committee believe this all wrong. The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both; and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry (the first three degrees) has nothing whatever to do with the Bible. It is not founded on the Bible; if it were, it would not be Masonry."

Let the reader ask himself with what clearness Christianity is confessed in the Masonic Lodge, if such opposite interpretations as Stockstill's and Chase's are possible. And when Stockstill the Christian fraternizes with Chase the Deist—as he does and must—he is guilty of precisely the same sin as the Israelites were when they endeavored to worship the true God Jehovah at the shrine of Baal.

Talk of a sincere advocacy of faith in Christ when the following fatal admission is made! In *Craft Masonry,* p. 97, the following reference to Christ is found in the burial liturgy: "I am the resurrection and the life," etc., John 11, 25-26. Also Mark 13, 33-37. But below these quotations, used at the burial of Masons confessing Christianity, the note is found: *"If the deceased was an Israelite, the selections from the New Testament may be omitted."*

What real Masons think of men who seek to square the religion of Masonry with that of the Christian Church, the following quotations will show: "These men of sectarian bias are the bad material, the soft, cross-grained, crumbling, shaking, cracked, unmanageable candidates with whom we have the most trouble." Mystic Star, 1867; p. 136. Call that critic brother! Will you, Rev. Stockstill?

II. "We are reminded upon this occasion that Masonry is a Christian institution because its foundation stone is the Bible," the Rev. Mr. Stockstill continues. Let a real Mason, Mackey, explain, the place and purpose of the Bible in Masonry; then let our readers ask themselves if the mere placing of the Book upon the altar gives to the institution doing so a Christian character. "Landmark twenty-first: It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say *advisedly, a Book of the Law, because it is not absolutely required that everywhere the Old and New Testament shall be used.* The Book of the Law is that volume which, by *the religion of the country, is believed to contain the revealed will of the Grand Arch-*

itect of the universe. Hence, in all lodges in Christian countries, the Book of the Law is composed of the Old and New Testament; in a country where Judaism is the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, *the Koran* might be substituted. . . . This landmark, therefore, requires that a Book of the Law, a religious code of some kind, *purporting* to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every lodge." (pp. 33, 34.)

Indeed, we should wish for a breath of the holy passion of Luther and his power of sweeping invective to characterize an attempt to whitewash Masonry upon the ground that a Bible lies upon its altars. Not only are Japanese, Mohammedan, and Chinese lodges recognized, which, as a matter of fact, would not permit a Bible upon their altars; but it is distinctly acknowledged that merely a Book of the Law, *a religious code of some kind, purporting to be an exemplar of the revealed will of God,* shall form an essential part of the furniture of every lodge. Just as Masonry makes no difference among its applicants whether they are Christians or Jews, other circumstances being equal, so it distinctly recognizes any religious code, whether Christian, Mohammedan or Pagan, as equally binding, provided it is believed to be in the particular country where the lodge is found an exemplar of the revealed will of God. If Stockstill is right, slam a Bible upon a bar, and the saloon becomes a Christian institution! Veneration of the Bible is the vainest and vaguest of forms, unless it leads to regeneration through the Christ whom it proclaims.

III. What was to be expected, Masonic virtues and character are to furnish the ultimate proof that Masonry is a Christian institution. All we have to say is that, unless the average Mason is much better than his reputation, his character is as good as that of the average man of the world, and no better. While we have always shrunk from investigation, and cannot speak from actual observation, it is reported that institutions decidedly un-Christian enjoy a greatly stimulated patronage whenever Masonic conventions take place. It also appears to us, who are of course a mere "cowan," that the distinctly and professedly Masonic code of morals is as truncated as the distinctly and professedly Masonic faith in God and in the Scriptures. A Mason may personally be a believer in Christ, but he brothers the Jew who is a fellow Mason. He personally may believe in the Scriptures as the only saving revelation of God; but masonically he must recognize as a Mason in good standing the man who believes in the same way in the Koran. Likewise, while under the influence of the Church, the family, and a good moral environment, many Masons are virtuous men, others may be Masons in good standing without being virtuous; for in their oath, they have not obligated themselves further than *not to violate a female relative of a fellow Mason.* We ourself know of a prominent lawyer and Mason in a Southern city deserting a virtuous wife and running away with a divorced woman, whom he later married after securing a divorce from his poor, helpless wife, by that time the voiceless victim of an apoplectic stroke. When that lawyer returned to his city for a visit, his lodge gave him, not a halter, but a banquet.

A pastorate of twenty years has, moreover, convinced us that Masonry tends to lead to deception and hypocrisy. In the very application for membership, the candidate avows that he seeks no temporal advantage when seeking the privilege of membership. Conversation with such misguided persons has convinced us almost invariably that they signed their name to a falsehood; for they became Masons, and many of them remain Masons, because of the social or business influence thus secured.

The fact about Masonry, then, is, that, though it is a distinctly religious society, with oaths, prayers, funeral ceremonies, and a moral code based upon divine sanctions and retribution, Christ is not there. If he were, the Jew would go. The Knight Templar degree, where the Apostles' Creed is confessed, proves nothing to the contrary. That confession is a mere form, just as the presence of the Bible upon the Masonic altar.

We, who in the Christian church sincerely confess this Creed, have come to the Savior through the tear-anointed portal of regeneration; the Knight Templar, at his initiation, drinks wine from a skull and gets the grip, ignorance of which shuts out every one else from his *Christian* fellowship. And most Masons never even take this one "Christian degree."

Far from being a Christian institution, then, as the Rev. Mr. Stockstill so laboriously endeavors to prove, Masonry is so nondescript, vacant, indefinite, un-Christian and, hence, ungodly institution that the Christian is allowed to interpret it in his own way, the Jew in his, and the heathen in his way. But that is not Christianity. Christianity shows you Christ in a light so clear that you are driven to embrace or to reject Him. No Jew, no believer in a mere Supreme Being, can feel at home in a truly Christian Church under the impression that his conception of God is taught there. In prayer and song and sermon, in sacrament, and burial ceremony it is *Christ,* and again CHRIST and once more CHRIST. And the Jew and other freethinkers, who crowd the altars of Masonry, hear the voice and stay away, or, coming, they cease being what they are.

Having Him, all else shall be added. That's the promise. Do you believe it? Then, when you are concerned over your progress in your calling, do not seek the way leading through the guarded lodge door; do not seek the backing of men and the pull of influential associates. Down upon your knees before Christ! Let your prosperity and successes be His gift, and remember the great temptation He showed you how to meet when, to the devil's offer, "All this I will give Thee, if . . .," He replied, "It is written."

For further light and impulse read II Cor. 6, 14-16. There you find the Holy Spirit's sentiments, who understands lodgery better than the false prophets who seek men's favor rather than God's.

The modern gospel is just a crusade against smoking and drinking for the most part. A panacea for degenerates. A degenerated gospel for moral degenerates.—*Samuel Levermore.*

THE TWO WAYS.

The Christian Herald and D. L. Moody.

Our faithful friend of the Association for many years, Mrs. Hedda Worcester, sends a contribution for the work and with it a clipping from *The Christian Herald.* In answer to a correspondent the Editor says: "We cannot discuss the pros and cons of the Fraternal order to which you refer. We know nothing of its practices." The Editor then goes on to commend the order, which we infer to be the Masonic, by saying, "We do know, however, of very many earnest Christians, including some prominent clergymen, who are members and who would not knowingly be connected with anything of a doubtful character." Some time ago we offered to pay *The Christian Herald* for an advertisement of a book by ex-President Charles G. Finney, of Oberlin College, setting forth the character and claims of Freemasonry, but they refused to accept the advertisement. If the editor or business manager should allow an advertisement of ex-President Finney's book, Masons would immediately serve notice that they would not stand for such a course. And so the management, fearing financial loss, refused the advertisement and gave the lodge a favorable notice. The Holy Spirit calls such a course "following the way of Balaam, who loves the wages of unrighteousness." (2 Peter 2:15.)

It is a serious question whether Christion families ought to receive into their homes religious papers, however ably conducted, whose editors or management refuse to allow their readers to receive any light concerning the character of the great religious secret societies, and who at the same time give a right-handed commendation of the lodge.

The Christian "way" is illustrated by the course of Moody when friends of the lodge raised a storm of protest against his allowing President C. A. Blanchard to speak in Northfield on the relation of the "Church and Lodge." Mr. Moody was told that if he permitted the addresses he could not get money sufficient for the needs of his school. He replied: "If vital truth must be suppressed that the schools may live, then let the schools die."

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 23 July 1833.

To Edward Livingston, Esq.

Sir: You have seen in my last letter, the statement made by the committee of the General Grand Royal Arch Chapter of the United States, at their meeting in November last, of the then present condition of the Masonic institution, in the states of Vermont, Massachusetts and Connecticut. You have seen that to exhibit this present condition of the craft, the report of the committee traveled backward in the race of time, one, two and three years, to the declarations of their own innocence, by certain Masons of those states, the exclamation of Macbeths in Banquo—*"Thou canst not say I did it!"* But that upon the more recent events—the revocation of the Masonic charters in Vermont, the successive issues of the popular elections in that state and the thirty-eight specific charges against Masonry tendered by the committee of the Anti-masonic convention at Worcester, to the presiding officers of the Grand Royal Arch Chapter of Massachusetts, and of the grand lodge; upon all this, the committee of the General Grand Royal Arch Chapter of the United States observed a profound and "dignified silence." And yet, sir, that issue of thirty-eight charges had been tendered on the eleventh of September, 1832—nearly nine months after the declaration of the twelve hundred Masons of Massachusetts, and less than three months before the meeting of the Grand Royal Arch Chapter of the United States at Baltimore.

Now, sir, was not the presiding officer of the Grand Chapter of Royal Arch Masons of Massachusetts, to whom this issue was tendered, the identical chairman of the committee of the General Grand Royal Arch Chapter of the United States, which made this report on the then present condition of Masonry in the United States? And if he was, upon what principle admissible in a narrative of realities, could a report upon the present condition of Masonry in the United States, go back three years for declarations of Masonic innocence, and overlook or totally suppress the recent and actually present charges of Masonic guilt, which must have been yet sounding in the ears of the chairman of the General Grand Royal Arch Chapter who made the report? Is not the chronology of Masonry as peculiar to itself as its logic?

The committee upon the present condition of Masonry in the United States proceeded further to report, that from certain documents which had been, for a long time before the public, it appeared that very different measures in relation to the subject had been adopted in the State of Rhode Island; and so the committee reporting upon the present condition of the institution, chose to resort only to documents which had been a long time before the public. They say,

That in Rhode Island, "a memorial emanating from an Antimasonic convention, held in December, 1830, charging the grand lodge and other Masonic bodies with violations of the constitution and the laws of the land, was formally presented to the legislature of the state, and the grand lodge, in reviewing that memorial, challenged the strictest scrutiny, and offered the greatest facilities to an investigation of all their concerns"; but that "it seems, however, that after the most laborious and patient investigation of the subjects referred to in the memorial by an able and impartial committee, the lodges were sustained by the legislature of the state, and were *virtually* and triumphantly acquitted from all the charges which had been brought against them.

And who would imagine that within two months after this representation of the present condition of Masonry in Rhode Island, the legislature of that state did, by unanimous assent in both

houses, enact a law, prohibiting the administration of all extra judicial and of course of all Masonic oaths, upon no less penalties than a fine of one hundred dollars for the first offense, and political disfranchisement for the second? This was the first result of that investigation which the committee of the General Grand Royal Arch Chapter consider as having issued so triumphantly for the lodges and chapters of Rhode Island.

They pronounce the investigating committee of the Rhode Island legislature "able and impartial." Of their ability no question will be made; but where did the reporter of the Grand Royal Arch Chapter of the United States find the evidence of their impartially? Was it in the report of the majority, or in that of the minority of the investigating committee? Was it in the exclusion by the majority of the committee, of the very memorialists who had brought the charges against Masonry before the legislature, from all participation in the investigation? Was it in the bargain made by the chairman of the committee with the Masonic dignitaries of the state, that if they would give their obligations, they should not be questioned about their secrets?—a bargain made without the knowledge or censent of at least one member of the committee—a bargain to which the Masonic authorities held the committee of the legislature so strictly, that they repeatedly refused to answer questions most pertinent to the investigation, appealing to the chairman himself for the performance of his promise, that they should not be required to disclose any of their secrets. Is that the impartiality of a legislative investigation of charges of crimination?—first to exclude those who make the charges from all participation in the process of inquiry—and then to contract with the parties accused, that they shall be privileged to refuse answering upon everything which they choose to keep secret. This was the course of proceeding of this impartial committee.

You are too well acquainted with the prevailing politics in the legislature of Rhode Island, at the time when this committee was appointed, not to know, that the main object of its appointment was to put down Antimasonry in Rhode Island. The resolution for appointing it was prepared by the chairman, but was offered by another member. In urging the passage of the resolution, both these persons indulged themselves in bitter invectives against the Antimasons, and the report of the majority of the committee carries upon every page the most conclusive internal evidence that the purpose for which the committee was raised, was to screen the Masonic institution and brotherhood from the investigation which had been demanded by the Antimasonic memorial, and to substitute in its place a colorable examination, upon which the Masons should answer just so much as should suit themselves, and fall back upon their obligations of secrecy whenever they should think a disclosure adverse to their interests.

The proceedings of the majority of the committee were conformable to the principles with which they entered upon the performance of the service assigned to them. The examination was so conducted that the Masonic witnesses answered just so far as they thought proper, and when a question was put, which from very shame they loathed to answer, they appealed to their agreement with the chairman, and set the inquiry at defiance.

The committee stated in their report that, aware of the scruples of the Masonic witnesses about disclosing their Masonic secrets, which they had promised not to disclose, they "resolved unanimously that they would require the Masons to communicate to them fully, their Masonic oaths or obligations, and to answer all questions which should be asked respecting them—those obligations not being considered as part of their secrets" —but "as to their signs, and tokens, and words, contrived to enable Masons, and none others, to enter lodges and to distinguish one another from those not Masons, a majority of the committee believed that the public would have no curiosity about them, and that it would not be a profitable or creditable employment for the committee to endeavor to pry into them."

Admirable impartiality! Unlawful and immoral *secret* rites and ceremonies, was the first and foremost of all the charges

against Masonry, from the sinking of their victim in the waters of the Niagara River. The supreme legislative authority of the state are called upon to investigate the subject. They appoint a committee for that purpose. The committee, possessed of the whole authority of the state to command testimony and elicit the whole truth, begin by excluding the accusers from all participation in the inquiry, and then bargain with the accused to ask no questions about their secrets, if they will but divulge what they themselves consider as no secret at all.

I do not propose to follow the majority of the committee through the mazes of their most extraordinary report. The report of Mr. Sprague, the member of the committee whose views differed from those of his colleagues, and the authentic report of their proceedings by Benjamin F. Hallett and George Turner, have shown in full relief the meaning of the word *impartiality,* as exemplified by the committee and their chairman who drew up their report. And yet, so far was the committee entitled to the praise of impartiality, that they came unanimously to the conclusion that the institution of Freemasonry *ought to be abolished,* and the report concludes with an earnest and eloquent exhortation to the Masonic fraternity to abandon it.

Is it not very remarkable that the report to the General Grand Royal Arch Chapter of the United States, upon the present condition of Masonry, which so highly approves this report of the Rhode Island investigating committee, takes not the slightest notice of this their opinion and exhortation? The Grand Royal Arch report affirms that upon the report of the Rhode Island investigating committee, *"the lodges were* SUSTAINED by the legislature of the state." *Sustained!* this "able and impartial" committee says:

"It can not be doubted that the lodges and chapters in that part of the state (of New York) had it fully in their power to have detected and brought to justice many of the criminals concerned in the abduction of Morgan, if not those concerned in his murder. And yet we do not find that they have expelled a single member, or made any manner of inquiry about them. Can it be denied that by such conduct those lodges and chapters have implicated themselves in the *guilt of those transactions,* and made themselves responsible for it? And not they alone are implicated. *The higher Masonic authorities, to whom they are subordinate and accountable, are equally implicated and responsible."*

The higher authorities, to whom the chapters in that part of the state of New York are subordinate and accountable, are, the grand chapter of the state, and the General Grand Royal Arch Chapter of the United States. Yes, sir, in this passage of the Rhode Island "able and impartial" investigating committee's report, the very chapter of which you are the high-priest, the General Grand Royal Arch Chapter of the United States, is implicitly charged with being implicated and responsible for the guilt of the murder of Morgan. How comes it, sir, that the committee of the General Grand Royal Arch Chapter of the United States, reporting upon the present condition of Masonry, and expressly referring to this report of the investigating legislative committee of Rhode Island should have overlooked entirely this charge against the Grand Royal Arch Chapter of the United States itself? How dared that committee to affirm that, as the result of that investigation, the lodges were sustained by the legislature of the state? The report of the Rhode Island investigating committee expressly charges the grand chapter of New York, and the General Grand Royal Arch Chapter of the United States, with being implicated in and responsible for the murder of Morgan, and the atrocious transactions connected with it; and the report of the General Grand Royal Arch Chapter of the United States calls this a triumphant acquittal of the lodges of Rhode Island!

Permit me, sir, to present to your consideration two more extracts from the same report of the majority of the Rhode Island investigating committee:

The old forms of the oaths, which are still adhered to, are extremely improper. It is true that the construction which the Masons put upon them in this state (Rhode Island) renders them harmless, but that is by no means the natural construction of the language itself. The

oaths taken by themselves, without being corrected and controlled by the addresses and charges, are, according to the terms, of them, clearly criminal. And can it be proper to take obligations, the different parts of which are in direct collision with and contradiction to each other, and yet the whole to be sworn to?

"But it is an insurmountable objection to those oaths that they are liable to a construction which renders them in the highest degree criminal and dangerous; and that such a construction has actually been put upon them by Masons, and has been productive of the most dreadful consequences."

The following is the concluding sentence of the report:

"This committee can not but come to the conclusion that the Masons owe it to the community, to themselves, and to sound principles, now to discontinue the Masonic institutions."

To what a desperate extremity must the committee of the General Grand Royal Arch Chapter of the United States have been reduced for matter to report upon the present condition of Masonry, when they were willing to accept and represent this as a triumphant acquittal of the Rhode Island lodges and chapters!

Yet this was a report of a committee so partial to the Masonic fraternity, that, invested with the entire legislative power to investigate their institution, they did in fact abdicate their legitimate rights and powers, by a bargain with the Masons, to screen them from the exposure of their most odious ceremonies. They accepted and countenanced a fraudulent explanation, and pretended construction of the penalties of the Masonic oaths. Fraudulent, as every Master Mason must know who at his reception is told that the penalties are, and have been from the building of Solomon's Temple, the same penalties which were *executed* upon the murderers of Hiram Abiff.

The allegation by the Rhode Island committee, that they considered it an unprofitable employment to be prying into Masonic secrets would be more plausible, if those secrets consisted only of the "signs, and tokens, and words, contrived to enable Masons, and none others, to enter lodges, and to distinguish one another from those not Masons"; but how is the fact? The tokens and pass-words are, to be sure, of the character described by Sir Tobey Belch in Shakespeare's Twelfth Night, "most excellent, sense-*less.*" But the *signs* are explanatory of the true meaning of the penalties, and when the committee compelled the Masons to give the *words* of their obligations, was it not an incongruous scruple of delicacy, to draw the veil over the coincident signs which give to those words their most energetic significancy?

Under the exceedingly accommodating indulgence of the investigating committee the Knights Templars of Rhode Island were permitted to skulk from all testimony relating to the fifth libation, denominated in Masonic language the *sealed obligation.* How the committee consistently with their own rule, could release the witnesses from testifying to that *pious* solemnity, it is not easy to see. The oath of the Knight Templar has, like the rest, a penalty which is, having the swearer's skull smitten off and suspended to "rest high on spires," as the Masonic minstrels deliciously sing; and that oath and penalty to the Rhode Island Knights did give according to contract with the committee. But the fifth libation is an obligation of higher order. The temporal penalties of cruel death and barbarous mutilation are not sufficient to bind the conscience of the Knight Templar. In the fifth libation he invokes eternal punishment upon his immortal soul. He calls upon God, his creator, to visit upon him at the judgment-day, not only his owns sins, but all the sins of his fellow-mortal man, from whose skull he quaffs the cup of abomination and of mystery.

The most remarkable scene in the investigation of the Rhode Island committee was that in which William Wilkinson, a Knight Templar, and a man of most respectable character, was examined with reference to this sealed obligation—the fifth libation. The words always uttered before drinking the wine from the skull, were read to him from Allyn's Ritual, page 250, and he was asked whether they were administered to him on taking the Knight Templar's

obligation. He answered, "These words made no part of the obligation which was administered to me on taking the Knight Templar's degree."

From this answer an unlearned and uninitiated person would naturally conclude that these words form no part of the ceremony of initiation to the Knight Templar's degree, and it is from denials of precisely the same character as this that the great mass of adhering Masons, ministers of the Holy Gospel included, have labored to blast the credit of Allyn's and Bernard's books; but Mr. Wilkinson's denial hinged upon the word *obligation* only. There is, as I have remarked, another obligation administered to the Knight Templar, on taking his degree, and that obligation was among those furnished to the committee. That was the obligation which Mr. Wilkinson had in his mental contemplation when he denied that the words of the sealed obligation were part of the obligation administered to him. Had the examination rested there, well might the committee of the Grand Royal Arch Chapter of the United States have boasted of the *triumphant* acquittal of the Rhode Island Masons. But here the examination did not rest. Mr. Wilkinson was asked whether these said words were used in *any* ceremony of initiation to the Knights Templars' degree? His answer was, "In regard to the secrets or ceremonies of this or any other degrees in Masonry, I neither affirm nor deny anything." Upon this there was some altercation between the witness and the chairman of the committee, who very justly considered this as an obligation which the Masons were bound to give; but instead of exercising the authority vested in the committee by the legislature, and exacting an answer, he argued with the witness to persuade him to answer, and finished by *submitting* to his refusal. This was indeed the triumph of Masonry; not the triumph of acquitted innocence, but the triumph of sturdy contumacy, setting at defiance the legislative authority of the state.

That Mr. Wilkinson should be ashamed to acknowledge that he had ever pronounced, with an appeal to God, such words as those, and accompanied them with such an action, is creditable to his sense of discrimination between right and wrong. The sealed obligation is not one of those signs, grips, tokens, or pass-words by which the Masonic fraternity discern the *genuine* from the *spurious* impostor. It is one of the obligations of the craft which the committee had determined to require, and which the Rhode Island Masons were bound by the terms of their agreement with the chairman of the committee to give. The Fifth libation, therefore—the potation from the skull of "Old Simon,"—and the invocation of all the sins, heinous and deadly as they may be, of another man upon the head of the self-devoted Knight Templar, are yet, so far as adhering Masonic acknowledgment is concerned, "undivulged crimes—unwhipped of justice." Mr. Wilkinson did not venture to deny that the words of the sealed obligation were precisely those recorded in Allyn's Ritual—he neither affirmed nor denied. The full adhering Masonic authentication of the sealed obligation is reserved for the investigation of a committee more resolute and less compromising with the transcendent sovereignty of Freemasonry than the Rhode Island Committee was found to be. A more searching investigation of the laws of the Masonic empire will be required to discover, in all its *loveliness,* that feature of its code. In the Rhode Island investigations another witness, a minister of the gospel, upon being asked if he had drank wine from a human skull, answered, "I do not know that it can affect the interest of any one whether I drank wine out of a skull, a tin-cup, or a basin." A third witness declined answering the question.

In the 251st page of Allyn's Ritual—the very next page after that which discloses the formula used in drinking the fifth libation—there is the following note:

"The sealed obligation is referred to by Templars, in confidential communications relative to matters of vast importance, when other Masonic obligations seem insufficient to secure secrecy, silence, and safety. Such, for instance, was the murder of William Morgan, which was communicated from one Templar to another under the pledge and upon this sealed obligation. The attentive ear received the sound from the instructive tongue; and the mysteries of

Freemasonry were safely lodged in the repository of faithful breasts—until it was communicated in St. John's Hall, New York, in an encampment of Knights Templars, March 10, 1828."

To this fact Mr. Allyn made oath before a magistrate in the city of New York, and that it was so communicated to him at an encampment of Knights Templars. Of the pains that have been taken to discredit Allyn's testimony it is not necessary for me to speak; but in the twenty-second of Col. Stone's Letters, page 238, there is a frank and full acknowledgment by him, himself a Knight Templar, that after having long totally disbelieved the statement, he did finally satisfy himself that it was substantially true.

With the thoughts that crowd upon me in recurring to this proof of the power and practices of Masonry I will not now trouble you, or the public. The legislature of Rhode Island, after such an investigation even as this, prohibited the administration of all extrajudicial oaths. How their committee could submit to the suppression of Masonic testimony to the sealed obligation is not easily explained. But the agonies of the Knights Templars at the very call upon them to testify to the sealed obligation are eloquent commentaries upon the note in the 251st page of Allyn's Ritual, and upon the candid acknowledgment in Col. Stone's twenty-second letter.

And so, sir, the murder of William Morgan was, by one of its perpetrators, regularly communicated to an encampment of Knights Templars in the city of New York, in March, 1828, and those Knights Templars (Col. Stone, who certifies to the fact, knows not who they are—he thinks them unworthy, but in the vocabulary of the handmaid they are worthy Masons), assisted this murderer, and furnished him with the means of escaping from the retribution of public justice and the laws of the land!

And yet this was entirely conformable to the laws of Masonry. It interfered in no respect with the religion or politics of any one Knight Templar of the encampment! It was a memorable exemplification of the promise to assist a worthy brother in extricating him from difficulty, whether he is right or wrong. It was most sincerely explanatory of the obligation to conceal the secrets of a worthy brother, murder and treason not excepted, or excepted at the option of the Sir Knight himself—and it did not even exact of the illustrious brotherhood that they should go barefoot to apprize this "western sufferer" of the danger with which he was threatened; and these transactions all occurred before the revelation of the obligations of the higher degrees of Masonry by the Le Roy convention of seceders, on the 4th of July, 1828. Of these facts, thus notorious, thus abominable, thus undeniable, why have the legislature, why has the executive of the State of New York, why have the grand juries of the city never been informed! Why have the General Grand Encampment of the United States observed upon these acts of men under their jurisdiction a dignified silence? Why, but because they have resolved to adhere, and have recommended to the brotherhood under their jurisdiction to adhere, to the ancient landmarks of the institution.

Mr. Livingston, I shall here close the series of letters which I have addressed to you as the head and most conspicuous member of the Masonic fraternity in these United States—holding at the same time offices of high dignity, power, and influence in the government of the Union. The General Grand Royal Arch Chapter of the United States, of which you are the grand high-priest, did, at their triennial meeting at Baltimore last November, highly commend certain chapters and lodges which had changed, most essentially changed, their own nature, by substituting the study of the useful arts and sciences for the miserable fooleries of their pageantry and did earnestly recommend to all the chapters under their jurisdiction the same excellent reformation and transformation. It was that recommendation which suggested to me the idea of calling upon you to accomplish a revolution still more useful and commendable—the abolition of all the execrable oaths, obligations, and penalties, which, until they shall be utterly abolished, are, and must be, an indelible disgrace to the institution. If you have power to convert your lodges into lyceums, and your chapters and en-

campments into schools of science, you can not lack the power of redeeming the institution from the infamy of lawless oaths, of barbarous obligations, of brutal penalties. With that infamy your institution is now polluted, as it is with the blood of William Morgan, nor can the "labor" or "refreshment" of all the Royal Arch Chapters on the globe wash it out.

It is in your power, sir, to remove this stumbling-block and this foolishness from the institution over which you preside, forever. Look to the seventh chapter of the First Book of Kings and you will find that Hiram of Tyre, the widow's son, who worked at the building of the temple of Solomon, was not a Mason, but "cunning to work all works in brass." Whether this fitted him the better for the selection of the first contrivers of your order, as the founder of the craft, is a problem for your learned and especially for your clerical antiquarians to solve; but the fact that he was a workman in brass, and that the two pillars in the porch of the temple, Jachin and Boaz, were not works of Masonry, but of brass, stamps with gross imposture the whole history of the institution. In like manner every pretension of the order to historical connection with any portion of the Holy Scriptures is imposture and must be known so to be to every intelligent minister of the gospel who takes upon himself your obligations.

The existence of such an order is a foul blot upon the morals of a community. The strength, the glory, the happiness of a nation, are all centered in the purity of its morals; and institutions founded upon imposture are the worst of all corruptions, for they poison the public morals at their fountains, and by multiplying the accomplices in guilt arm them with the confidence of virtue.

Whether your dignity as the head of the Royal Arch of this Union is to cease upon your departure from this country, or to continue during your absence, has not yet been announced to the world; but in either event be assured that neither your Masonic addresses, nor the proceedings of the General Grand Royal Arch Chapter of the United States, will henceforth pass without observation into oblivion.

John Quincy Adams.

DISCREDIT AND REACTION.

The editorial page of the *Springfield Republican* ranks among the best in America, for which reason it is one of the most profitable to study in learning the art of journalism. An impressive lesson in that art, and perhaps also in the kindred art of public speaking, is found in an editorial which is anything but favorable to the political character whose name it mentions. In spite of its own distrust of the peripatetic campaign orator, it nevertheless rebukes attempted abuse of him in a recent visit, by saying: "The extent to which disorder prevailed during the Foss rally was not to the credit of Springfield. Good-natured challenging of an aspirant's position helps to enliven political meetings, but angry denunciation is another matter, and its power of producing reaction is great. People who were present at the Foss gathering, or who have read the report of it, will feel sympathy for the speaker who struck back at his challengers and yielded not an inch in the face of the storm."

There are two key words in this extract that indicate the reason why the heckling demonstration at an open air political meeting may have been not only indecent and indiscreet but also futile, or worse than futile to the extent of resulting in precisely opposite effects instead of those intended:

The first of these two key words is *credit*. The disorder complained of was not to the credit of the city. But discredit was first and more directly incurred by those who disturbed the gathering in that city and insulted the speaker. The disturbance was not to the credit of the heckling contingent, and, being thus, it overflowed into discredit for the politics or business they represented. They aided the speaker by unskillfully selecting for themselves a mode of speaking too apt to defeat the primary end of all kinds of oratory—that end called by rhetoricians "persuasion." The method they used closes instead of opening minds; it creates instead of diminishing adverse prejudice; it arouses indignant resistance of mind instead of developing clearness of judgment and openness of candor. This tends to prevent the possibility of attaining persuasion of the truth of a proposition, or persuasion of the

justice of a cause. In some degree it prohibited attaining control of the convictions of that audience. By arousing sympathy for the speaker they abused, the disturbers threw the case into his hands.

Dignified diplomacy sets a wise example. Courtesy without a flaw, without a petulant break; careful selection of terms to avoid offense; perfect freedom from vituperation, and from allegations not obviously or confessedly warranted,—all available resources of propriety, magnanimity, and good breeding, win credit that opens a free way to persuasion. All such advantages are to be sought by us in our own inevitable controversial task. It is thus that we may avoid the overwhelming disadvantage indicated by the second key word, *reaction.*

The very lesson of wisdom lying within the passage quoted from an editorial article, is likewise the moral of the fable of a trial made by the wind and the sun, when each in turn attempted to divest a traveler of his cloak. First, the wind rudely catching hold of the cloak tried with furious violence to rend it away. But the harder the wind tried to pull it off the tighter the traveler held it on. Then quietly, softly, and in the most genial manner, the sun approached the traveler, who soon threw the cloak off from his shoulders of his own accord. Since our special aim is effective persuasion, our lesson here set before us cannot be too wisely pondered or too thoroughly learned.

THINGS WAR HASN'T CHANGED.

Dr. Samuel M. Zwemer, of Cairo, Egypt, world traveler and for many years the outstanding leader of the Christian missionary forces in Mohammedan lands, addressed the students of the Moody Bible Institute recently in part as follows:

"I love the editor of the Ohio State Journal although I have never seen him. He said: 'There are many reasons given why we ought to win the world war. There is only one—God.' That was a great thing to say in a secular paper. There are many plans given for reconstruction, there is only one—God. Without Him we can do nothing.

"Did you notice that from the day President Wilson asked our nation to bow before Almighty God in humiliation and prayer we had no defeats? It was not us; it was God.

"The changes abroad wrought by the war are simply stupendous, and we say a great truth when we say the war has changed everything. But a deeper truth is that the present world situation is not what it is because of the war, and the world situation has practically remained unchanged even by the war. The flood that swept away the early world did not change human character; and this great flood of war, the greatest of all human tragedies since the flood, has left things pretty much as they were in certain respects. It has not changed sin, it has only revealed sin; and it has not changed the greatest of all human needs, the need for redemption. It has not changed the great fact that the wages of sin is death, it has only proved it.

"On the surface the war has been like a storm at sea. Scientists tell us that a storm at sea, although it makes everyone ill and shakes the ship as if it were a bit of wood in a tub, does not go deeper down than two or three hundred feet. The waters of the abyss below are never moved by it. In the same way this war has only been a superficial movement in the world. With all the terrible sacrifices, with the billions of money poured out and the lives poured in, it has only disturbed the surface of the United States like ripples on the ocean, while underneath the great currents have been going on like the Gulf Stream or the Japanese Stream along the Coast of Asia, utterly regardless of a wind that travels 60 miles an hour in a contrary direction. And throughout nearly the whole Orient, nearly all of Asia and Africa, the great human movements for good and evil flowed on virtually unhindered by the war. In thousands of mission stations, in hundreds of thousands of missionary homes, in millions of Christian homes, in Africa, Asia, and the islands of the sea, the light and salt of the gospel have quietly been doing their work."

Learn of Christ, who was sensible of injuries, yet patient under them.—*John Mason.*

News of Our Work

FROM A VETERAN WORKER.

A Good Soldier of Jesus Christ.

Please send me a variety of lodge tracts. I am to attend a Baptist convention in Helena, Arkansas, and I want to distribute the tracts in the meeting. Please send them at once.

You sent me two thousand tracts for this same meeting last year and I went to the church in Pine Bluffs where it was being held and every day I placed tracts in the seats.

I expected some trouble about it and toward the last of the week it came. Some of the lodge folks grew tired of seeing "the little papers," as they called them, and some of the lodge leaders went to the sexton about it. So he told me not to distribute any more of them. I asked him why and he said that they made too much trouble, for some of them fell on the floor and he had to pick them up. I asked him how many he had found on the floor. He said about a handful. I got them from him and found that there were thirty-five that had been thrown away.

I grew more encouraged because I had distributed about six hundred that day and all had been taken away except thirty-five. I asked, "Would you allow me to distribute tracts if I paid you to pick them up?" He said, "Yes," and so I went ahead and sowed them broadcast every day and paid him a quarter each afternoon. The officers of the convention were lodge men but, to their credit, not one of them objected to my distributing the tracts, although I handed them to the people when the officers were present. I also put the tracts on the church seats when they were absent.

I tried to give a different tract every day and it was a pleasure to see men and women sitting up in the church reading the tracts.

I distributed 1,800 in that meeting and needed more, but I had given out the other 200 on the railway train. I felt that the dear Lord could impress their hearts through the tracts and I am sure that He did.

I want to repeat my little service again this year. I also distributed lodge tracts wherever I go in the Churches, Depots, Hotels, and Boarding Houses. And occasionally I find a man or woman who has come out of the lodge and they praise God and the National Christian Association.

Yours in Christ's dear service,
(Signed) Mrs. S. E. Bailey.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

I am glad to report a fair measure of success in the Eastern work. This finds me in Berks County, Pennsylvania, just north of Philadelphia. I am finding that the newspaper report is correct that the influenza is returning to this section. Many children and young people are thus afflicted. Some churches and schools having been opened are again closed. The winter thus far has been very mild and generally pleasant, and I have been able to get about faster than a year ago. I find the usual kindly response of friends where I have acquaintance, as well as opportunity to reach some who have not known of our work. Following my last report the Sabbath spent with Free Methodist friends in the "Mount Washington Church," Pittsburgh, strengthened the work there. Our state president, Bro. J. Paul Foy, is now pastor of that work. Some plans for our state convention which is proposed for Apollo were talked over. I have written friends and hope to give definite announcement with my next report. We have never held our state meeting in Apollo and some have suggested it as a suitable place. If God in mercy stays "the plague" and blesses in efforts as in other years, I see no reason why we should not have a gathering that should contribute to His glory, and help many in need. Let us pray if His will that a good program be arranged, and carried out. While in the Pittsburgh district I visited many towns and cities in the Beaver Valley. Rochester, New Brighton, Vanport, Beaver Falls, Ellwood City, New Castle, Monaca, and other points were canvassed with favorable results. At the latter point I attended the funeral of Sister Bell, who had been exceedingly helpful in the work of the Free Methodist Church, and spent the Sabbath preaching and lecturing to

interested congregations. Bro. A. C. Palmer, their pastor, came near being a martyr to the cause. He has a Bible containing a bullet fired at him by an enemy when pastor in West Virginia. But for his marvelous deliverance he would not be here. This was a case where a Bible was better protection than many guns would have been. I was permitted to greet the new pastor of the Free Methodist Church, Ellwood City, and join in an inspiring prayer meeting at his church. A night was spent with our good friend and helper, Irvine Caldwell, W. Middlesex, Pennsylvania. Though advanced in years he watches the conflict with unabated interest. I was especially glad to find that his sons who are stalwart young men disapprove of the lodges.

Returning to Washington, D. C., I attended a meeting in the Church of the Brethren where I was made welcome as usual. The church was crowded to the doors with those interested in the special meetings in progress. Evidently Pastor Henry is "the right man in the right place." He rings true on the lodge question. A letter from Elder Miller invites my service to the Church of the Brethren, Hagerstown, Maryland. The Lord willing I visit them early in February. Coming to Philadelphia I found opportunity to participate in prayer meetings in the Third Church of the Covenanters and First Free Methodists, Sabbath morning last I preached for the fourth church of the Brethren. In the afternoon participated in the Bible Study at Faith Tabernacle and in the evening addressed the congregation gathered in the Pentecostal Church of the Nazarene. All in Philadelphia. There were many indications of progress. The fourth church (started as Bethany Mission) is now self-sustaining with a very large Satbbath school. Faith Tabernacle, under its new leader, brother Clark, has greatly prospered, both numerically and financially. The many who have been there helped in soul and body very naturally stand by their helper. Bro. W. D. Sheler, pastor of the Church of the Nazarene, felt encouraged in his work and invited your representative to come again. I am now at the home of our good friend, J. B. Funk, near Palm, Pennsylvania. At Bally, not far away, there are two Mennonite churches. I have spoken at different times in what is called the "New Mennonite" church. I now have an invitation to speak in the "old Mennonite" church on Sabbath morning. It is a privilege to bring the message of light to those who may profit by it. I am not so much concerned as to the place or name as to the message presented. With the lodges growing all through our land, surely if ever there was need for anti-lodge light it is now! Several of our faithful reform workers of the eastern district have been called to their reward. I wish that suitable obituary notices might appear in our organ for each one, but suppose the limited space will not so permit. We will greatly miss in the prosecution of our work Rev. J. M. Faris, of Bellefontaine, Ohio; Bro. J. S. Yaukey of Fayetteville, Pennsylvania, and Elder Jesse Ziegler of Limrick, Pennsylvania. All were strong, consecrated men, much beloved and prominent workers in the churches of their choice. C. Virginia Sellew, wife of our good friend, Edwin P. Sellew, of Philadelphia, is among our friends called to the higher life. God grant that our work may be done, and well done when our call shall come. Only the faithful unto death have the promise of the crown of life.

"LIZZIE WOODS' LETTER."

Memphis, Tenn., Dec. 6, 1918.

Dear CYNOSURE:

This leaves me still in the front trenches. A short time after I had written my letter for the December CYNOSURE a prominent minister of the Methodist Episcopal Church in Omaha, Nebraska, said to me: "Sister Roberson, though I belong to six lodges, I do not attend the lodge meetings, but I do keep up my dues, and I've noticed, sister Roberson, that the lodges in Omaha are sapping the spiritual life out of the church." He also said that the people do not support churches of today as they did years ago, and that they are compelled to have fairs, and suppers, and motion picture shows and every other sort of an amusement to please the world in order to get help for the church. The people will go to their lodges on

prayer meeting night, said he, and keep up their dues there, but the church and its pastor go uncared for.

I did not say much to this M. E. pastor, for he had attended our tent meetings at Omaha and heard the Bible truth against secret orders. He knew those meetings were held to deliver and save people from sin of secret societies as well as other sins. This minister carries the title of D. D., but is like one mentioned in Isa. 56 10-12; he is a watchman, who is spiritually blind—a shepherd who seeks his own way. I am sorry for the majority of gospel preachers of today: May God deliver them from the people and "open their eyes, and turn them from darkness to light and from the power of Satan unto God" (Acts. 26:17-18). Jesus delivered Paul from the people and then sent him back to them that they might hear the Gospel and be brought to spiritual light.

My people, the black people, think God will deliver them from sin on the judgment day, for they believe God is no respecter of persons. In Col. 3:25 we read: "But he that doeth wrong shall receive for the wrong which he hath done and there is no respector of persons." God does not care whether a man is black or white—the difference is whether we are His servant or Satan's. God hath made of one blood all nations of men for to dwell on all the face of the earth. (Acts 17:26-31:) Notice verse 31. God has commanded all men to repent because he has appointed a day in which he will judge the world and on that day those who have not confessed Christ shall be cast into the lake of fire; both the wicked white people and the wicked black people, as well as the wicked rich, and the wicked poor. If one does not repent one might just as well check their baggage for hell. The Negroes in this country are just as wicked as any other race. A large percentage of the Negro preachers of today are tied up in some kind of secret devilment and then they think God will save them in their wickedness. A man said to me sometime ago: "You are too hard on your own people. And after death where will the wicked white man go." I said: "Both the black and white people who have wandered their own way and disobeyed Christ will go to hell and will burn together. The rich, the wise, and the mighty who have been wicked are all alike in the sight of the Lord and will receive the same punishment (Jer. 9:22-25). Our Negro women and our white women in the United States need to pray for our President and Leader. And let us ask God to guide those men who have gone to the Peace Conference. Europe needs to lift her hand to God and so do we, and if lynching and burning of human beings is to be stopped in this country, we must pray to God to do it. He may continue the pestilence until we are humbled and repent and stop such horrid crimes.

Recently a man said to me, "the National Christian Association's preachers and lecturers might just as well stop working and give up for the lodges are too far ahead of them." I said: "Suppose all the ministers quit preaching because there are so many sinful people in the world, would that be a wise plan? He said, "Oh, no!" and I answered: "Yes, someone is always finding fault with the Lord's workers but Isaiah said, 'Cry aloud and spare not, life up thy voice like a trumpet and show my people their transgression, and the house of Jacob their sins. (Isa. 58:1)."

"Well," he said, "God's Word is right." And I told him he ought always to learn what the Lord has to say in the matter of secret societies, before condemning His servants.

May God's choicest blessings rest upon the N. C. A. The Devil may easily promote his cause, but let us go right on working for the Lord Jesus until he calls us home.

Yours for the work of the N. C. A.

LIZZIE W. ROBERSON.

FROM OUR MAIL.

One who sent the Association recently a thousand dollars on the Annuity plan writes: "My late division of my sales of land with a view to being my own administrator satisfies me well as I now muse over and count what I have done. A most important item to be considered is that my money went as I wanted it to go. It often happens that as soon as a man is dead his sometime friends set about to grab for a portion of his

estate and it is surprising what some courts and judges will do in diverting money out of right channels."

If any of our readers would like to hear from us regarding our Annuity Bond plan, with a view of following our friend's example, we shall be glad to correspond with them.

The President of our Association, Rev. J. F. Heemstra, while sending ten dollars, adds a few cheering words: "Some people think it foolish for me to interest myself in anti-secrecy work and on the other hand Dr. Jesse W. Brooks writes me: 'Glad to see you have gone into it.' So there you are—choose your company. I have, and I prefer to be with those who love the light and come to the light."

When baalized religion is so popular it is refreshing to receive from an Evangelist as we recently did an order for some five dollars worth of literature, and to have him give the following reason for ordering it: "I would appreciate it very much if you would send me this literature at once, as I am about to open an evangelistic campaign here." He says that the lodge is very strong in that place.

We also like the kind of faith shown by another Evangelist, Fred St. Clair, who always stocks up with anti-secrecy tracts for distribution during his evangelistic campaigns. Converts who are required to give up their sins before professing that they have accepted Jesus Christ as their Savior will likely be of value to the community after the evangelist has gone from it.

Mr. O. N. Carnahan has been a reader of the CYNOSURE from the very first and not only sends in his contribution for the work, but shows his estimate of the value of the magazine by ordering it sent to a friend for a year.

A banker to whom we sent a copy of the new edition of the thirty-two page booklet by Adam Murrman, "A Three-Fold Indictment of Secret Orders," writes: "Please send to me thirty copies of the booklet 'The Three-Fold Indictment.' I enclose check for $3 in payment. This booklet is a 'hummer' and is gospel true."

Our readers cannot do better than to make presents of this booklet to their pastor and the leading Christian men and women of their acquaintance. Per dozen, $1.20, postpaid. Single copies, 10c, postage 2c extra.

Rev. S. G. Brondsema, pastor of the Christian Reformed Church at Colton, South Dakota, writes: "I am herewith sending you a dollar for the renewal of my subscription to your much appreciated monthly Christian CYNOSURE, which is always read with a great deal of interest. May the Lord continue to bless you in your labors for His cause."

We are grateful to S. D. Sutton and others who were able to renew their subscription for two years or more. It saves on the expense side.

Sore distress is a blessing in disguise if it drives men to Christ and teaches them to power of prayer and faith.

Take heed lest by growing rich you grow worth nothing at last.

The man who thinks he can't is usually right.

Where Christ reveals Himself there is satisfaction in the slenderest portion, and without Christ there is emptiness in the greatest fulness.—*Alexander Grosse,* 1632.

Can't-do-it sticks in the mud, but Try soon drags the wagon out of the rut. Believe in God and stick to hard work, and see if the mountains are not removed.—*Spurgeon.*

Life may be held so pure, so receptive to all high influence, so noble in its aspirations as to furnish the right conditions for those finer promptings; or it may so degenerate into the material, the selfish, the self-centered, as to become deaf and blind and unresponsive to them. —*Selected.*

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CHRISTIAN CYNOSURE

VOL. LI. CHICAGO, FEBRUARY, 1919. No. 1

Lincoln

God took a piece of common clay;
Planted therein ambition's vital seed;
Placed him, a youth, beside the common way,
That he might learn the common human need.

Made strong by strife, he faced the storm of wrath;
Love made him wise, a nation's cause to plead;
He walked with God, though in a yeoman's path,
And seized on fame by an immortal deed. —Thomas Curtis Clark.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

THE APPEAL TO THE LODGE.

Readers of The Globe know that for many years it has fought against lodge influence at the City Hall. With the exception of a few outstanding figures who have not bowed the knee to Baal, everyone up at the Hall is the oathbound brother of everyone else, having taken solemn obligations to promote the interests of the brethren whenever possible. All the lodges are represented, but the City Hall specializes in the Orange and Sons of England Societies, and the bulk of the city fathers and city employes belong to one or other and in many cases to both Orders.

Hitherto the Masonic fraternity has kept pretty well out of the civic arena. It has assuredly not been used by the professional "joiners" to the same extent as the other societies named. Mr. W. W. Shaw, one of the Mayoralty candidates, proposes to change all that. He has sent out a special circular-letter to members of the Masonic Order beginning thus:

> "Dear Friend: If I am correctly informed, your name appears on a list with mine from which we receive monthly notices from year to year. Because of this I feel at liberty to bring to your personal attention through this note my candidature for the office of Mayor of Toronto for 1919."

This appeal by Mr. Shaw is no worse than the practice, long ago developed by candidates, of making a round of the various lodges with which they are connected and asking the "brethren" for their support. Mr. Shaw's methods are more ingenious than theirs because he is able, by securing a list of Freemasons, to reach many members who do not respond to their "monthly notices." But the whole proceeding is so utterly out of touch with democratic principles that it is to be hoped lodge members themselves will soon begin to resent these appeals and turn the cold shoulder to the "joiners." The Mayor of Toronto should be elected by the qualified voters as citizens, not by men casting their ballots as Orangemen, Sons of England, Oddfellows Masons, or Knights of Columbus. Lodge influence at City Hall is bad business.—Editorial from *The Globe* of Toronto, Canada, December 30, 1918.

This number contains an article on the Peace Conference. It answers the questionnaire of those who seek to have the United States Constitution amended so that Jesus Christ shall be distinctly recognized as God in the fundamental law of our land, and the Bible as the recognized standard.

We wish to say that the National Christian Association has never taken a position on these questions and the article herein is the expression of individual opinion only, and yet it is the opinion of a respectable number of people in our country and is worthy of our readers consideration.

We call attention to an editorial printed herein from *The Globe,* of Toronto, Canada, December 30, 1918. *The Globe* had an average daily circulation in 1917 of 89,622 and we presume that during the last year it has been still larger. What a blessing to this country it would be if the United States had a daily paper as independent and fearless as this Canadian publication. Political domination by the lodges is as evident in this country as in Canada. What a pity that the American Party could not have maintained its existence if for no other object than as a party of agitation and protest against the domination of our land by the Invisible Empire of Secrecy.

APROPOS OF FARMERS' UNIONS.

A Wisconsin pastor writes to us: "I would call your attention to a subject which seems to me of vital importance for the future. It is the farmers' unions. I was born and raised on a farm, have been working in country parishes ever since my ordination, and have observed with interest the development of these unions. There is no questioning the farmers' ability to combine, and, in my opinion, the chance of a more formidable combination than is to be found in capital and labor, is here. During the past year the American Society of Equity has developed in this state with almost alarming rapidity. At present the state union is conducted on entirely different lines than the 'Non-Partisan League' of Minnesota and Dakota. The only reason for the difference is to be found in the different leaders. I would suggest that influential Catholics begin to take a hand in this matter. To condemn indiscriminately is wrong and stupid. The right to organize cannot be denied to the farmers, and no power can stop them from making use of it. The deplorable conditions in Minnesota and the Dakotas appear to me to be largely owing to the fact that men with Socialist tendencies took advantage of the situation, while conservative leaders were either apathetic or hostile. In my parish I encouraged the farmers to organize; they made me an honorary member of their union and consult me on every important question that arises in connection with it. Wisconsin has many strong country parishes. Would it not be possible and advisable to try to break down the prejudice which many of our pastors and some of our newspapers have on this matter? It may be a delicate and difficult task, but that ought not to prevent action. If nothing is done, this movement will develop so that in a few years it will be impossible for us to exercise any kind of control over it. The Union will spread over all the central and western states and thousands of Catholic farmers will belong to it without proper guidance and exposed to dangerous currents of opinion."

The question raised by our reverend correspondent is indeed difficult. If the farmers' union of which he speaks has nothing in its scope or character that would make it a forbidden society for Catholics, and if Catholic farmers can hope to obtain real benefits by joining it, we can see no reason why they should hold aloof. It is better to go in in considerable numbers, as our correspondent suggests, and thus to gain the influence of numbers and early affiliation. On the other hand we must not lose sight of the fact that, beginning with the Grange, no farmers' organization, how promising soever its start, has ever fulfilled the expectations of its founders or succeeded in making itself a permanent force in public life. They all seem doomed to fail, perhaps because they are too narrow and selfish.

We should like to hear the opinions of others who have given this subject thought and study or who feel that they can throw new light on any of its various aspects.—*The Fortnightly Review*, January, 1919.

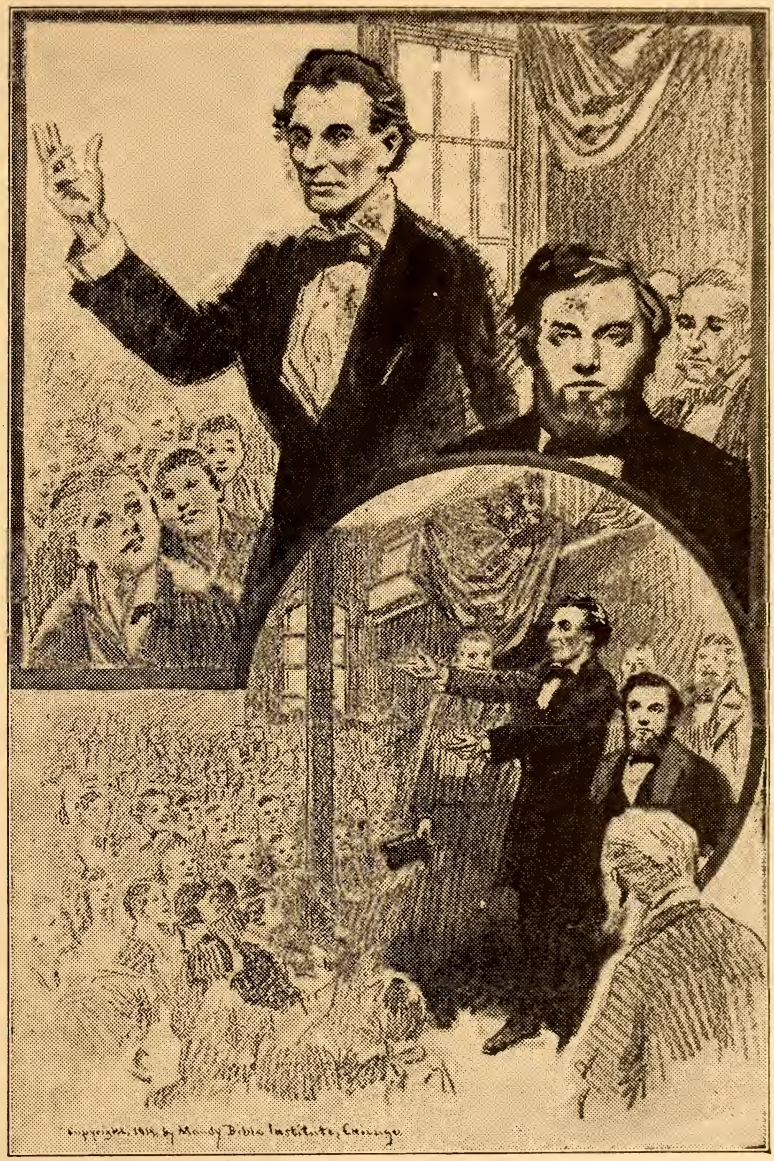
Patriots urge that Congress create the military title of field marshal in our army and give it to Pershing. He now ranks after Foch, Joffre, Haig and all other field marshals and has to go in to dinner behind them. Our minister to England used to follow after the colored gentleman from Haiti until we created ambassadors. That did not seems to worry Robert, son of Abraham Lincoln, when he was minister to England. His name was a pretty good title.

It wouldn't cost anything to make Pershing a marshal. In fact, why not give him the title of "Super Supreme Chief High Marshal," and put him ahead of everybody?

Possibly Pershing would rather worry along with the title worn by General Grant or General Washington. Would Marshal Washington sound any grander to you?

If you amount to anything they drop your title anyway. Nobody says General Napoleon or General Alexander.—*Herald and Examiner.*

Many a layman is a diamond church worker in the rough, awaiting the expert polisher.



President-elect Abraham Lincoln spent a Sunday in Chicago prior to his first inaugural at Washington. He was prevailed on to visit D. L. Moody's Sunday School, where, guided by Mr. Moody, he visited every class and shook hands with every scholar, after which he made a brief address. Mr. Thomas C. MacMillan, present veteran clerk of the United States District Court in Chicago, was one of the small boys present, together with his sister, on that occasion. He says: "The impression made on me that day affected my whole life. Mother said to us, on our return home, 'Since you have shaken hands with that great, good man you should strive all your lives to remember him, and never allow your hands to do anything or your lips to say anything which you would not be willing to tell Mr. Lincoln.'"

In response to the first call for volunteers a few months later over fifty of Moody's Sunday School boys enlisted.

One of these boys became Colonel James A. Sexton, later Postmaster of Chicago and Commander of the Grand Army of the Republic. (Portraits of Lincoln and Moody from photographs of the time. Drawing by R. H. Palenske.)

CAN'T OBEY TWO GENERALS.

Have you seen the brave words of the noted Scottish preacher, John McNeill, when a general in the British army said, "What you need to preach to these men is that when they go over the top and a German bullet lays them low, they go straight to heaven"; Mr. McNeill replied: "General, pardon me. I have got my orders as to what to preach from another headquarters, and I am not going to try and obey two generals. I love our men, but for the man who springs at the signal and goes over the top of the trench you or I cannot make the gate wider than Christ's own terms. Besides, general, the sacrifice of a million soldiers for any cause does not come within a million miles of the unique, alone sacrifice of the Lord Jesus Christ, for the sins of the world. Let the cross of Christ, that mighty sacrifice, stand where the New Testament puts it. Paul would have said, 'If salvation can come by patriotism, then Christ has died in vain, and the cross was not needed.'"

"ORDER OF THE GOLD STAR."

The founder is Rev. T. J. Mackay of Omaha, Nebraska. He is said to have been for thirty years or more a high Mason and is also Chaplain of the local lodge of Elks.

"By conceiving the idea of launching this 'Order of the Gold Star' the Rev. Mr. Mackay has made it possible to perpetuate and honor the names and the memories of our boys who made the extreme sacrifice in action or in hospitals while serving in our Army or in the forces of the Allies for the greatest and holiest cause of all times. And to keep forever illuminous the stars flung in their memory *even as their souls must be forever illumined in the great beyond.*"

The Order of the Gold Star founded by Rector Mackay and others is now international. It is incorporated in Omaha and Congressman Lobeck is filing its papers in Washington.

The prayer for the dead which follows shows the general religious character of the Order.

Gold Star Memorial Prayer.

"O Almighty God, the Father of our Lord Jesus Christ, Who is the resurrection of the Life, mercifully protect and guard the soul of Thy servant whom Thou hast called to a grander and fuller life with Thee. Pardon and deliver him from all his sins, voluntary or involuntary; vouchsafe him all joy in the fulfillment of such righteous works as his freed spirit may be best fitted for; and grant him grace to perform Thy high and holy missions with such fidelity that he may attain everlasting bliss.

"Unto us, O Lord, despite the glorious change that has come to him, accord a perfect trust in the nearness of his presence, and mercifully preserve us from every act, word or thought that might cause him pain, or retard the moment of our beholding him again, when our own days on earth shall have been numbered.

"Bless and comfort, we beseech Thee, all who weep and suffer, and grant us grace so to order our lives here below, that when it shall please Thee to call us to Thy glorious presence, we may be received into Thy Courts of Light, through the merits and mediation of our Lord and Saviour, Jesus Christ. Amen."—*Sunday World-Herald,* Omaha, Neb., Nov. 24, 1918.

APPEALED TO MASONS.

The Kaiser Left No Stone Unturned in His Last Extremity.

It was characteristic of the Kaiser that he recently called together in Berlin a conference of the grand masters of the Free Mason lodges of Germany, Austria, Turkey, Bulgaria and Finland in the effort to get them to pull wires, throughout the ancient and universal brotherhood of which they are a part, in the interests of German peace terms. The Kaiser is not a Mason himself, and he not only showed an utter ignorance of Masonic principles and usages the world over, but he also made the bad matters of his cause still worse by even attempting such a drive.

Masons of the countries indicated would, of course, have been willing to do

their utmost for the cause of Germany. Masonic obligations in those countries, as elsewhere, do not stand in the way of a man's loyal devotion to his flag or prevent him from following the dictates of his conscience. But it so happens that the Masons of Germany were put much in the position of the Rhine cities that began to cry "Kamerad! Kamerad!" when the bombs began to fall. The Masons of Belgium had appealed to those of Germany for common action with a view to a more humane conduct of the war. The reply was that no such action was necessary since Germans were incapable of anything but humane warfare! Later the Masons of England and France made a similar appeal in relation to better treatment of prisoners of war. The German grand master wrote back, "No, prisoners are enemies, and Masonry in Germany means nothing in time of war." The correspondence in both cases became public.

With Germany hard pressed it was a different story, and German Masonic leaders, at the behest of the Kaiser, would like to have talked things over in a fraternal way with the members of the order in other lands. Nothing came of the Berlin conference.—*The Saturday Globe,* Nov. 16, 1918.

BIBLE CONFERENCE.

To Pastors, Evangelists, Missionaries, Bible Teachers and Christian Workers Everywhere:

The war is ended, thank God! Thousands of men are coming home with new and deep experiences. How have they affected the spiritual side of their lives? What new and quickened duty towards them devolves upon us Christians?

Do we realize that the war has given a new impulse to false religious teaching? German militarism is dead, but German theology that made it possible, still lives. The gospel of good works, of physical suffering and sacrifice, has more than ever supplanted that of salvation through the Cross of Christ. Never was there a sterner demand on Christians of the evangelical faith, never a sterner call for a bold and united testimony.

And action is required as well as words. There must be some kind of an "offensive and defensive alliance" against the enemies of the Truth within the professing Church. A fresh "declaration of those things which are most surely believed among us," must be followed by an aggressive forward movement.

But O, what an obligation rests upon us to pray in these days! Have we forgotten how to plead, how to make supplications and intercessions for all men, or are we simply cold and indifferent? Think of David Brainerd, of Jonathan Edwards, of Father Nash in the Finney revivals, of "Auntie" Cook in the life of D. L. Moody! It is not the theology of prayer we need, but the practice of it. In Isaiah's day God saw that there was no man, and wondered that there was no intercessor; is He still seeing, and still wondering?

And what about our personal life, my brethren? Shall these terrible judgments that have fallen upon us, and which are not yet removed, leave us without repentance, and no purer and stronger spiritually than we were before? Has our heart no cry in it for the Living God? Have we no inner longing to come and appear before Him? How many of us can breathe the prayer of the saintly A. J. Gordon:

"Cleanse, and illume and fill—
It shall be so;
Then send me where Thou will,
And I will go."

Meet with us, in the Conference at The Moody Bible Institute of Chicago, February 3-7.

ANARCHY.

The Ku Klux Klan is growing and it promises to assume the place it held shortly after the Civil War. No other agency holds such terror in the South for evildoers as does the hooded klan. Reports from Texas, Oklahoma, Louisiana, Tennessee, Mississippi, Alabama, South Carolina, Georgia and Florida indicate that the klan is getting together in hundreds of communities. Negro strikers, pro-Germans and slackers are being watched by the klans.

The organization, which has no visible head, works silently and quietly. Punishment is swift and sure. Death is the extreme penalty, yet seldom adminis-

tered. Tar and feathers and the lash are most commonly used.

One of the most striking results growing out of the activities of the Ku Klux Klan is found among negro laborers. A negro who will not work is a slacker. He is given one warning, but a second warning is never received. The negro has gone to work voluntarily or has tasted the bite of the lash and the smart of the salt rubbed in the wounds.—*The Grit,* July 21, 1918.

QUESTIONAIRE ON THE PEACE CONFERENCE.

There are several fundamental principles which are determinative of the specific questions propounded; among them:

1. All authority and power, *in earth* as well as in heaven, is *already* vested in the Lord and Saviour, Jesus Christ.

2. While He has the *power* to do so, it is not His *plan* to *compel* an immediate universal acknowledgment of His Lordship: He *awaits* with patience the time when every knee shall bow, and his enemies shall all be put under his feet. This forbearance does not result from weakness, nor for any tolerance of man's rebellion—it springs from His mercy. The offer of peace to the rebel is held open.

3. The work of the Holy Spirit during this age, is not a gradual transformation of the present world order—"civilization"—but rather the *calling out* of this world of those *individuals* who hunger after righteousness, perfecting them individually, and building them into the Body of Christ—His Church.

4. The saved man lives in two planes —born again of the Spirit, he has *already* entered into eternal life, has fellowship with the Father and the Son, is seated *now* with Christ in the heavenly places, feeds upon the bread of life, drinks the water of life, and finds it springing up within Him. This life he enjoys not by sight, but by faith, not in the flesh but in the spirit—it is not the less a real experience, in fact it is *the* real life experience of the born again man, and after tasting the powers of the good world to come, his soul no longer finds rest or satisfaction in the world or the things which are in the world. He is still, however *in* the body, and, on the *human plane* is still subject to the common lot of man—to natural law and governmental authority.

5. *The Christian's relation to government*: he is subject to it, must respect, honor, and obey it, for it is ordained of God. He must *pray* for rulers *that during his pilgrimage here,* he may have *peace,* so far as this is consistent with the will and plan of our Father.

6. It follows that any hope of *permanent* peace to be established by the peace conference is futile. That will only come when the Lord is revealed from Heaven with his angels in flaming fire, taking vengeance upon his enemies, abrogating and destroying the present world system, and substituting the *Kingdom* of God (not a democracy). The prayer and desire of Christians for the present peace conference however, should be that God will grant it to bring about a temporary condition of peace and quietness. Viewed in the light of God's *complete* plan, it is at best, nothing more than a makeshift—a stop gap. As however it will vitally affect life in the *human plane,* the Word warrants us in praying that it may be as good and efficient a makeshift or stop gap as possible.

Coming Now to the Questions.

1. *Should the Peace Conference attempt to organize a League of Nations to secure permanent peace? If so, what nations or class of nations should be admitted?*

We would make two criticisms on the form of the question: *First*—the word "permanent" if intended literally, should

be eliminated because it is beyond the realm of possibility for the peace conference, a league of nations, or any other human agency to secure *permanent* peace. The Word makes it plain that until the Lord's return there will be wars and rumors of wars—in fact the *intensification* of these phenomena are among the signs of His coming. *Second*: the expression *"League of Nations"* should be more accurately defined, for it has a wide scope of varying meanings. At the date of this writing, the idea of a league of nations with *power* to enforce peace has been abandoned. England took the first step in this direction by serving notice on the world that she would insist on retaining dominating sea power—in effect that she will not trust any league of nations to enforce peace *for* her nor permit it to enforce peace *on* her. The other first class powers among the allies are following in her lead. Each proposes to rely on *itself* not on any league of nations, for self protection.

Qualifying the question, then, by eliminating as utterly theoretical and impractical all thought of *permanent* peace, and of any League with *power* to enforce peace—we would answer that all Christian delegates at the peace conference should support the plan which promises the greatest measure of peace and justice. With due allowance for our very limited knowledge of the data which would determine the best plan, we would suggest the following outline:

First: A permanent international board or council for arbitration and conciliation to which delegates from *every* nation are admitted, irrespective of *nominal* religious belief.

Second: Proportionate representation of the respective nationalities to be determined by taking into consideration various circumstances, such as degree of national enlightenment, population, national power, etc. Would suggest that the largest delegation would be that of the combined British empire, next the United States, next Slavic peoples, next Teutonic peoples, next France, and so on.

Third: As a condition precedent to representation, each nation should promise not to engage in war without first submitting the controversy to the international council, and, possibly, with the reservation of certain questions, to accept the ruling of the council as decisive.

At best, any plan of this sort is a piece of *machinery* only, and its success depends more on the attitude of those who control the levers than on the machine itself. Such a plan could be successful to such extent, only, as the members of the council were able to look beyond personal and national considerations, and to administer justice to the weak and ignorant peoples, as well as to the strong and intelligent.

2. *Would you put into the Peace Treaty anything in addition to the fourteen points upon which the armistice is based?*

Answer: Yes.

If so, what and why?

Answer: The fourteen points are merely general principles. If they were embodied in a treaty, signed by the powers, and the conference then adjourned, *nothing whatever would be settled.* It would be impossible to enumerate everything which should go into the treaty. If it disposes of all questions which seem imperatively to demand settlement, it will probably be a book of several volumes. Among other things it should fix boundary lines, determine amounts of indemnities, mode of establishing private damage claims against the central powers, deal with numerous industrial, commercial and economic questions, provide for the protection of peaceful peoples in certain parts of the world against the aggression of predatory peoples like the

Turks. Define the application of "self determination" to various weak peoples, e. g. the Armenians and Irish, etc. etc.

3. *Should the Peace Treaty have in it a recognition of the authority of God over the Nations?*

It would be well if the authority of the One Living and True God were, in truth recognized by the men who will determine the form of the peace treaty, but God is neither pleased nor glorified by the hypocritical lip service of men whose hearts are far from him. There is nothing which indicates any disposition on the part of the nations or their rulers to recognize the authority of God in sincerity, and from the heart; and the Word of God makes it plain that no such sincere recognition can be looked for during this age. Therefore, any *formal* recognition would be hypocritical, and we answer the question "No, not under existing conditions."

4. *Should the Peace Treaty contain any formal recognition of Jesus Christ as the Prince of Peace and Lord of Nations?*

He is the Lord of Nations. The Treaty should "formally" recognize this, provided the recognition was *sincere* as well as *"formal"* this would imply a *precedent heart submission* of the nations to Him. There will be no such national heart submission during the present age, therefore such "recognition" would be "formal" without being sincere —in other words, it would be hypocritical. God would be dishonored rather than glorified by a hypocritical "formal" recognition.

5. *Should the Peace Conference in any way make use of the teachings of the Bible on civil government as the ultimate standard for nations as to what is right and what is wrong in national and international relations?*

What light the world has on human justice shines out through the Word of God. The source of whatever of justice is embodied in the Treaty will, of necessity, be according to the Word of God. The conference cannot possibly avoid making use of the teachings of the Bible.

"If so, should the Peace Treaty itself have embodied in it a recognition of this standard?"

We find no sanction in God's Word, for the view that God is so much concerned over *external* or *professional* acknowledgment as he is over *heart* obedience. And if external profession is coupled with secret, heart rebellion, the former, only aggravates the latter. Lip profession is acceptable to God, but only when it flows from heart faith. The nations do not yet *believe,* therefore a formal recognition of the Bible would only aggravate their sinful unbelief. No useful purpose would be served by embodying in the Peace Treaty a hypocritical acknowledgment of God's Word.

If not, what should be the ultimate standard. The ultimate standard of national and international justice is God's will, which is revealed in the Bible. Ultimately this will be outwardly acknowledged by the world—but only *after* the day of vengeance. The Bible itself plainly shows that any earlier recognition would be hypocritical for until after that day, the world will not, in truth, be obedient to the Truth.

TREASURY DEPARTMENT.

Washington, December 4, 1918.

To the Soldiers and Sailors of America:

Approximately four million officers and men of the Army and Navy are now insured with the United States Government for a grand total of almost thirty-seven billion dollars.

For your protection Uncle Sam has established the greatest life insurance company in the world—a company as mighty, as generous, and as democratic as the United States Government itself. Just as Uncle Sam protected you and your loved ones during the war, so he

stands ready to continue this protection through the days of readjustment and peace.

The privilege of continuing your Government insurance is a valuable right given to you as part of the compensation for your heroic and triumphant services. If you permit the insurance to lapse you lose that right, and you will never be able to regain it. But if you keep up your present insurance—by the regular payment of premiums—you will be able to change it into a standard Government policy *without medical examination.* Meantime you can keep up your present insurance at substantially the same low rate. The Government will write ordinary life insurance, twenty-payment life, endowment maturing at age 62, and other usual forms of insurance. This will be Government insurance—at Government rates.

The United States Government—through the Bureau of War Risk Insurance of the Treasury Department—will safeguard you and your loved ones with the spirit and purpose of a Republic grateful to its gallant defenders. To avail yourself of this protection, you must keep up your present insurance. Carry back with you to civil life, as an aid and an asset, the continued insurance protection of the United States Government.

Hold on to Uncle Sam's insurance.

W. G. McADOO.
Secretary.

UNCOMFORTABLE CHINK.

Says He Is Booked for Death by Secret Society.

A peculiar story was related to the police by Jack Thom, a Chinese laundryman, who conducts a business at Harbord street and Spadina avenue, when he swore out a warrant which led to the arrest of Jim Wong, 145 Queen street west, on a charge of threatening to kill. Detective Pete Strohme made the arrest.

According to Thom's story, he had been tried and convicted by a secret Chinese society in Toronto of being in the pay of the police and sentenced to death. He alleges also that a ballot was taken and Wong was chosen to kill him. On the strength of this story Wong was arrested, meanwhile a thorough investigation will be made.—*Toronto Daily News.*

WISCONSIN WOMEN LEAVE SORORITIES.

FROM THE "EVENING POST" OF NEW YORK CITY.

The resignation from their sororities of sixteen young women of the University of Wisconsin is accompanied by a set of reasons especially stimulating to discussion at this moment. The action has additional interest because of the prominence of the young women, who include Miss Alice Van Hise, daughter of President Charles R. Van Hise; Miss Anna Ely, Miss Bertha Oechsner, daughter of Dr. Oechsner of Chicago; Miss Mavis Chubb of St. Louis, Miss Helen Knowlton, daughter of Prof. H. M. Knowlton, and others associated with the intelligently progressive movements at the University, the editor-in-chief of the "Wisconsin Magazine," and three who have Phi Beta Kappa.

The reasons given by those who have resigned are as follows:

(1) As women now have an established place in college affairs, the sororities' original function of facilitating united action among the women of the college for advancement is obsolete.

(2) Qualification for entrance into sororities is entirely artificial and undefined.

(3) The rushing system is unwholesome, pernicious and undemocratic.

(4) The great expenditure of money in sororities upon trivialities is unwarranted, particularly at such a time as this.

(5) Women of the University, both sorority and non-sorority, would have broader scope of friendship and a freer opportunity for development if social Greek-letter societies were abolished.

(6) A caste system is projected from the college out into the alumnae population of the country.

In discussing the action taken by herself and her associates, Miss Van Hise says:

"We do not mean to emphasize chiefly the idea that sororities are undemocratic, although we feel that this is true. While we feel that sororities are primarily 'unkind' to the greatest number, the

point which has concerned us quite as much is that sororities are, as it seems to us, bad for their own members.

"It seems to us an artificial thing to pledge ourselves to other under-graduates, to alumnae whom we have never seen, and to members yet to come of whom we shall know nothing, merely because they all wear the pin of a certain group.

"The basis for membership seems to us fundamentally inadequate. It is chiefly social. We feel that the real basis for undergraduate associations is the real basis for any other association —community or real interests and ideas and purposes.

"And we are certain that the lauding of one little group by itself, and its systematic undervaluing of other groups of fine young women, merely because they wear another pin, is not only artificial, but definitely bad for everybody concerned."

The young women disclaim any definite programme, but their tentative suggestion is for future societies, unlimited in membership, based on interests scientific, literary, dramatic, or other, out of which a normal social intercourse will grow in addition. They feel that for the first two years, dormitories would solve the problem of undergraduate living, dormitory life for the entire four years being optional. Admitting that there will always be those less "socially" fit than others, they feel that these should not be labeled, or unostentatiously left without a label.

They are quite frank in their hope that Greek letter societies will be abolished some time in the future, but they are most modest in their estimate of the influence which their own action will have on such a consummation. The attention which their course has aroused among the university people and the alumni and alumnae is, however, extremely significant of the cogency of some of their reasons for their withdrawal.

The societies from which the young women have withdrawn are Kappa Gamma, Delta Gamma, and Gamma Phi Beta, the three oldest chapters among the sororities in Wisconsin University. —*The Christian Nation,* December 25, 1918.

THE LODGE A HINDRANCE TO REVIVALS.

We publish the following from Chas. G. Finney, the well-known evangelist, as well as the author of "Finney on Masonry," because the arguments and teachings apply to the lodge with as great force as they do to slavery. This address was given about 1835 and at that time 45,000 out of the 50,000 Masons north of the Mason-Dixon Line had left the Lodge and Mr. Finney, with others, thought that the Lodge was buried, never again to be resurrected. Hence he refers to the subject as something in the past and fails to speak of it along with slavery and the liquor traffic as he otherwise would have done. When he learned with astonishment that Masonry was creeping back into place and power, he wrote his well-known work, "The Character, Claims and Practical Workings of Freemasonry."

We have throughout this article, dealing with the duty of the church and Christians towards moral reforms, inserted the word Lodge in brackets so that the reader might not forget that the arguments apply equally as well to the idolatrous worship of the Lodge as to slavery.—Editor.

Hindrances to Revivals.

BY CHARLES G. FINNEY.

The churches must take rght ground on the subject of slavery [Lodgism]. And here the question arises, what is right ground? And, first, I will state some things that should be avoided.

(1) First of all, *a bad spirit* should be avoided. Nothing is more calculated to injure religion, and to injure the slaves [the lodge people] themselves, than for Christians to get into an angry controversy on the subject. It is a subject upon which there needs to be no angry controversy among Christians. Slaveholding professors [and lodge members], like rum-selling professors, may endeavor to justify themselves, and may be angry with those who press their consciences, and call upon them to give up their sins. Those proud professors of

religion who think a man to blame, or think it is a shame to have a black skin, may allow their prejudices so far to prevail as to shut their ears, and be disposed to quarrel with those who urge the subject upon them. But I repeat it, the subject of slavery [Lodgism] is a subject upon which Christians, *praying men,* need not and must not differ.

(2) Another thing to be avoided is an *attempt to take neutral ground* on this subject. Christians can no more take neutral ground on this subject, since it has come up for discussion, than they can take neutral ground on the subject of the sanctification of the Sabbath. It is a great national sin. It is a sin of the church. The churches by their silence, and by permitting slaveholders [lodgemen] to belong to their communion, have been consenting to it. All denominations have been more or less guilty, although the Quakers have of late years washed their hands of it. I repeat it, it is the sin of the church, to which all denominations have consented. They have virtually declared that it is lawful. The very fact of suffering slaveholders [lodgemen] quietly to remain in good standing in their churches is the strongest and most public expression of their views that it is not sin. For the church, therefore, to pretend to take neutral ground on the subject, is perfectly absurd. The fact is that she is not on neutral ground at all. While she tolerates slaveholders [lodgemen] in her communion, SHE JUSTIFIES THE PRACTICE. And as well might an enemy of God pretend that he was neither saint nor sinner, that he was going to take neutral ground, and pray "good Lord and good Devil," because he did not know which side would be the most popular.

(3) Great care should be taken *to avoid a censorious spirit* on both sides. It is a subject on which there has been and probably will be for some time to come a difference of *opinion* among Christians, as to the best method of disposing of the question. And it ought to be treated with great forbearance on both sides. A denunciatory spirit, impeaching each other's motives, is un-Christian, calculated to grieve the Spirit of God, and to put down revival, and is alike injurious to the church and to the slaves themselves.

In the second place, I will mention several things that in my judgment the church is imperatively called upon to do on this subject:

(1) Christians of all denominations should lay aside prejudice *and inform themselves* on this subject, without any delay. Vast multitudes of professors of religion have indulged prejudice to such a degree as to be unwilling to read and hear, and come to a right understanding of the subject. But Christians cannot pray in this state of mind. I defy any one to possess the spirit of prayer, while he is too prejudiced to examine this or any other question of duty. If the light did not shine, Christians might remain in the dark upon this point and still possess the *spirit of prayer.* But if they refuse to come to the light, they cannot pray. Now I call upon all you who are here present and who have not examined this subject, because you were indisposed to examine it, to say whether you have the spirit of prayer. Where ministers, individual Christians or whole churches *resist truth* upon this point now, when it is so extensively diffused and before the public mind, I do not believe they will or can enjoy a revival of religion.

(2) Writings, containing temperate and judicious discussions on this subject, and such developments of facts as are before the public, should be quietly

and extensively circulated, and should be carefully and prayerfully examined by the whole church. I do not mean by this that the attention of the church should be so absorbed by this as to neglect the main question, of saving souls in the midst of them. I do not mean that such premature movements on this subject should be made as to astound the Christian community and involve them in a broil, but that praying men should act judiciously and that, as soon as sufficient information can be diffused through the community, the churches should meekly but FIRMLY take decided ground on the subject and express before the whole nation and the world their abhorrence of this sin.

The Anti-masonic excitement which prevailed a few years since made such desolations in the churches and produced so much alienation of feeling and ill will among ministers and people, and the first introduction of this subject also has been attended with such commotions that many good ministers, who are themselves entirely opposed to slavery [Lodges], dread to introduce the subject among their people, through fear that their churches have not religion [Christianity] enough to take it up and consider it calmly and decide upon it in the spirit of the gospel. I know there is danger of this. But still, the subject must be presented to the churches. And if introduced with discretion and with great prayer, there are very few churches that have enjoyed revivals and that are at the present time anywhere near a revival spirit, which may not be brought to receive the truth on this subject.

Perhaps no church in this country has had a more severe trial upon this subject than this. They were a church of young and for the most part inexperienced Christians. And many circumstances conspired, in my absence, to produce confusion and wrong feeling among them. But so far as I am now acquainted with the state of feeling in this church, I know of no ill will among them on this subject. The Lord has blessed us, the Spirit has been distilled upon us, and considerable numbers added to our communion, every month since my return. There are doubtless in this church those who feel on this subject in very different degrees. And yet I can honestly say that I am not aware of the least difference in sentiment among them. We have from the beginning, previous to my going on my foreign tour, taken the same ground on the subject of slavery [lodges] that we have on temperance. We have excluded slaveholders and all concerned in the traffic from our communion. By some, outside of this church, this course has been censored as unwarrantable and uncharitable and I would by no means make my own judgment or the example of this church a rule for the government of other ministers and churches. Still, I conscientiously believe that the time is not far distant when the churches will be united in this expression of abhorrence against this sin. If I do not baptize slavery [lodgery] by some soft Christian name, if I call it SIN both consistency and conscience conduct to the inevitable conclusion, that while this sin is persevered in, its perpetrators cannot be fit subjects for Christian communion and fellowship.

To this it is objected, that there are many ministers in the Presbyterian church who are slaveholders. And it is said to be very inconsistent that we should refuse to suffer a slaveholder to come to our communion and yet belong to the same denomination with them, sit with them in ecclesiastical bodies, and acknowledge them as ministers. To this I answer that I have not the power to

deal with those ministers and certainly I am not to withdraw from the church because some of its ministers or members are slaveholders. My duty is to belong to the church, even if the devil belongs to it. Where I have authority, I exclude slaveholders from the communion, and I always will as long as I live. But where I have no authority, if the table of Christ is spread, I will sit down to it, in obedience to his commandment, whoever else may sit down or stay away.

I do not mean, by any means, to denounce all those slaveholding ministers and professors as hypocrites and to say that they are not Christians. But this I say, that while they continue in that attitude, the cause of Christ and of humanity demands that they should not be recognized as such unless we mean to be partakers of other men's sins. It is no more inconsistent to exclude slaveholders [lodgemen] because they belong to the Presbyterian Church than it is to exclude persons who drink or sell ardent spirits. For there are a great many rum-sellers belonging to the Presbyterian church.

I believe the time has come, and although I am no prophet, I believe it will be found to have come. that the revival in the United States will continue and prevail, no farther and faster than the church takes right ground upon this subject. The churches are God's witnesses. The fact is that slavery is, pre-eminently, *the sin of the church.* It is the very fact that ministers and professors of religion of different denominations hold slaves, which sanctifies the whole abomination in the eyes of ungodly men. Who does not know that on the subject of temperance every drunkard in the land will skulk behind some rum-selling deacon or wine-drinking minister? It is the most common objection and refuge of the intemperate and of moderate drinkers, that it is practiced by professors of religion. It is this that creates the imperious necessity for excluding traffickers in ardent spirits and rum-drinkers from the communion. Let the churches of all denominations speak out on the subject of temperature, let them close their doors against all who have anything to do with the death-dealing abomination, and the cause of temperance is triumphant. A few years would annihilate the traffic. Just so with slavery [Lodges].

It is the church that mainly supports this sin of slavery. Her united testimony upon this subject would settle the question. Let Christians of all denominations meekly but firmly come forth and pronounce their verdict, let them clear their communions and wash their hands of this thing; let them give forth and write on the head and front of this great abomination, SIN! and in three years a public sentiment would be formed that would carry all before it and there would not be a shackled slave nor a bristling, cruel slave-driver in this land.

Still it may be said that in many churches this subject cannot be introduced without creating confusion and ill-will. This may be. It has been so upon the subject of temperance, and upon the subject of revivals, too. In some churches neither temperance nor revivals can be introduced without producing dissension. Sabbath schools and Missionary operations and everything of the kind have been opposed and have produced dissensions in many churches. But is this a sufficient reason for excluding these subjects? And where churches have excluded these subjects for fear of contention, have they been blessed with revivals? Everybody knows that they have not. But where churches have taken firm ground on these sub-

jects, although individuals and sometimes numbers have opposed, still they have been blessed with revivals. Where any of these subjects are carefully and prayerfully introduced, where they are brought forward with a right spirit and the true relative importance is attached to each one of them, if in such cases there are those who will make disturbance and resist, let the blame fall where it ought. There are some individuals who are themselves disposed to quarrel with this subject, who are always ready to explain, "Don't introduce these things into the church, they will create opposition." And if the minister and praying people feel it their duty to bring the matter forward, they will themselves create a disturbance and then say, "There, I told you so; now see what your introducing this subject has done; it will tear the church all to pieces." And while they are themselves doing all they can to create division, they are charging the division upon the subject and not upon themselves. There are some such people in many of our churches. And neither Sabbath schools, nor missions, nor revivals, nor anti-slavery [nor anti-secrecy], nor anything else that honors God or benefits the souls of men will be carried in the churches without these careful souls being offended by it.

These things, however, have been introduced and carried one by one in some churches with more, and in others with less opposition—and perhaps in some churches with no opposition at all. And as true as God is the God of the church, as certain as that the world must be converted, this subject must be considered and pronounced sin by the church. There might, infinitely better, be no church in the world than that she should attempt to remain neutral or give a false testimony on a subject of such importance as slavery [or organized secrecy], especially since the subject has come up, and it is impossible from the nature of the case that her testimony should not be in the scale, on the one side or the other.

Do you ask, "What shall be done? Shall we make it the all-absorbing topic of conversation and divert attention from the all-important subject of the salvation of souls in the midst of us?" I answer, No. Let a church express her opinion upon the subject and be at peace. So far as I know, we are entirely at peace upon this subject. We have expressed our opinion; we have closed our communion against slave holders and are attending to other things. I am not aware of the least unhealthy excitement among us on this subject. And where it has become an absorbing topic of conversation in a place, in most instances I believe it has been owing to the pertinacious and reasonable opposition of a few individuals against even granting the subject a hearing. * * *

There are those in the churches who are standing aloof from the subject of Moral Reform and who are as much afraid to have anything said in the pulpit against lewdness as if a thousand devils had got into the pulpit. On this subject the church need not expect to be permitted to take neutral ground. In the providence of God, it is up for discussion. The evils have been exhibited, the call has been made for reform. And what is to reform mankind but the truth? And who shall present the truth if not the church and the ministry? Away with the idea that Christians can remain neutral and keep still and yet enjoy the approbation and blessing of God.

In all such cases the minister who holds his peace is counted among those on the other side. Everybody knows that it is so in a revival. It is not necessary for a person to rail out against the

work. If he only keeps still and takes neutral ground, the enemies of the revival will all consider him as on their side. So on the subject of temperance. It is not needful that a person should rail at the cold-water society in order to be on the best terms with drunkards and moderate drinkers. Only let him plead for the moderate use of wine, only let him continue to drink it as a luxury, and all the drunkards account him on their side. If he refuses to give his influence to the temperance cause, he is claimed, of course, by the other side as a friend. On all these subjects, when they come up, the churches and ministers must take the right ground, and take it openly and stand to it, and carry it through, if they expect to enjoy the blessing of God in revivals.

PRESIDENT JOSEPH F. SMITH.

Another leader of the Mormon Church has passed away. President Joseph F. Smith died November 19 at his home in the Beehive House, Salt Lake City. Four of his five wives and thirty of his forty-two children and ninety-one grandchildren survive him. He was one of the Mormon Church's most conspicuous and stalwart figures. For the past seventeen years he has been its president.

Early Life.

He was born at Far West, Caldwell County, Missouri, November 13, 1838. Hardships were his lot in his early childhood. His father, Hyrum Smith, was shot by an armed mob while in jail along with Joseph Smith, his brother, the fabricator of Mormonism, on June 27th, 1844, at Nauvoo, Illinois. At the age of eight years Joseph drove an ox-team for his mother across the state of Iowa; acted as herdboy of the family flocks and cattle while the family was at Winter Quarters, now Florence, Nebraska. He often drove the big yoke of oxen that drew the big prairie wagons when the Smith family made the trip to the Rocky Mountains the next spring. At their journey's end they chose a site on Mill Creek upon which to build their log cabin. Here they farmed a small piece of land. At the age of fifteen he made his first missionary trip to the Hawaiian Islands. Four years later he gained a little military experience in the Echo Canyon war. In 1858 he was made sergeant-at-arms in the council of the territorial legislature, his first civil office. In 1859 he married his first wife, Lavina Smith, the next year he was sent on his first mission to Europe, and in 1864 to Hawaii.

Rises in Office.

On his first return from Hawaii he was made successively a clerk in the Historian's office; an assistant in the same office; was ordained an Apostle, July 1, 1866, and became a member of the Apostolic Council in 1867. In 1880 he rose to the office of second counselor to President John Taylor and upon the death of President George Q. Cannon in 1901 he succeeded to the office of first counselor; and finally in October of this same year, 1901, upon the death of President Snow, he became president of the Mormon Church. This office he held during the rest of his life.

The Sixth President.

The first president was Joseph Smith, who was shot in an Illinois jail in 1844. He ruled 14 years.

Brigham Young was the second president. His term of office, the longest of the six, covered thirty-three years, from 1844 to 1877.

John Taylor was president ten years; Woodruff, eleven years, and Lorenzo Snow, three years.

Head of Many Secular Organizations.

Joseph F. Smith was head of Zion's Co-Operation Mercantile Institution, president of Zion's Savings Bank and Trust Company, president of the Utah-Idaho Sugar Company, the Consolidated Wagon and Machine Company, the Inland Crystal Salt Company, the Utah State National Bank, the Benedict Life Insurance Company, and director in the Union Pacific Railroad. As a man of affairs he was unscrupulous. He did not hesitate to ruin financially such as opposed his schemes. The notable case of Smurthwaite of Ogden illustrates this. He was guilty of trickery in both business and politics.

Violator of Anti-Polygamy Law.

At the hearing before the Senate's Committee on Privileges and Elections in 1904 (see Senate Report 4253, Part one, Fifty-ninth Congress) President Smith testified as follows:

Mr. Smith: I have had born to me eleven children since 1890, each of my wives being the mother of from one to two of those children.

The Chairman: Mr. Smith, I will not press it, but I will ask if you have any objection to stating how many children you have in all.

Mr. Smith: I have had born to me, sir, forty-two children—twenty-one boys and twenty-one girls—and I am proud of every one of them.

The Chairman: Do you obey the law in having five wives at this time and having them bear to you eleven children since the manifesto of 1890?

Mr. Smith: Mr. Chairman, I have not claimed that in that case I have obeyed the law of the land.

The Chairman: That is all.

Mr. Smith: I do not claim so, and, as I said before, that I prefer to stand my chances against the law.

In 1890 Smith solemnly pledged himself to the United States, that he would cease his polygamous marriage relations and, moreover, that he would no longer teach the doctrine. He lived openly and defiantly a lawbreaker. His most solemn pledge made to our nation in 1890, when Utah was admitted into the Union, has been by this greatest of Mormon hierarchs treated as a mere scrap of paper. Not until October 4, 1918, at the general conference of this church, did he ever utter anything so far as we can discover denunciatory of the practice of polygamy or issue any comment or request to his followers to cease the practice of polygamy, and then it would seem only to deceive the Gentile public.

The Church Not Affected.

The policy and the aggressiveness of the Mormon Church will not be affected by the death of this leader. One like unto him in character and policy has been chosen as his successor. This new leader is Heber J. Grant, president of the quorum of the apostles. What is his character and record? We quote from the special article, "The New Mormon Drive," in our November issue:

Heber J. Grant is the man who objected to the fulfillment of the pledge made to this country by the Mormon Church on the grounds that he had but three wives; and not one had yet borne to him a son. He said: "It is all right for you brethren who already have enough children, but I intend to have sons to bear my name."

He is the man who made an offensive address before the young men and women of the State University of Utah, in which he deplored the fact that he did not have enough wives. He is the man against whom a warrant was issued, and who fled from Utah, having been warned by a friendly officer of the law. He remained in England, presiding over the European Mission of the Mormon Church, the sanctified leader of saints, until the power of the Mormon Church could subdue the proposed prosecution at home.

The editor of the *Riverside Daily Press*, Riverside, California, in one of his November issues, makes this comment on Heber J. Grant as the new Mormon president:

The writer recalls hearing him make a speech in the Mormon tabernacle in Salt Lake some years ago that fairly reeked with disloyalty. He denounced the federal authorities in the most violent language; and referring to a case against a Mormon leader that had been decided in the federal court the day before, said that had he been a son of the convicted man he would have risen in court and shot the judge.

We felt at the time that he ought to be taken out from under the Stars and Stripes that waved above the platform where he spoke and hanged.

Such is the character of this man, now exalted to such high office in the Mormon Church to succeed Joseph F. Smith.—*The Christian Statesman.*

NO PURELY METHODIST LODGE IN TORONTO.

Sir Sam Hughes has been elected an honorary member of Epworth Masonic Lodge, London, Eng., which has been founded on a "purely Methodist basis," and the announcement that there is such a lodge so founded is arousing consider-

able interest in Toronto. According to an authority there are no lodges in Canada which draw religious distinctions. In Britain there are lodges in which the membership is composed almost entirely of men in a certain profession or line of business. A Toronto lodge of this nature is Ionic, whose membership is made up almost solely of lawyers and doctors. Mount Sinai Lodge is composed largely of Hebrews, and it is said business men predominate in Zetland, travelers in Georgina, school teachers and Methodist ministers in St. Andrew's, City Hall officials are prominent in Rehoboam, and police in Alpha.—*Toronto Globe.*

RONAYNE'S REMINISCENCES.

(continued).

Through my connection with Orangeism, and especially from my position as principal of the British and Canadian Model School, I had a wide circle of acquaintance in Quebec, most of the prominent Freemasons in the city being my friends. Many of them were both Masons and Orangemen, but in speaking of both societies they invariably lauded Masonry and generally acted as if they thought but little of the other.

Since early boyhood I had heard the most singular stories imaginable about Freemasonry and Freemasons, and now I was in the company of the latter almost every day. From all they said, and from strange mysterious hints thrown out every once in a while, I was led to believe there was some great and wonderful secret hidden away in the deep recesses of that institution, which outsiders had never found out, and which could never be known except by regular initiation, and naturally supposing that it would greatly add to one's stock of knowledge I had an intense desire to know what it was. I saw in their funeral and other processions that an open Bible was always carried, and that fact, together with the solemn seriousness and the air of deep mystery connected with all their proceedings, not only greatly excited my curiosity but satisfied me (as I thought) beyond a doubt that no popery was connected with that society. I was pleased, therefore, when one day in conversation with Thomas Simpson, a neighbor and intimate friend, he broadly hinted that I would make a good Freemason, and added that he would be glad at any time to propose my name for membership in that institution. Waiting only long enough, so as to have it appear that I was not over anxious to be put in possession of the terrible Masonic mystery, whatever it was, I filled out a blank application and with the usual fee handed it to friend Simpson to be acted upon by Harrington Lodge, No. 49, A. F. & A. M. Of course it never entered my mind that I should ever need Masonic assistance, even if such could be had, and as a teacher I knew that it made no difference whether I was a Freemason or not, as my success in that profession depended solely on myself, unaided by any artificial prop. I was anxious to know that wonderful, undiscoverable secret—that, and nothing more.

Wm. O'Neil, of the British North America bank, Master of Orange Lodge No. 349 and one of my most intimate acquaintances, hearing that I had made application to Harrington Lodge of Masons, wanted me "by all means" to have my petition withdrawn, advising me on no account to become a Freemason. Supposing that to be only another of those mysterious ways in which Masons sometimes act my petition was allowed to go through, but I afterwards learned that he was afraid if I joined the Masons I would give up Orangeism altogether. Meanwhile I was balloted for, duly elected, and was notified to present myself for initiation.

At last I was to be among the favored few, possessed of that wonderful secret! I could scarcely think of anything else, and when the night of initiation came I went down to the lodge room almost shaking with an inward nervous feeling. By and by I was ushered into the anteroom, and in a few minutes two of the brethren, whom, of course, I knew well, came out to *prepare* me so that I might be in suitable condition to be made acquainted with that awe-inspiring mystery—THE MASONIC SECRET. Having already passed through a process of preparation and been nearly pulverized in the Orange Royal Arch, I was not greatly afraid of anything in Freemasonry. I was told to take off my coat, vest, collar, necktie, shoes, stockings and *pantaloons.*

Surely, I thought, this is worse than Orangeism; but then I was about to learn that great secret. One of the brethren handed me an old pair of drawers, which I pulled on. Then he rolled up the left sleeve of my shirt to above the elbow, turned in the left breast, rolled up the left leg of the old drawers to above the knee, put my right foot into an old slipper with the heel slipshod, tied a blue rope called a *cable-tow* once around my neck, with a running knot, and fastened a hoodwink very carefully over my eyes.

Behold the principal of the British and Canadian Model School! And behold the preacher, the politician and the rumseller, for all must stand on the same level! I wondered what my pupils would think had they seen me that night at the door of the Masonic lodge room! It would doubtless be fun for the smaller boys, but the larger ones would surely be filled with disgust, believing me more fit for a lunatic asylum than to be the teacher of the Quebec Model School. But what would his congregation say of the preacher had they seen him in a similar plight, with his old drawers and hoodwink and halter, "neither naked nor clad, neither barefoot nor shod?" And yet that is precisely as every one of them must—not may but *must*—enter within the portals of the Masonic lodge.

Well, I was conducted to the door of the lodge room, upon which my guide gave "three loud and distinct knocks, which were answered by three from within," and the question asked, "Who comes here?" My conductor answering for me replied that it was "Mr. E. Ronayne, who has long been in darkness and now seeks to be brought to light, and to receive a part in the rites and benefits of this worshipful lodge erected to God and dedicated to the Saints John, as all brothers and fellows have done before." A long time in darkness *but now* seeks to be brought to light—that was surely news to me. What darkness was I in? What darkness is the preacher in? Without the slightest attempt at egotism I could readily believe that I was far more enlightened than any member of that lodge, or possibly than all of them put together. The preacher perhaps is a B. A., an M. A., or it may be a D. D., and yet the blacksmiths, tinkers, tailors, Jew peddlers, and "worldly wisemen" in the Masonic lodge claim that he has been a long time in darkness but now comes to receive light from them, or as the monitor expresses it, "the pure light of truth." But then I was about to be entrusted with that awful, mysterious secret, and that accounted for everything. After a while the door was again opened and the enlightened brother from within called out, "let him enter this lodge in the name of the Lord, and be received *in due form.*"

I confess that just then I was not thinking of the Lord, but rather of the great mystery I was about to learn. I wonder how many preachers enter a Freemason's lodge on such an occasion in the "name of the Lord," while the name of Jesus, whom they profess to follow, is rigidly shut out? There is some excuse for the rumseller, the politician, the infidel, or the Jew, to crowd themselves in where Jesus can not enter, and even for me on that occasion some apology could be offered, not knowing the Lord Jesus Christ except by hearsay, but what excuse can be offered for the preachers? "Let him enter this lodge in the name of the Lord," exclaims an infidel or possibly a rum-soaked Worshipful Master, and "let him enter this lodge in the name of the Lord," repeats a scoffing Senior Deacon.

I was received "upon the point of a sharp iron instrument (sword) pressing my naked left breast," as in a former occasion in the Orange Royal Arch, and was then led forward a short distance and "caused to kneel for the benefit of prayer." Prayer! There is no such thing as prayer in a Masonic lodge, any more than there is in the temple of Buddha or the mosque of Mahomet. Up on the top of Carmel, Jezebel's priests called upon their god, "O Baal, hear us!" and so today the priests of Masonry, up in the top of some building, in imitation of their "ancient brethren," call upon precisely the same god, but it is not prayer, nor any approach to prayer, but a wilful rejection of "the only true God, and Jesus Christ whom he hath sent" (John 27:3). True prayer is speaking to the Father, in the name of Jesus, and in the power of the Holy Spirit (Matt. 6:6; Luke 11:2; John

16: 23, 24; Jude 20). The Holy Spirit is the *power* of prayer, Christ is the *ground* of prayer, and the Father is the *object* of prayer. Anything else than this is demon or devil worship.

Kneeling on the floor of that lodge room I listened attentively to "Bill" Sweatman, a diminutive tailor and a drunken sot, as he stammeringly mumbled the prescribed form of Masonic prayer, and the thought flashed into my mind: Romanism rejects Jesus as the one only Mediator and substitutes Mary and a host of saints, but this thing, whatever it is, acknowledges no mediator whatever. And let me add here once for all, that I knew nothing of Masonry when I joined it, and neither did I know anything of true prayer or Christianity. I was a mere professor, a member of a system, but yet I reasoned upon those subjects as I would upon any other, and drew logical conclusions from given premises.

I was conducted once around the room, following the course of the sun, and as I was led toward the Master's chair a second time the Senior Deacon, my conductor, was ordered to return me "to the Senior Warden in the West, who would teach me how to approach the East, advancing by one upright regular step, my feet forming the angle of an oblong square, my body erect, facing the Worshipful Master in the East."

Standing "on the angle of an *oblong square,*" then, before the Masonic altar, a cubical wooden structure in the center of the room, the Worshipful Master, representing the Masonic institution, addressed me as follows:

Mr. Ronayne, you are now standing before the altar of Masonry for the first time, but before proceeding any further in these solemn ceremonies it becomes *necessary* for you to take upon yourself a solemn oath or obligation pertaining to this degree, but I *assure you upon the honor of a man* and a Mason that in this obligation there is nothing that *can conflict* with any of those exalted duties you may owe to God, your country, your neighbor, your family, or yourself."

Now this was perfectly just and proper. The Masonic agent, as the party of the first part, was selling me, the party of the second part, some valuable, mysterious and hitherto undiscovered secrets, and it was only right that an oath should be demanded of me, as of others, to keep those secrets inviolable. I was therefore advanced to the altar, and caused to "kneel upon my naked left knee, my right forming a square, my left hand supporting the holy Bible (*square and compass*), and my right resting thereon." The President of the United States, the Judges of the Supreme Court, the governors and all the other various functionaries of government are content with being sworn in the usual constitutional manner, *fully dressed,* and with the right hand uplifted or else placed on the Bible alone. They would never think of appearing blindfolded, semi-nude, and with a rope around their necks, nor would it ever occur to them to be sworn into office on the Square and Compass in the attitude of the "due form." Well, in that "due form" I took the Masonic oath.

I returned home from the lodge that night, or rather from the saloon to which they usually went after the lodge was closed, loaded down with great, mysterious and wonderful secrets, and which, of course, none but Freemasons are in possession of. I had been taught something about an "oblong square," saw "both points of the compass below a square," was informed that "the sun rules the day, and the moon governs the night," that stonemasons use a two-foot measure and an iron hammer, and these wonderful mysteries being so profound and so important in themselves, I was put under solemn obligation never to reveal them to any one in the known world, under penalty of being assassinated in the most brutal manner.

In due course of time I again presented myself at the lodge door, and was regularly passed to the degree of a Fellow Craft.

The profound secrets communicated to me in this degree were: "One point of the compass above the square"; that a human being in ordinary health has five senses—hearing, seeing, feeling, smelling, and tasting; that the seven liberal arts and sciences are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, and that the letter G is the initial of Geometry. The death penalty

in this degree is "to have the left breast torn open, the heart plucked out and given to the wild beasts of the field and the fowls of the air as a prey," and this, of course, to compel obedience to its rules and preserve its valuable secrets.

Try to refrain from smiling if you can while you picture to yourself a Rev. D. D., a college president, a learned judge, or even such a man as John Wanamaker, standing side by side with some blacksmith, barber, bone-gatherer, or bartender on the floor of a Masonic lodge, while the latter dilates upon the profound secrets of the Fellow Craft degree, and seriously informs the "great man" that during the erection of Solomon's Temple 80,000 Fellow Crafts "at the sixth hour of the sixth day of each week" entered the middle chamber of the temple to receive their wages, notwithstanding that such an achievement would occupy one hundred and thirty-three days, three hours and twenty minutes, allowing but one minute in which to pay each man and ten hours to a day's work. Well, such are some of the weighty secrets of Masonry, and when the proper time came I went again in search of "further light."

Desiring to witness the installation of officers, an emergent meeting was called for the purpose of conferring the third degree upon a man named Mulholland and myself, and so on the last night of the old year, 1860, I was raised to the sublime degree of a Master Mason.

I went home that night a full-fledged Master Mason, having been very carefully instructed in all that is comprised in Ancient Craft Masonry. But where was *the secret?* Where was that great, wonderful and mysterious secret which Masonry has so much boasted of for over a century, and which I had sworn to keep under the most inhuman and barbarous penalties of death? I had received no such secret, nor in fact any secret whatever, and I felt much disappointed, if not a good deal disgusted.

In the course of a few days I dropped in one afternoon to Bro. Sweatman's tailoring establishment on John's street, and after a few words of greeting remarked, "By the way, Brother Sweatman, is that Freemasonry that I have been passing through?" "Yes, indeed, Brother Ronayne," he replied, "that is Freemasonry—all of it, just as it is and has been from time immemorial." "But," I said, "Where is *the secret?* I paid $30 for a profound, mysterious and awe-inspiring secret, and have sworn to keep it, but where does it come in? I have not received any such secret yet." "Well, Brother Ronayne," he returned, "the fact is that the Masonic ceremonies are in reality the Masonic secrets, and these you have solemnly sworn to keep inviolate under penalty."

But is it really true that the Masonic ceremonies of initiation are profoundly secret, and hence that a Mason is obliged to live up to his sworn obligation? They are secret or they are not. If secret, a man is bound in honor to stand by his solemn promise. But if they are not secret, and never have been, but are *printed* and *published* in books and sold as other books are sold, then I maintain with equal positiveness, that instead of the so-called Masonic oath being of binding force the candidate is bound by every principle of right and justice to expose the swindle put upon him. If the party of the first part has violated his solemn pledge, assurance and guarantee, then most assuredly the candidate, the party of the second part, is entirely absolved from his pledge and promise, and is in duty bound to warn others against being similarly imposed upon. There is no evading this point, and no amount of sophistry or idle buncombe can make it appear otherwise.

About a week or ten days after being raised to the sublime degree (?) my old friend, William O'Neil, called to see us one evening, and after chatting pleasantly for a while he casually remarked, "Well, Ned, did you get through all right the other evening?" "Yes, William," I replied, "I got through all right." "Well," he said, "how much do you know now that you did not know before?" I knew that I had been sold, the "oblong square" excepted, but did not say so. Taking a well bound book from his pocket, he handed it to me across the table, remarking as he did so, "Read that; perhaps you can learn more from it in an hour than 'Bill' Sweatman could teach you in a month." I have that book now before me as I write, its title being,

"Manual of Freemasonry," by Richard Carlile—London: Reeves & Turner, 196 Strand, W. C. As soon as the family had retired I settled myself down to examine O'Neil's book, and to my utter astonishment discovered that it contained all the ceremonies of initiation, opening and closing the lodge, preparation of candidates, signs, grips, passwords, lion's paw, Mah-hah-bone and all, word for word, just as I had received them in Harrington Lodge, No. 49. The price of the book was only one shilling and sixpense, or about 37½c of our money, while I had paid $30 for precisely the same thing. In ordinary business (honor bright) how would such a deal be regarded? Charging $30 and even as high as $75 for what could be purchased in any respectable bookstore for little over 30 cents? If that be not swindling, then without question the meaning of the word "swindle" is lost. I was sworn to keep Masonic secrets, but I had made the discovery that there were none to be kept—none whatever, ceremonies or anything else. On the contrary, I had been fleeced, grossly deceived, swindled and made a fool of.

Wishing the brethren of Harrington No. 49 to understand that I had actually discovered the true Masonic secret, namely, that it possesses no secret at all, I took my book along one evening when the Fellow Craft degree was to be conferred, and opening it at page 38 followed carefully through all the ceremonies from the opening of the lodge to its close, including the so-called "work" of the degree, and there it was precisely as they were giving it, only a little more accurate, owing, doubtless, to their lack of memory. During recess one of the brethren called out, "Brother Ronayne, what book is that you've got?" Holding it up I replied, "Carlile's Manual; I want to see whether these officers are conferring this degree properly." I soon had many of the members around me, Brother Sweatman among the rest, the latter venturing to remark rather deprecatingly, "Oh, Brother Ronayne, you can't learn anything from that." "Why, Brother Sweatman," I replied, "do you mean to tell me I cannot read? You know you have learned your Masonic work from this book, but your memory is not good enough to retain it as given here. Yes, sir, I have paid $30 in this lodge for Masonic secrets, but had I known that I could have bought those very same secrets for about 30 cents you may rest assured I would have kept my money."

Extracts from "Ronayne's Reminiscence." See notice in January Cynosure, page 265.

(To be continued.)

THE WALKING DELEGATE.

BY LEON J. QUICK.

[The sub-heads are inserted by us.—Editor, CYNOSURE.]

We give herewith a report unanimously adopted at the last meeting of the New York Board of Trade and Transportation, entitled "The Walking Delegate and the War."

There is in this country an organization that has maimed and murdered thousands of the finest and noblest workmen, that has murdered the foremen and superintendents and owners of factories, has murdered policemen, sheriffs and other officers of the law, that has defied the courts, that has checked the growth of cities, paralyzed industries, dynamited bridges, burned roundhouses, railroad cars and factories, has misplaced switches, and destroyed costly machinery.

In Los Angeles men were working in conformity to all the laws of the land, but were not giving money to the heads of this organization so they sent some of their number to Los Angeles, dynamited a building and killed nineteen men.

In East St. Louis men were working in full conformity to the laws, but they were giving no money to the heads of this organization, so their houses were burned, their children, their wives and they themselves were murdered.

Over these awful crimes committed by his kind the most prominent walking delegate in the United States gloated. This walking delegate prates of his loyalty, but a man who gloats over such crimes as these has no honor, no loyalty, no love of country, no patriotism.

Another prominent walking delegate said at a dinner in New York City that they had filled the hospitals with the wounded and strewn the ground with corpses.

The men who are at the head of the

organizations that do these evil deeds give themselves high-sounding titles, such as president of the brotherhood this or brotherhood that, president of the international this or international that, president of the federation this or federation that, but the words that describe them generically are the words, walking delegate.

How "Walking Delegates" Control Congress.

The way the walking delegates influence legislators is by having lobbies. The walking delegates maintain at Washington the largest, most brazen and most vicious lobby that ever cursed a country.

Under the influence of this lobby Congress went lower and lower until it came to the four years preceding our entrance into the war when our country sunk to the lowest depth of its legislative degradation. During these years Congress passed laws to please this lobby that drove our ships from the seas; during these years Congress passed laws to please this lobby that crippled the railroads. But for laws so passed our railroads would have been fully equipped and in the highest state of efficiency at the outbreak of the war.

How is it such an organization should be allowed to browbeat Congress, have respectable men serve on committees with its leaders and have its leaders appointed on commissions?

There Is No Conflict Between Work, i. e., Labor, and Money, i. e., Capital.

"The chains that really bind humanity are chains the links of which are abstract words." The word labor perverted has bound the members of Congress and others in slavery. One of the perverted uses of the word labor is found in the expression "Conflict between Capital and Labor." Capital is money, labor is work; there can be no conflict between money and work. The word labor is still further perverted when it is used in place of the word workmen or the word employed and when it is used to designate an organization.

If the newspapers and other publications would refrain from using the word labor in ways it should not be used, if ministers, college professors and others who believe in truth and justice, who believe in law and order, would stop talking about the rights of "Labor" and talk about the right of men, the walking delegate organizations with their evils would quickly pass away.

The expressions, "Conflict Between Capital and Labor," Organized "Labor" and the rights of labor, start nowhere, lead nowhere, describe nothing, explain nothing. Yet by their being repeated thousands and millions and millions of times by the unthinking they have become the buttress of evildoers in the commission of their crimes and in their invasion of the rights of others.

There is no subject easier to understand if men will give a little time to it than the rights of men.

The foundation thought of our country is the freedom of the individual. There is a set of men who assume to take away this right.

Down with Bolshevism.

It is the right of a man to do an honest day's work. Yet these men say a man shall do only the amount of work to which they limit him. It is the right of a workman to be rewarded for faithful, efficient service, yet these men say a man shall not be so rewarded. These men say a man shall not begin to work until he has given them money and that he shall not continue at work unless he gives them a certain amount each month. These rules are so repugnant to noble-minded workmen that it has been necessary to maim and murder large numbers of men and to destroy property in order to enforce these rules. Notwithstanding these deeds of violence have been practiced through long years, these men were able to have under their control at the beginning of the war but a small per cent of the workmen.

We honor the men who have gone forth to give their lives in other lands for the freedom of nations. Let us honor the men who gave their lives in Los Angeles and have given their lives in other parts of our country for the freedom of men in pursuit of their vocation.

Some people seem to think the only way to appease the walking delegates is to turn over to their control the public utilities, the munition plants and other industries. That is wrong. It is never

wise nor safe to temporize with evil-doers; the more they are given the more they demand.

Let the unthinking think, and in thinking let them proclaim that nowhere in our land must men be compelled to give money in order that they may work.

Congress can render no greater service to our country than to pass a law to imprison walking delegates for demanding workingmen's money.

The War and the Walking Delegate.

At the meeting of this board, held in April last, your Executive Committee called attention to the danger to the nation which was threatened by the anti-efficiency provision of the naval appropriations bill as it had been passed by the House of Representatives and was pending before the U. S. Senate. Similar provisions had been passed by Congress in other appropriations acts during the previous four years. The payment of bonuses, of premiums, of additional compensation above regular wages was forbidden, and no inducement could be made to increase output by workmen employed under the Government. Disregarding the injury that would be done to our own army at the battle front, this anti-efficiency provision was designed by the walking delegates to hold back the efficient workmen to the pace of production made by the laggard.

This disregard for the welfare of our army we denounced as approaching treason in time of war and as giving aid and comfort to the enemies of the nation.

The walking delegate now stands revealed to the patriotic men and women of the nation in his true light.

A leech upon honest workmen, producing nothing himself, giving nothing, living upon and sometimes enriched by the levies he makes upon the wage earners and others who fall under his pernicious power, resorting to any extreme measure by which he can exercise and retain his power is a menace to the national safety, a drag upon the activities and the efforts of the nation and in effect is an ally of the enemy.

The walking delegate is a law unto himself, and he imposes his law upon others. His laws over-ride the laws of the state and of the nation. The enforcing of his laws rests upon his power; his power rests upon his means of getting money; his means of getting money rests upon his supposed or actual power. He gets his money by levy and fine; by power to punish and power to withhold or yield favor. A vicious circle depending upon money. He exercises his power as a despot and unhappy is the worker or employer who falls under that power. In order to enforce his demands he employs organizers and has resorted to violence and lawlessness, even to the extreme of murder.

Tens of millions of right thinking people in our country detest the walking delegates and it lies easily within the reach of these tens of millions of right thinking people to drive the walking delegates from power.

There are about five hundred members of Congress and from one to two hundred members in the legislature of each state. The tens of millions of right thinking people should not rest until Congress and the state legislatures have done justice to the workmen. These tens of millions of right thinking people, acting through their local societies, should adopt resolutions, should send delegations to Washington and to the state legislatures, and they should write letters, they should work with Congress and state legislators without pause. There should be no let-up until the working men of our country are made secure in their right to work free from outside interference.—Editorial in *Groton-Harmon News.*

"ORDER HOUNDS" ORGANIZED.

Chicago, Jan. 2, 1919.—A national organization known as the Exalted Society of Order Hounds, composed of order salesmen from all branches of commerce and industry, was organized today with the installation of Kennel No. 1.

The name was taken as a tribute to the faithful hound, and the society, semi-secret and fraternal, was formed to develop scientific selling methods and higher ideals in the lives of the members. Kennel officers are senior watch dog, junior watch dog, official growler and big barker.

IN MEMORIAM.

Some of the friends of the National Christian Association who have recently fallen asleep in Jesus are among those whose Christian fidelity and faithfulness to the Church against its most insiduous foe, the secret lodge, have been second to none.

"J. S. Yaukey, on Friday, October 25, 1918, in the afternoon toward the setting of the sun, suddenly left us and went home. While sitting in the room conversing with his wife and a friend on a matter of business he simply quit talking and closed his eyes to all earthly scenes. Brother Yaukey was a good man and had nothing else in view but to be good. Of course he was not faultless. He had his short-comings, but his mistakes were of the head and not of the heart. He was a man of strong convictions and fearlessly defended that which he believed to be right. He was an avowed foe to the whole secret society system. With all his power he condemned this popular evil so much so that no secret order could survive in the town in which he lived, though tried many times. He was a strong temperance man. Always consistent and voted as he prayed. He was a member of King street United Brethren church, Chambersburg, Pennsylvania, for over forty years."

We wish that we had a fuller statement of the activities of Brother David L. Durr, of Masontown, Pennsylvania, who passed away on Sunday morning, December 15th. His home had welcomed Secretary Stoddard a great many times with unvaried kindness. It was also the privilege of Secretary Phillips to spend a night under his hospitable roof. Our heartfelt sympathies go out to Mrs. Durr and the little daughter, Helen Elizabeth.

Death closed the eyes of the Rev. James Melville Faris, on October 5th, last, at Bellefontaine, Ohio. He had been one of the Ohio antisecrecy forces for years and some of the time an officer of the State Christian Association opposed to Secret Societies. He was a brave champion of whatever he believed was for the advancement of the Church of Christ, and leaves to his friends and loved ones "the sacred heritage of a noble life."

Honorable John A. Conant of Willimantic, Connecticut, died Sunday morning, December 8, 1918, at the home of his son from diseases incident to old age. He was 89 years old. He helped organize the Republican party in his state and was one of the prominent men in the organization of the American Antisecrecy Party, and was its candidate for vice-president in 1884. That party was finally merged into the Prohibition Party in which he became an ardent worker and leader, and was its candidate for many offices. In his passing another of the wheel-horses of the National Christian Association has entered upon his rest. He was one

"Who never turned his back, but marched breast-forward,
Never doubted clouds would break;
Never dreamed though right were worsted, wrong would triumph;
Held, we fall to rise; are baffled to fight better;
Sleep to wake."

ANTI-SECRECY AMONG THE NATIONS A PART OF PRESIDENT WILSON'S PEACE PROGRAM.

BY REV. S. J. JOHNSTON.

All secrecy henceforth among the nations is to be forbidden. No secret compact or understanding is to be allowed. What welcome news. How such a position strikes at the very heart of the entire system of all secret orders. As a Church we have ever stood against all secret organizations as selfish and wrong. We have always contended against them as injurious and contrary to the word and example of Christ. "Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

On Sept. 27th, in the city of New York, President Wilson delivered another notable address on the war situation from which we learn the above. He spoke in the Metropolitan Opera House at the opening of the Fourth Liberty Loan. In that address he carefully laid down five great principles as a part of

his peace program which Germany says she accepts. These terms follow:

First, an impartial justice must be meted out involving no discrimination between those to whom we wish to be just and those to whom we do not wish to be just. "It must be a justice that plays no favorites and knows no standard but the equal rights of the several peoples concerned."

Second, no special or separate interest of any single nation or any group of nations can be made the basis of any part of the settlement which is not consistent with the common interest of all.

Third, no leagues or alliances or special covenants and understandings within the family of the League of Nations.

Fourth, there can be no special selfish economic combinations within the league, no employment of any form of economic boycott or exclusion, except as the power of economic penalty by exclusion from the markets of the world may be vested in the League of Nations itself as a means of discipline and control.

Fifth, all international agreements and treaties of every kind must be made known in their entirely to the rest of the world.

According to these terms an impartial justice is to be meted out to all nations. None is to be shielded at all. Big and small nations, friends and foes, are to be dealt with justly. Too often secret orders overlook this fact. They have been charged with attempting to shield the guilty when members of the lodge. Among the nations there is to be none of that. President Wilson insists that strict justice be done to all nations regardless of their size and standing.

Again note according to these terms there is to be no favoritism. How often this has been true in the past. With all secret orders this thought of favoritism is one of the foundation stones. Many people unite with lodges for no other purpose than some advantage. That is the thought uppermost in their minds. If President Wilson gets his way around the peace table, all that will be forbidden. If we rightly recall the president's address, he took the position that this present war was largely the result of such international compacts.

Lastly, note the stress put upon "the open life" according to these terms. President Wilson is strongly opposed to secrets among nations. He feels it is detrimental to their highest interests. Everything is to be done open and above board. Nothing arouses national jealousy like secrecy. It is the hot bed of strife and contention. "All international agreements and treaties of every kind must be made known in their entirety to the rest of the world."

In closing, let us as Covenanters take heart. Here is much to encourage us in our fight against the great Empire of Darkness. We have always held that secrecy is wrong and injurious as touching the individual life. Our position along this line has been both sound and reasonable. But it is equally as true when applied to the wider sphere of life. Our good president has taken our position as a Church on secrecy as touching the nations and in advance of us he is applying it to international life. During the Civil War our Church stood alone on the great slavery question and the time came when others saw that our position was right. About five years ago we heard the little Covenanter Church praised for daring to stand alone on the slave question and the speaker was loudly applauded. We now see our president coming to the position which from the first we have held on Secrecy, and who can tell how soon it may be that he and others will take our position as to Christ the Nation's King. Let us not surrender now, not even weaken in the maintenance of our position as a Church on all these great truths.—*The Christian Nation,* November 6, 1918.

BLACK POPE TO RETURN.

Jesuit Head Gets Permission to Reside in Rome.

Rome, January 2.—Father Vladimir Ledochowski, general of the Society of Jesus and known as "the Black Pope," has obtained permission to return to Italy and reside in Rome on the ground that he is a Polish citizen, according to the *Italia.* His arrival in Rome has been delayed because the Swiss frontier is closed.

Father Ledochowski is a nephew of the late Cardinal Ledochowski and in 1906 was elected assistant general for

Germany for the Jesuit organization. He was elected head of the entire society in February, 1915, in succession to Father Werne.

News of Our Work

We are glad to announce that Rev. M. P. F. Doermann of our Board of Directors after several weeks of illness is able to be up, though not by any means fully recovered. Help us to give thanks for this favor from God.

"LIZZIE WOODS' LETTER."

Jackson, Tenn., Jan. 11, 1919.

Dear CYNOSURE:

This leaves me still alive. I am, however, very weak, having had the flu, and as yet I am not able to leave my room. While at Dyersburg last week I was confined to my bed and during the Christmas Holidays, which I spent at Trenton, Tennessee, I also found it necessary to be in bed most of the time. I am now suffering with a severe throat trouble, but feel a good deal better to-day.

Since my last letter I visited the great Holiness meeting at Memphis, Tenn. Many eyes were opened to the truth and tracts were distributed which were a great help in these meetings. We also sold about three dozen CYNOSURES. We always get a chance to give the Devil or his agencies a rap at this great annual meeting.

The minister who came here from Marianna, Arkansas, died during the meeting, and the Brothers and Sisters put their hands into their pockets and gave money enough to bury him. They said, "We don't believe in Lodges and we will bury our own dead." We are taught to do our duty to one another in sickness and in death, as well as in health. I had the opportunity of taking the collection in the woman's department for the burial and not one of these women belonged to a secret society and all gave willingly, as they said, "this is the last we can do for our deceased brother."

There were many devout women at this annual meeting who belonged to secret orders, but they said that all churches ought to follow the example set by the Christian people and the church who helped to bury this minister, and that they,—the lodge people,—ought not to be tied up in all their idol worship. They said, "Our preachers advise us to join the secret societies and that's because most of them belong to the orders themselves." I said, "Yes, we are sorry that many of our brother ministers are trapped by the secret society demon of Hell, but the black man's only hope is to turn to God with all his heart. What is good for one race is good for all. Righteousness exalts a nation. Sin is a reproach to any people. It will require just what God said to get God's help and protection. We shall be glad when the day comes that the ministers of God will preach Christ to the people. What we need especially today are preachers of righteousness, for then we will have the glory and peace of victory, like the church mentioned in Micah 4:1-3. Yes, our people are being destroyed for the lack of spiritual knowledge and what will destroy one race or nation will destroy other people as well. The people have no knowledge of God. We cannot do what God forbids and stand in favor with God at the same time. We black people are like the children of Israel, and when we shall give up our idols and cry unto God then He will deliver us.

I am praying for peace to exist between the races and for that peace to come through Jesus Christ, who shall bring peace on earth and good will to men (Luke 2:14). I am also praying for our President and for the leaders of our nation. May Jesus Christ lead them, for there never will be peace until all men accept the Son of God, who is no respecter of persons, and who will judge master and servant alike (Col. 3:22-25 and Col. 4:1).

I hope to be better soon. We have three hundred new cases of the influenza here in Jackson, Tennessee, to-day. God bless the N. C. A., with its host of friends and readers. May God bless us and help us to do more for Him this New Year—yes, more than we have ever done before. I ask your prayers that I may regain my health and strength. Yours for Jesus.

LIZZIE ROBERSON.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

I am sorry not to announce the time and place for our Pennsylvania Convention. This "Devilish" thing we call influenza is still at work, and its victims are not few. The uncertainty of the situation will cause our announcement to wait until next month at least. So far as I have been able to keep going during the past month I have met with the usual success in securing CYNOSURE subscriptions. Meeting at Bally, Pennsylvania developed all right. Some thanked me for the Anti-lodge light they there received. Allentown, Penn., and vicinity was my field of work for a few days. I learned while there that quite a number had attended Brother Murrman's meetings where anti-lodge truth had been set forth in a way to stir some not in harmony. An anticipated meeting did not materialize. There were objectors. I find that many churches are so syndicated as to make a hearing exceedingly difficult to obtain. When the request is made the pastor will reply, "I will bring the matter before my board and report." It's a very poor board that does not contain some objector. Very often the objector influences the rest, who are perhaps willing, but not very decided. This happily is not always the case. I speak in a church, God willing, in a few days where invitation comes from a majority of the board; the objector being out voted.

Somewhat tried at missing an address in the church I expected to open, I was especially gratified when Brother Schlagel helped me to a good hearing in a nice little church nearby. I do not now know the name of the denomination. The people looked clean, and good, and contributed $3.72 to cheer the traveler on his way. They said, "Come again!" I shall try to do so. I learned of other small churches that would welcome an address on our line when I can arrange to give it. At Muhlenberg College I found inquiry and encouragement. Many Lutheran friends there see danger to their church in the lodge encroachments and are willing to help a little in the effort to enlighten. Returning to the "City of brotherly love," I was given most of a prayer meeting time to explain the sin of the Lodge. "Father Cassel," as he is familiarly known, is the chief worker in the Third Church of the Brethren" and a good standby in our Cause. His influence helped me to this hearing. He endorsed our work most heartily at the conclusion of my address. On Sabbath, December twenty-second, I worshiped with our friends of the Free Methodist Church, Washington, D. C. Although the rain was falling the attendance was large. Pastor Albaugh said he was not going to preach a Christmas sermon, though that might be expected. He took as his theme, "The Soldier of the Cross." Surely the coming of Christ was right on this line! He broke away from the "glory world" that he might win the earth world. He is still leading in the conflict. While his weapons are not carnal they are nevertheless effective. When the final victory comes there will be no secret Lodge system. The "light made manifest" in his appearing is to shine until the kingdoms of this world are to become kingdoms of our Lord and Saviour. He came and was despised rejected, crucified! and yet He wins! Right has the eternal years at its disposal. Crushed to earth, it rises to eternal victory! Knowing this, how can anyone who is assured that he is right be discouraged! Spending a few days with friends in York County, Pennsylvania, I visited Menges Mills, Hanover, Spring Grove, etc., with pleasing result. Some had died, others were sick, but many were alive and contending for the truth. If "Flu" conditions permit some meetings are desired at York. I am now at Lancaster, Pennsylvania in the center of a well known rich agricultural section. The only limit to work here is the ability to do it. There is an abundance to eat and the invitations to the good meals are not few. I learn that good supplies are being prepared and forwarded to Europe to those in great need. Some of the people here do not believe in wearing neckties, while others do. It matters little what may be the notion, if the life is consecrated, and useful. These "plain people" are naturally not attracted by lodge displays. As to joining the "Hummingbirds, Elks or Hounds," that is entirely out of the question; their spirit has no unity with such.

I found opportunity to make three addresses here on Sabbath to audiences manifesting their appreciation. I told the children Moses manifested wisdom in looking to the Lord rather than joining the Masons. The Lord has helped people who travel more than all the lodges the devil ever invented! I have some good appointments for meetings, and hope to send a better report next time.

CONTRIBUTIONS.

The amount received has not been very great but it has enabled us to keep the work going and all bills paid. Money has not been all—a minister wrote us recently: "Keep courage. An institution of so much prayer will bear much fruit for the glorious cause of our Triune Covenant God." This minister has a time every day of intercessory prayer for us and our work. May God richly bless all givers, whether of time, prayer, or money, while we work together to make this new year one worth remembering.

Rev. A. W. Sommer	$ 5.00
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Classis Pacific	46.76
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Burton Heights	19.61

And from the 1st Reformed Presbyterian Church, Beaver Falls, Pa., $4.00.

KIND WORDS FROM FRIENDS.

Rev. R. E. Ziesemer of Appleton, Wisconsin, writes: "The CYNOSURE is a paper which a Christian cannot afford to be without. Keep up the good work!"

A friend and helper who shows his faith by his works writes: "Your magagine places the most effective weapons

in the hands of anti-lodge workers," and then proceeds to name three parties to whom he sends the CYNOSURE for one year.

A Presbyterian pastor writes: "The first number of CHRISTIAN CYNOSURE has reached me and I have read it with great interest. Not only have I read it but a second party has partly read it and a third has asked for it, so you see this is a field white for the harvest.

"Some good brother must have remembered me to you and given me a year's subscription for my Christmas. Do not forget to inform me as to the person to whom I must naturally feel under obligation for the rest of the year and I trust that I shall prove worthy of the favor."

Rev. E. F. William Stellhorn, an executive of the Board of Home Missions and Church Building Board of the Evangelical Lutheran Joint Synod of Ohio and other states, writes from Columbus, Ohio:

"I am sending you a clipping from this morning's Columbus (Ohio) Journal, which I believe will be of interest to you and also the readers of the CHRISTIAN CYNOSURE.

"It seems that the Light is dawning, thank God!

"In my extended travels through the United States and Canada during the past five years I have frequently engaged in conversation with lodge men, who, some almost voluntarily, and others when pressed to the wall, have made the same admissions, but this is the first time I have found such a statement made in a gathering of that kind and published in our daily papers. Make whatever disposition you consider best of this clipping, but I would suggest that same be published in the CYNOSURE, as I believe that the publishing of such a newspaper statement will greatly confirm and encourage those who have been bearing faithful testimony against the evil of lodgery and will help to encourage even lodgemen who have been secretly holding the same opinion to come out openly and to break with that monster which is certainly an enemy of true democracy and the real brotherhood of mankind."

Mr. George W. Shealey of Monrovia, California, writes: "Brethren, fear not; victory is sure, for Jesus is coming. Glad to hear from you again, dear brother Phillips, through the CYNOSURE for December. I have just read it with great profit. I thank you for the good year's work and pray the dear Saviour to keep you hearty and strong—body, soul and spirit—that you may continue to expose the great anti-Christ of these last days."

Following a recent meeting of the Board of Directors, President Blanchard wrote to Secretary Phillips, among other things, the following cheering words: "My dear brother: It is some while since I have written you a love letter, so I guess I will do it now. I see you sometimes feel as I feel sometimes. You look forward and you look around and you do not fully see the way. This is apt to produce depression but if we remember that while we do not see the way, God sees it perfectly, and will lead us in it all of the way, it will be a help.

"I have thought some about the questions you raised at our meeting, and I will think more. Meanwhile, I bid you be of good courage. God is not dead, He is not puzzled, He is not tired out, and since we belong to Him, we have a right to be happy."

CHURCH ABOVE SECRET SOCIETIES

These were among the high-lights of the open discussion on "Why the Church Can Do More for a Man Than Secret Societies" at Central Y. M. C. A. yesterday afternoon in the Fellowship Club, directed by Henry S. Ballard.

Many of the men at the meeting were members of secret societies, but practically a unanimous agreement was reached that the greatest point in favor of the church is its universal membership.

"The term 'secret society' is in itself contradictory to universal brotherhood which lodges and fraternities claim to possess," declared one of the debaters.—*Ohio State Journal*, Dec. 30, 1918.

Only when men have exhausted their possibilities will God help them to do impossibilities.

The Religion of the Lodge

A sermon delivered in the Evangelical Lutheran Church of the Redeemer, St. Paul, Minnesota, on Sunday evening, March 5th, 1916, by Rev. O. C. Kreinheder. It was printed in the Christian Cynosure, Vol. 51, No. 8, December, 1918.

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CHRISTIAN CYNOSURE

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IN this time we are to live and wrestle, and in no other. Let us humbly, tremblingly, manfully, look at it, and we shall not wish the sun could go back its ten degrees, or that we could go back with it.—Maurice.

There are ways in which even silent people can belong to God and be a blessing in the world. A star does not talk but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.—J. R. Miller, D. D.

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LECTURERS.

Those desiring lectures or addresses may write to any of the speakers named below:

Rev. W. B. Stoddard, 3118 Fourteenth St., N. W., Washington, D. C.

Rev. Mead A. Kelsey, 221 College Ave., Richmond, Ind.

Rev. F. J. Davidson, 2512 14th St., New Orleans, La.

Prof. Moses H. Clemens, Box 96. Ubee, Ind.

Rev. C. G. Fait, Ellendale, N. D

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

THE EQUITABLE FRATERNAL UNION.

This society was incorporated in 1897; the fourth edition of the ritual was published by authority of the Supreme Assembly of Neenah, Wisconsin, in 1904.

Agents tell us the society is "simply a business proposition," "purely an insurance organization," "does not conflict with your religious or political beliefs."

Upon examination we find that it *does* conflict with the *religious* belief of a consistent *Christian*, and the proof is now given from their ritual, the italics being ours.

I.

In the Opening Ode they pray—

"And the smile of *the Eternal*
Be upon your Brotherhood." p. 7.

In the Closing Ode they pray—

"*God* go with us, oh my brothers." p. 17.

In the Installation Ode they pray—

"May the strength of *highest Heaven*
Help each one that trust to keep.
May the *wisdom that's unfailing*
Guide you unto all things good." p. 21.

From the above it is clear that they pray to a "God," but to a Christless "God," which is an idol.

There is only *one* God, and that is the Father, Son and Holy Ghost. Matt. 28:19; II Cor. 13:14.

The Bible says, "For though there be that are called gods, whether in heaven or on earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ." I Cor. 8:5-6.

The Bible furthermore says, "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him. John 5:23.

And so the "god" of the Equitable Fraternal Union is not the God of the Bible, but an idol.

Not praying to the true God, Father, Son and Holy Ghost, it follows quite naturally that they do not pray in the name of Jesus. But Jesus says, "Whatsoever ye shall ask the Father *in my name*, He will give it you." John 16:23.

And so the "prayer" of the E. F. U. is not a Christian prayer.

II.

In the Burial Service they say—

"Death can only separate us for a time. * * * We bury our dead out of sight in the hope of an *immortal life* beyond the grave, a life that shall *be without sorrow*. p. 22.

"Friend of ours, good-bye until we meet again, and say, 'Good morning' *in the world of God.*" p. 23.

"God, who maketh man, *is just*,
Of the good deeds man has done
He, man's Judge, *forgetteth none*.
Merciful and kind is He—
Righteous will His judgment be!"

From the above it is clear that they expect to meet all their members in heaven, but without the suffering and death of Jesus Christ, our blessed Saviour. Not a word is said about Him. They teach salvation by the good works of their members, which the Judge will not forget.

The Bible teaches, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

"The blood of Jesus Christ, His Son, cleanseth us from all sin." I John 1:7.

There is *one God*, and *one Mediator* between God and men, the man Christ Jesus." I Tim. 2:5.

"Jesus Christ the righteous; and He is the propitiation for our sins." I John 2:1.

"In Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7.

"Therefore we conclude that a man is justified by faith, without the deeds of the law." Rom. 3:28.

Being a union of Christians and non-Christians, the "Equitable Fraternal Union," in the nature of the case, cannot confess Christ, but must purposely omit Christ, which is to deny Christ. But Christ says, "Whosoever shall deny me before men, him will I also deny before my Father which is in Heaven." Matt. 10:33.

'Since the "Equitable Fraternal Union" has a Christless prayer to a Christless God, and a Christless way to a Christless heaven, a consistent follower of Christ must get out of the Union.

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LLOYD GEORGE TO LABOR AND CAPITAL.

In a pre-election statement Lloyd George spoke as follows: "I say to labor: You shall have justice. You shall have fair treatment, and a fair share of the amenities of life. Your children shall have equal opportunities with the children of the rich. To capital I say: You shall not be plundered and penalized. Do your duty by those who work for you, and your future is free for all the enterprise and audacity you can give us. But there must be equal justice, and labor must have happiness in its heart. We will tolerate no sweating, and labor must have its just reward."

Spoken like a man! The splendid manhood of Lloyd George makes him shine as a statesman. The interests of capital and labor are identical when they are discerningly examined. It is not only Christian, but entirely feasible for labor and capital to live happily and comfortably together. We shall not tolerate any tyranny on the part of organized capital, neither shall we tolerate any tyranny on the part of organized labor.—*United Presbyterian.* Dec. 12, 1918.

THE PEACE CONFERENCE.

The answer to the first five fundamental principles as stated in the "Questionnaire on the Peace Conference" in the February Cynosure reveal intelligent study and the Christian heart of the writer (Mr. Paul B. Fischer), but when he attempts, in his comments on the sixth principle, to view things in the light of God's complete plan—well, perhaps he undertook more than mortal can do.

Without further reference to the above mentioned article, may I express an opinion in regard to the important questions discussed in it, and state the reasons for that opinion?

And first as regards the "attempt to organize to secure permanent peace."

In answer to prayer, this terrible world war was stopped, when the most sanguine were not expecting it. In the providence of God, representatives of the allied nations are called together to constitute a peace conference, to formulate plans by which the nations may carry on their affairs without friction, the small as well as the greater governments, oppressed by none, but each promoting as much as possible the welfare of all.

Many of the delegates in this conference are Christian men; and since we are assured in God's Word that in the last days—they shall beat their weapons of war into instruments of useful labor, "Nation shall not lift up sword against nation, neither shall they learn war any more" (Joel 4:3), and since we are assured that we are in the last days; and we are hastening unto the coming of the day of God—or, as Titus expresses it, "looking for the appearing of our Savior Jesus Christ" (Titus 2:13,) it would seem that "to attempt to secure a permanent peace" is just what they should do.

To the question "Should the peace treaty contain any formal recognition of the authority of God over the na-

tions?" Answer: Yes. If a majority of the delegates believe this truth, by all means they should say so! The request of our Congress, and the appointment by our President, of a day for humiliation and prayer to Almighty God, and the voluntary cessation of work daily in great cities, at an appointed hour, when men of affairs and little children on their way home from school pause and pray. These things are known the world around; and as in olden time, not only did Israel acknowledge the mighty hand of God in His delivering them, but "then said they among the heathen, the Lord hath done great things for them." (Ps. 126:3.) Surely it would be eminently fitting that this Conference should acknowledge His power and right to rule.

In regard to the recognition of Jesus Christ as the Prince of Peace and Lord of Nations, if a sufficient number believe this to have it acknowledged, it should surely be done.

The answer to the remaining questions must also depend upon the moral light which these delegates possess. And as Samuel said to the people, "God forbid that I should sin against the Lord, in ceasing to pray for you (1 Samuel 12:23). So may Christian everywhere pray, daily, for this Conference, that God will by His Holy Spirit direct their deliberations!

MRS. NORA E. KELLOGG.

SONS OF HERMANN.

The "Sons of Hermann" was founded in New York about the year 1840, but did not spread to the West until some eight or ten years later. Its object is said to have been "to foster German customs and to spread benevolence among Germans in the United States."

An account of the society, published in the *St. Paul Morning Call* in 1896, credits the original organization to the resentment of German-Americans at attacks on themselves and others of foreign decent by those who, between 1835 and 1855, drew the political issues of the day along race and religious lines, and which finally became united in the Know Nothing Party in 1852. The account referred to continues:

"These enemies of all that was Teutonic had exceeded the bounds of honor and respect, inasmuch as they even went so far as to hinder the funeral cortege of a German from proceeding on its solemn and peaceful way, and to insult those who accorded the remains the last escort."

At one of the German sections of these gatherings the name for the new society suggested itself when one of the speakers remarked: "We again need a Hermann under whose mighty guidance we may be enabled to trample upon our enemies." The new fraternity recognizes that ignorance and vice are the worst enemies of humanity and follows in the footsteps of the Freemasons, Odd Fellows, Druids, Foresters, and others in their work of relieving the needy and sick among their members, burying their dead, and caring for widows and orphans.

In 1848 resolutions were adopted substantially as follows:

"All men are equal; all are imbued with one desire, namely, to reach that goal which betters bodily and spiritual existence. It is the duty of every man to provide not only for himself, but also to promote the welfare of his fellow beings, because in the consummate happiness of all every one must have an equal share. In order that this grand and worthy work may be duly furthered, shall we grasp one another with a brotherly hand and create this band of friendship? As a body we shall sow, and as a body shall expect a fruitful crop. We shall advance German customs, German spirit, and German art; we shall strive to co-operate with one another, lift up and support our brethren. We, as a body, shall surround one and the one shall encircle us all. This is to be our fundamental platform. We shall look upon ourselves as one family, and keep sacred the bonds of a family."

Women relatives of the above mentioned order have been grouped in lodges of Daughters of Hermann, as a social and beneficiary auxiliary, in the same manner that so many members of other fraternal orders interest their mothers, wives, sisters and daughters without making them members of identically the same lodges.

The Scriptures and Secret Societies

By Charles A. Blanchard, D. D.

I wonder many times why there is need of two speeches on any moral question. I was wondering, as I sat here, whether there was a man or woman in the house who needed anything further than the powerful testimony to which we have listened. But the Bible says, "In the mouth of two or three witnesses every word shall be established;" so I am ready for the witness-stand. In morals and in religion it is line upon line; precept upon precept; here a little and there a little. That is the way the work goes on; and so, although I have nothing new to say to you, I have some old truths to repeat.

Entirely Disloyal to the Bible.

In taking up with you, for a little time, the subject of "The Bible and the Lodge," I remind you, in the first place, that the Lodge, as a system and movement in our country, is entirely disloyal to the Bible.

The teaching of the Lodge as to the Bible is like the teaching of the Lodge as to God. The Lodge requires the initiate to believe in a Supreme Being, and the Lodge puts on its altar a copy of what are believed to be sacred writings; but the Lodge never says whether the God of the Christian, or the god of the pagan, is God; and the Lodge never says whether the Bible of the Christian, or the bible of the Mohammedan, or of the Hindu, is the Word of God. So, in the very beginning, when we consider the relation of the Lodge to the Bible, we find that the tendency of the Lodge teaching is to muddle the minds of men as to what is the Word of God. Candidates are told, as has been said to me over and over again, "We have the Bible on the altar in all of our lodges." Those who make this statement believe it to be true; but if they were informed as to the facts, they would know that it is not true.

The teaching of the Masonic lodge is clear as to this matter. On the altar in the lodge should be placed that book which is believed, in the country where the lodge exists, to contain a revelation of the divine will: hence the Masonic law says plainly, In Christian lands a Christian Bible must lie on the altar; in Jewish lands, the Old Testament scriptures; in Mohammedan lands, the Koran; in Hindustan, or where the Brahman religion prevails, the sacred writings of that religion.

In this country, recently, a most ramarkable fact is said to have occurred. One night in a lodge on the western coast, there were initiated adherents of three different religions. In the initiation of these three men, one book of "holy writings" was put upon the altar for one; when the second initiation came, that book was removed, and another placed there; when the second candidate had been initiated, and the third came, the second book of "sacred writings" was removed, and still another was brought in.

Now reflect that we have in this country, at the present time, three hundred different kinds of lodges, with a total membership of something like five millions of men and women. These lodges are initiating annually something like two hundred thousand persons. In all these lodges, attended by all these millions of human beings, into which annually two hundred thousand people are being initiated, the attitude in regard to

the Word of God is this: We don't stand for the Bible, we don't stand for the Book of Mormon, we don't stand for the Koran; we don't stand for anything except the "sacred writings;" and we put on the altar, in any country, that book which, by the people of that country, is believed to contain the revelation of the divine will. In other words, when Freemasonry, and Oddfellowship, and the Knights of Pythias, and the other lodges of our country, have their way, there will not be one lodge-trained man, sitting in church, who believes, with anything like unquestioning faith, in the Book which is used by the minister for the purpose of selecting a text. This lodgeman will say, "Yes, to be sure, that Bible is believed by this man to be a revelation from God; but there are other men, and other bibles." He knows not which is which, nor whether this text, that this man preached from, has any better authority than a thousand other texts that might be selected from other writings. He cannot tell. When lodgism has gotten through with the Bible, it will have destroyed the authority and standing of the Book among men; and our Christian churches will have nothing to build upon except the opinions of the people who wish to be connected with them. Some will accept the Word of God; others will reject the Word: so far as lodgism is concerned, the state of mind of every man, and of every woman, in the whole creation, will be one of indifference as regards the revealed will of God.

Destroys Bible Morality.

In the next place, with lodgism as it is in our country, we will, in time, not only have no Bible, but we shall find that Bible morals—the Christian morality upon which we found our civilization—is totally destroyed. Christian morality involves two things: abstinence from the doing of evil, and performance of that which is right; and we Christian people make the Word of God the foundation for the things which we require. Some one says to us, Why do you forbid this thing? We say, God has put His ban upon it. If some one says, Why do you enjoin this duty? we say, Because God has required it in His Word. Having the Word of God destroyed, of course Christian morality must go with it.

We find, as soon as we begin to examine the moral teachings of these secret orders, that Christian morality is, so far as lodges are concerned, totally destroyed. What is the essence of Christian morality? Simply that men *shall* do right, and shall *not* do wrong. What is the essence of lodge morality? That men shall do right *by lodgemen,* and shall not do wrong *to lodgemen.* What does the law of God require as to respect for the rights of property? "Thou shalt not steal." From whom? From any man. What does the law of the lodge require as to respect for the rights of property? Thou shalt not steal from a lodgeman, if thou knowest him to be a lodgeman at the time thou art about to steal from him. They put this in plain language; these are the very words: "I promise and swear that I will not cheat, wrong, nor defraud a lodge of Master Masons, nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger, if in my power." "I will not knowingly strike a brother Master Mason, not otherwise do him personal violence in anger, except it be in the necessary defense of my person, family, or property." To whom am I to give notice of approaching danger? My fellow lodgeman. Whom am I not to strike in anger? My fellow lodgeman. Suppose I get out of temper

with my neighbor who is not a lodgeman; what about him? We have nothing to say about him.

The very essence of morality is cut out and destroyed, as soon as lodge ideas have prevailed. Of course, destroying the Bible, we must allow to go with it the peculiar doctrines which come from the Bible. The Bible is the only book in the world which teaches universal morality. In regard to the performance of kindly acts to men, what does the Word of God say? It bids us to do good to all men, as we have opportunity; especially to those who are of the household of faith—because this household of faith are brothers in Christ Jesus, and are subject to the frowns and sneers and unfriendly acts of an unfriendly world. But to "do good unto all men" is the requirement of Christian morality. The door of every church like this, throughout the whole world, stands open week by week, and year by year, inviting all people, from East, West, North, and South; men, women, and children; those who are learned, and those who are ignorant; those who profess Christianity, and those who make no profession of religion. Consider the immense volume of monies distributed throughout the world, under church auspices, given by people in our own land alone—millions upon millions of dollars for the evangelization of men whose names the givers do not know; whose faces their benefactors shall never see. Men here give money for people in India, for people in Africa, for people in China. Why? Because Christian morality enforces this obligation.

But the moment you go into secret societies, you find that they forbid sins against lodgemen, instead of forbidding sins against men in general. They require kindness to lodgemen, and near relatives of lodgemen, in place of kindness to all men. "I promise and swear that I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, I knowing them to be such, so far as their necessities may require and my ability will permit without material injury to myself or family." We find, running through the whole secret society system, this same idea. We must do good to people who belong to our lodge, when we know that they belong to our lodge; if they can give the signs and the grips, if they can furnish satisfactory evidence that they have paid their lodge dues and have agreed to help *us* in case of need, then we are under obligation to help them: otherwise we are under no obligation at all.

If I had the privilege of spending these moments with you in an examination of lodge charities alone, I should be able to show that lodgism has not lived up to its own doctrine. You would not be surprised at that, would you? because lodgism builds up a fictitious morality, instead of a real morality. A man who promises to be honest with lodgemen alone, will not be honest with the lodgemen; for the very foundation of honesty is taken out of his character. The man who promises to be benevolent simply to lodge people, will not be benevolent to lodge people; the foundation of benevolence is taken out of his character, for the Bible is not honored. It teaches Christian charity; it requires justice. When the Bible is gone, you cannot find either honesty or charity. The men who belong to the orders, and who rely upon them, would find themselves, in case of need precisely where Mr. W. H. Boles, lecturer and editor, and pastor of the Christian church, Christopher, Illinois, found himself when he was holding that meeting down in Canton. He was thrown down and beaten

by representative members of the very secret society of which he was a member. He gave the hailing sign of distress. In place of recognizing it, they paid no attention, but went on beating him and seeking to take his life. This is precisely what is found to be true in regard to the whole list of duties which are enjoined, and offenses which are prohibited, in lodge oaths. I could very easily demonstrate this if I had time.

Opposed to the Bible Doctrines of Sin and Salvation.

I wish to say further that not only do lodges destroy faith in the Bible as the Word of God, substituting for the Bible the "sacred writings" of any religion; not only do lodges destroy the whole institution of Christian morality, putting into its place the lodge morality, to which lodge morality, even, they cannot hold men; but the lodges also destroy the Christian doctrines of sin and salvation, teaching what is directly opposed to the Word of God.

God says that *sin* is the source of all evil, and that the only cure for sin is *salvation*. There is not a Christian church in the world to-day, which does not hold these two truths. The trouble with man is sin; the cure for sin is salvation through Jesus Christ.

There is not a lodge in the world which makes much of the fact of sin, and there is not a lodge in the world which makes anything of the doctrine of salvation as taught in the Word of God; so we have in the lodge human religion simply, a system which is destroying faith in the Word of God, which is undermining and uprooting all Christian morality, and is striking at the very foundations of Christian faith. Just so soon as men believe that the doctrines of the Lodge are true, they will come to doubt the truth of the doctrines of the Bible. If they believe the doctrines of the Lodge, they cannot believe the doctrines of the Church.

But, specifically, what is the doctrine of the Lodge as to sin? Practically no doctrine at all. The very fact of sin is slurred. I think it would be impossible to find, among all the three hundred lodges of our country, one which clearly recognizes the fact of sin, the guilt of sin, the danger of sin, the power of sin, and the necessity that the power of sin should be broken. The Mason says: "The Common Gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones, for that spiritual building, that house 'not made with hands, eternal in the heavens.'" But no man who takes the obligation of an Entered Apprentice, or Fellow-Craft, or Master Mason, is required to confess his sins, put away his sins, or trust in the blood of Jesus Christ for the pardon of his sins. Everywhere he is taught that if he will take the obligations of his lodge, if he will listen to the voice of his lodge and do what it says to do, he is sure of eternal life in the better world. They call it the "grand lodge above," which, of course, means what we call heaven. Men who have lived their lives as corrupt men in the community, these men, dying, are buried by their lodges, and their friends are assured that they have gone straight to the "grand lodge above."

If five millions of men are taught, week by week, in this country, that there is no particular taint of sin in human life; that sin is a disease rather than sin; that it is

a misfortune rather than an offense; that God is not going to deal with it very severely; that any man who can put on a fair outside will get along somehow or other; that he may follow his organization for his advantage here in this life, and when that ends he may be ushered by his lodge into the presence of God;—if five millions of men are being taught, in three hundred different kinds of lodges, week by week, a doctrine like that, what is to become of the Christian Church, which bases its whole system of faith on this series of fact: men are sinners; God loves men who are sinners; Jesus came to die for men who are sinners; the man who trusts in Jesus Christ will be saved, and the man who does not trust Jesus Christ will be lost, both for time and for eternity?

We find the principles of the Lodge, as regards the Bible, antagonistic throughout. The Bible itself is set aside by the Lodge; Christian mortality is set aside by the Lodge; the Christian plan of salvation is set aside by the Lodge.

(*To Be Continued*)

TO WAR AGAINST RELIGION.

Helsingfors, Jan. 22, 1919.—Under the title the *Red Devil,* a new paper is being published in Petrograd by the soviets for the sole purpose of attacking churches and religion in general. The first number contains an article by Luntcharsky, commissioner of education, announcing a plan to close fifty churches in Petrograd.

Other articles show the authorities intend to impose a special tax on churchgoers. Religious teaching in schools is forbidden.—*The Post,* Washington, D. C., Jan. 24, 1919.

Little faith will bring your soul to heaven, but great faith will bring heaven to your soul.

One of the purest treasures a mortal life affords is a spotless reputation.

EVERYBODY'S LONESOME.

Way down deep within their hearts
Everybody's lonesome;
Far within their secret parts
Everybody's lonesome;
Makes no difference how they smile,
How they live or what their style;
Once in every little while
Everybody's lonesome.

People first in big affairs—
Even they are lonesome;
Maybe like to put on airs,
Just the same they're lonesome.
Men for whom existence blends
Every good; who gain all ends,
Still reach out their hands for friends;
Everybody's lonesome.

Women, silk-clad, jeweled fine,
Yes, they too are lonesome;
When their gems the brightest shine
They are just as lonesome.
Some must serve and some command,
All still seek with groping hand
Love and friends who understand;
Everybody's lonesome.

Though your gift of friendship's small.
Everybody's lonesome;
It may answer someone's call,
Someone who is lonesome;
Give, and give with might and main,
Give your hands, and join the chain,
And your gift will be your gain
Sometime, when you're lonesome.

—*Detroit News.*

"ONE UTTERLY BELIEVING MAN."

BY A. E. M'ADAM.

"No praying man or woman accomplishes SO MUCH with SO LITTLE expenditure of time as when he or she is praying. If there should arise, it has been said—and the words are surely true to the thought of our Lord Jesus Christ in all His teaching on Prayer,—if there should arise ONE UTTERLY BELIEVING MAN, the history of the world might be changed. Will YOU not be that one in the providence and guidance of God our Father?"

"PRAYING IN THE HOLY GHOST."

BY J. HUDSON TAYLOR.

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God; and going one day to a friend he said: "I don't see how God can use me on the field. I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too

many preachers now and too few prayers." He went. In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God.

To this home, hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your home so many times and have longed to come in. Will you tell me how I can be saved?" Or from some distant place another would call saying: "I heard you would tell us here how we might find heart-rest."

Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along. Mark this: If all who read these lines would thus lay hold on God, with the holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. THE PRAYER POWER HAS NEVER BEEN TRIED TO ITS FULL CAPACITY IN ANY CHURCH. If we want to see mighty wonders of Divine grace and power wrought in the place of weakness, failure and disappointment, let the whole church answer God's standing challenge: "CALL UNTO ME, AND I WILL ANSWER THEE, AND SHOW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT" (Jer. 33:3).

Few paragraphs outside the Bible convey a more Scriptural message than the above. THINK WHAT, UNDER GOD, WILL HAPPEN when these paragraphs are placed in the hands and enter the hearts of over 20,000 missionaries, and of many times this number of pastors and evangelists. LET US NOT CEASE PRAYING. In due season HE shall reap if WE faint not. EVERYTHING depends, by God's grace, on persevering prayer IN THE HOLY GHOST. And let us not cease giving God ALL THE GLORY.

Write to the Great Commission Prayer League, 808 N. La Salle St., Chicago, Ill.

LODGE BENEFITS.

From Ronayne's Reminiscences.

William Stanley, Jr., a member of St. John's Lodge, who kept a bookstore on John's street, Quebec, Canada, very soon displayed "Richardson's Monitor" in his show window, with all the signs, grips, preparation of candidates, etc., accurately represented by well executed engravings, so that all who desired might learn the Masonic secrets at their leisure and at a very trifling expense. I bought a copy, and now possessed not only the alleged secret work of the Blue Lodge, but also that of the Chapter, Council, Commandery, and away up, or rather down, as far as one might wish to go.

Speaking of this matter one day to Brother Bernstein, the treasurer of our Lodge, he remarked very confidentially, "Brother Ronayne, the trouble is you have only got as far as the Master Mason's degree where you really receive only a substituted secret; if you go into the Chapter you will find in Masonry something to admire rather than condemn, and I know you will come to like it." "Brother Bernstein," I replied, "do you mean to tell me on your word as a Master Mason that the four Chapter degrees are not accurately given in Richardson's Monitor? I know that he gives the first three degrees correctly; now do you mean to say that the four following degrees are not equally so?" "I do," he replied, "most assuredly. There is not a word of truth in those alleged degrees as Richardson gives them." "Propose my name in the Chapter," I said, "I'm going to test that matter for myself," handing him the usual fee of $2.00.

I was proposed in the Chapter, balloted for and elected, and was notified to go up to receive the Mark Master's degree. I shall not relate all the funny incidents of passing through the Chapter degrees. Suffice it to say that I turned the ceremonies into a farce as much as I could, having already learned them just as I was passing through them from Richardson's Monitor. But

I did not propose to lose any more money on that nonsense, so during the banquet that followed the degree work I suggested rather emphatically that it be returned. I did not just then, however, sever my connection with Harrington Lodge. All the members were personal friends of mine, besides the sociability of the lodge room possessed a charm, and that I believe is the main reason why many, possibly the majority, keep up their membership in the institution.

Right here I will say that from all the investigation I have been able to bestow upon the subject from that time to the present [1900] I have never been able to understand what real benefit Freemasonry has been to the world, or why such a monstrous system of falsehood and deception has existed as long as it has. On the contrary, I have known it all along to be productive of great evil, especially here in the United States, fostering selfishness, creating class distinction, oftentimes perverting justice, and frequently aiding in the escape of men high in the public service when guilty of crimes that would consign other men to long terms of imprisonment. And add to all this that it has begotten and fostered such a spirit of infidelity among its membership, that I am scarcely speaking outside of the truth when I assert that the great majority of American Freemasons today do not even believe in a hereafter. It is scarcely necessary for me to add that the Masonic system had lost all its charms for me. I had no respect for it beyond the sociability of the lodge room.

We shall now state a few facts about old Harrington Lodge, and see how matters were progressing there. In another part of this narrative I have said that the St. Foy road was kept in very good condition from a toll levied upon vehicles entering and leaving the city. The toll gate was kept by a man named Philip Romeril and his wife, fellow-countrymen of Sweatman's, both families being from the Isle of Man. Romeril was almost a cripple, one leg being much shorter than the other and his knee joint so stiff that he was unable to bend it. According to Masonic law he was physically debarred from initiation, but his friend Sweatman so maneuvered that he had him proposed, balloted for, elected, and at called meetings, when but few specially notified were present, he received the degrees of the Blue Lodge. Being always the best of friends and now Master Masons together, Brother Sweatman borrowed from his fellow-countryman, Romeril, about $540, ostensibly to purchase goods from which to make the police uniforms. Shortly the rumor circulated among the brethren that Sweatman was about to fail in business, and Mrs. Romeril tried every way to get her money, but without success. At last charges were preferred against him before the lodge and clearly proven, but on some technicality or other he was whitewashed and poor Romeril was cheated. I went to no more lodge meetings while in Quebec, it being a little less than three years since I was made a Master Mason.

First Chicago Experiences.

D. L. Moody's mission church was in Illinois street, Chicago, about two blocks east of my boarding house, but it possessed no attraction for me in those days. I counted myself a good Protestant, and would doubtless have felt highly indignant should any one insinuate that I was not a Christian. But the truth is I knew nothing whatever about Christianity, nor what really constituted a Christian. I had religion such as it was; I was moral, respectable, law-abiding, and could "argue Scripture" with a theological professor, but as to being a Christian, that was another thing altogether. Like thousands of others I thought I was "all right." [Mr. Ronayne had arrived in Chicago in 1865.]

Freemasons with all the stupidity peculiar to unbelief are constantly heard to declare that somehow they too will be "all right," because they ignorantly imagine that if they try to live up to their barbarous oaths and the partial morality of the Masonic system they can build themselves into such a condition that God must accept them in the end. So with Odd Fellows, secret society people in general, so-called Christian Scientists, spiritualists, theosophists, Buddhists, Mohammedans, and all the rest—they all try to persuade themselves that because of what they are or what

they do, or try to do, in some way they will come out "all right" at last, though God's Word declares they have no hope. (Eph. 2:12.)

In those early days of my sojourn in Chicago I was just like all the rest in my spiritual experience, full of delusion and stupid ignorance. How many times since have I regretted that, instead of trusting in myself and seeking to better my condition by my own efforts, I was not in a position where I could appeal to the Lord Jesus for guidance and roll my burdens upon him. (I Pet. 5:7.)

I called on Bishop Cheney, of the Episcopal Church, but no help whatever was to be found there. It then came to my knowledge that such an institution as the Young Men's Christian Association existed, that one of its avowed purposes was to furnish young men with work, since they had an employment bureau in the old M. E. church block. I was now some two weeks in arrears for board, and didn't have the face to eat three meals a day, nor even all I wanted for breakfast and supper. In consequence I was in a chronic state of hunger.

One day I went to the Y. M. C. A. bureau and told my story of struggle and poverty. I felt particularly cast down that day, a letter received in the morning alluding to the past causing me intense agony, but "hope that springs eternal in the human breast" somehow had raised my flagging spirits as I came up the stairs to *this* fountain of help. But—the man heard me through and silently handed me out a tract only! I looked at him, and then at the "help" received, and my heart swelled with indignation. Taking the tract, I tore it into shreds, stamped on them, and, strong with anger, gave him a piece of my mind. I left the place sick and disgusted with Christianity as I saw it represented by that man.

* * *

After fifteen days of such suffering that any description of it would be impossible, and not wishing to die without some effort to get well, I asked "Billy," my generous hearted sailor friend, to bring me a physician. Doctor Constant was very soon introduced, who, upon a thorough examination and hearing all the facts connected with my desperate case, gave it as his decided opinion that I must surely die unless I was removed to a hospital or to some place where I could have care and medical attention. There was no county hospital in Chicago in those days, and no other hospital that we ever heard of except the Mercy hospital, conducted by the Sisters of Mercy, out on Prairie avenue. But how was I to get there?

I had no personal knowledge of God and His people, but I was well acquainted with Boaz and Jachin and Shibboleth and Tubal Cain and Mah-Hah-Bone; I could *wink* with my *eyes,* I could *speak* with my *feet,* and *teach* with my *fingers* (Prov. 6:13). I knew all the grips, signs and steps and passwords of Ancient Craft Masonry, and could repeat its ritual verbatim, and now the time had surely come when in fact it became my duty to put Masonic charity and Masonic "brotherly love" to the test.

Calling my friend, "Billy," who, by the way, was a second mate and well acquainted in the business portion of Chicago, I requested him to bring in three of the most respectable Freemasons he knew. Returning in a short time, he ushered into my little bedroom a Mr. Brewster, who kept a hat store under the Sherman House; a Mr. Rowe, ticket agent at the Illinois Central depot, and a Mr. Blaney, a fire insurance agent. Approaching the bedside, one of them remarked, "Oh, you are the sick man, are you?" "Yes, sir," I replied, "I am very sick." My head was the only part of my body I could then move.

"What seems to be the trouble?"

"Well, sir, Dr. Constant, who has been here this morning, says that I have a very severe attack of muscular rheumatism, brought on by working at common labor, to which I was not accustomed, and along with that I have a severe attack of diarrhea, which threatens to become chronic. He also declares that unless I am speedily removed from here I cannot live very long. I have a wife and two little boys up in Stevens Point, Wisconsin, expecting to hear from me and hoping soon to come to Chicago. If I am to live I must be taken to a hospital, and I have sent to you gentlemen to see if you can in any way assist a poor brother Master Mason in

distress. Open my trunk there, the key is in my vest pocket, and inside you'll find my diploma from the Grand Lodge of Canada, signed by the Grand Master and attested by the Grand Secretary, with the seal of the Grand Lodge attached. You'll also find my name in the margin written by myself."

"Well," said one of them, "what proof have we that you are the rightful owner of this document? These papers, you know, are liable to get lost, and how do we know but that you have found this?"

"All right, sir; examine me thoroughly as to how I was initiated, passed and raised, or better still, telegraph to any of the officers of Harrington Lodge, No. 49, Quebec." Having satisfied themselves by examination that I was a Master Mason "in good standing" and "well posted" (they saw that I was in extreme distress), then came the next retort, which astonished me more than anything else.

"Well, now, Brother Ronayne, you know how it is yourself. We must report your case to the president (of Masonic Board), he'll have to notify the secretary, and he again in his turn the members of the Board, and—"

"Yes," I replied, "I know. While you people are unwinding your balls of red tape from around what you call Masonic charity I shall be dead and buried in the potter's field, and my family will never know where I am."

"We can't help it, brother; such is the law, and we must abide by it. Good day." They were gone, and I never saw them again on that errand.

Such is one of my own personal experiences with the Friendship, Morality and Brotherly Love of Freemasonry. And I could relate hundreds of other instances almost as distressing, of widows and orphans, and of distressed but worthy brother Master Masons, who were brutally refused assistance and actually suffered hunger and want until relieved by kind hearted neighbors or the county agent. Even William Rounsville, a Knight Templar, was refused Masonic burial, as his relatives can testify, unless $120 to defray expenses were paid down in advance.

"Sailor Billy," as my young friend was called in the boarding house, hearing what the doctor had said in the morning and learning from me how the Masons behaved in the afternoon, hastened over to Mr. Mullally's store and made him acquainted with some of the facts in my case. The latter was very soon at my bedside, and glancing around hastily exclaimed, "I see you're very sick. Why did you not send me word?" Returning in a short time with a carriage, he invited the driver and Mrs. Heany to come up to my little attic room, and muffling the bed clothes around me, my limbs being too sore and swollen to be touched otherwise, the men carried me downstairs in their arms, Mrs. Heany carrying my light trunk. They put me into the carriage and drove to the Mercy hospital. I was assigned to St. James' ward, and before being put into bed my friend Mullally paid down $35.00, that being five weeks' board and treatment in advance.

I had no claim at all on Mullally except that of our common humanity, but I did have a claim on Masons and Masonry, a claim based upon horrible oaths and revolting penalties of death, and the difference between the actions of both having been already related, any further comment is unnecessary. I received the very best possible care in that hospital, the good sisters doing everything in their power, night and day, to make me comfortable and promote my speedy recovery. When I was able to walk out, and the time for which Mullally paid had expired, they insisted that I stay there two weeks longer at least, free of charge, so that when I left for good I might be stronger and less liable to suffer a relapse.

Joins the Good Templars.

Realizing that the grog shop is the greatest curse and the worst enemy to the workingman, unless it be the labor union and the walking delegate, I thought the time had now come when something ought to be done to guard, if possible, our boys against the saloon influence. Both attended Mr. Moody's Sunday school, still located on Illinois street, but it would be nice if they could spend their evenings pleasantly and in the company of temperance people, and thus grow up with temperance ideas

But how was that to be attained? There was nothing better that I could see than to join the Independent Order of Good Templars, with the thought that in the course of time my boys would follow my example. So making application to "Star in the North" Lodge, I was balloted for, duly elected, and regularly initiated into Good Templarism in the winter of 1868, that being my third experience with secret society initiations. Both males and females are eligible to membership in Good Templarism, a lady generally occupying the vice-chair and occasionally holding one or two other offices in the lodge. In "Star in the North" we had quite a few young women. There were also a goodly number of Freemasons among our members, all belonging to Covenant Lodge, 526, and many of these men with their wives, I must admit, were conscientious temperance people.

But is it really essential to have secret initiations, grips, signs, passwords, chaplains and worthy chiefs in order to oppose the rum traffic, promote temperance and make drunken men sober and sensible? Is a Good Templar's lodge in reality what it pretends to be? And does it carry on a truly reform work? I thought so at the time, but before long was fully undeceived.

As at first expected, my boys followed me into "Star in the North" in the spring of 1869, and then we began to visit together the Good Templar lodges in the city, of which there were seven or eight at that time. As I got acquainted with the members and the inner workings of the institution I became convinced that the meetings were nothing more or less than convenient "sparking" schools, where a young man and his "girl" could quietly indulge in a pleasant courtship. Flirtations and not temperance seemed the main object. But worse than this, I made the further discovery that many of the leading members, and even some of the officers, drank on the sly, so that when the initials of the order were referred to they were usually interpreted among ourselves as signifying the "Independent Order of Good Tipplers." I also found that in almost every lodge there were men who joined the order so as to make the acquaintance of the Masonic members and creep through the little "wicket" of Good Templarism into Freemasonry. "Sam" Henderson, Worthy Chief of "Star in the North," assured me that was his only reason for being a Good Templar, and, sure enonugh, he afterwards became a Mason, and in 1873 was Worshipful Master of Covenant Lodge, 526, when I was Master of Keystone Lodge.

Good Templar lodges, I said, were mere stepping stones to Masonry among the young men, to matrimony among the young women; and time and experience proved to my satisfaction that instead of promoting, they actually hurt the temperance cause.

I became chaplain of our lodge—I, a semi-infidel, who had no knowledge of Christianity except in name; but I did have perception enough to see that the ritual prayer, wooden though it be, was but a mockery delivered before and after such lodge meetings as we had. The utter nonsense, together with the entire lack of real serious work in a cause requiring terrible earnestness to be effective, filled me with increasing disappointment that culminated in disgust.

One evening some of the giddy membership out of mere fun gave "pork" at the outer door and "cabbage" at the inner as the passwords. This burlesque caused much hilarity for the evening, fun and frolic went wild during recess, and even during "Good of the Order" were little repressed, the more thoughtful looking a little grave and apologetic. Finally, "we will now listen to the closing prayer by our Worthy Chaplain," from the Worthy Chief Templar quelled the jollity. I arose and said, "Worthy Chief, I am as indifferent as any member of this lodge to the prayers in this ritual, but after all, I think it would be too much mockery to even read this closing prayer after the conduct we have witnessed here this evening. I will therefore most respectfully ask to be excused."

Thereafter I had enough of Good Templarism, being satisfied that mockery and idle pretense, insincerity and silliness, masquerading under the guise of a reform and then praying over such hypocrisy was simply one of Satan's de-

vices poorly disguised. — From *"Ronayne's Reminiscenses"* by courtesy Free Methodist Publishing House, Chicago, Ill.

(*To be continued.*)

God has no enemy, and Satan no tool, like the zealous professor of Christian discipleship whose life is not actually directed and sustained by the indwelling Son of God.

John Quincy Adams — Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 17 July, 1833.

To Messrs. Timothy Merrill, Henry F. James, Martin Flint, Charles Davis, Edward D. Barber, Samuel N. Sweet and Amos Bliss, Committee of the Anti-Masonic State Convention, held at Montpelier, in the State of Vermont, on the 26th of June, 1833.

Fellow-citizens:

I have received with great satisfaction your letter of the 27th ult. and with warm sensibility the resolutions which you have communicated to me of the Anti-Masonic Convention, held at Montpelier the preceding day.

The entire character of the institution of Freemasonry has not yet been displayed to the inspection of mankind. That it is essentially vicious and grossly irrational has been demonstrated beyond all possibility of reply; but the extent and degree to which it vitiates the morals and prostrates the intellect of its votaries has not yet been wholly disclosed. It is among the most ordinary symptoms of mental insanity that the faculty of reason is sound and vigorous upon every subject on which it is exercised save one, and at the same time irrecoverably distempered at that one. There are similar aberrations of *moral* principle in the conduct and character of individuals; and it has often been remarked that corporate bodies of men are capable of committing, without a blush, acts from which every individual of the association would shrink with instinctive horror.

The institution of Freemasonry is founded upon historical imposture,—and, can a Christian remark it without disgust?—upon imposture foisted upon sacred history; upon imposture falsifying the most awful truths of the gospel; upon imposture contaminating with unhallowed step the holy of holies itself.

The fable upon which the first three degrees of Masonry is founded carries absurdity and falsehood upon its face. There are fraud and duplicity in the oaths and obligations into which the candidates for initiation are unwarily drawn. They are first made to invoke upon themselves the penalties of death and brutal mutilation if they should reveal the senseless secrets to be imparted to them; and then they are told a tale of three Fellowcrafts who, like them, had invoked these penalties upon themselves, and upon whom the *penalties had been executed*—not for revealing the secrets which they had been sworn to keep, but for murdering the first grand master in the attempt to extort one of the secrets from him. Ministers of the Word of God have taken the oaths, invoking these penalties upon themselves, administered to them gratuitously, and have taken them for nothing, while other poor, blind candidates are laid under tribute for the privilege of burdening their consciences with the same loads. After taking them they are told that these have been the standing penalties *for violation of the oaths of secrecy* which they have taken, ever since *they were executed upon the murderers of the first grand master.* This first grand master of Masonry, they are told, was Hiram of Tyre, whom the Holy Scriptures declare to have been a workman in brass; and they are assured that he was murdered by three Tyrians, with Roman names, three hundred years before Rome existed.

In this tortuous and fraudulent process of administering the oaths, and then de-

livering a lecture upon their pretended origin, some apology may be found for the hundreds of Masons in your state, and in others, who have so stoutly maintained in the face of their fellow-citizens that *they* never had taken any oaths incompatible with their duties to God and their country. To this process may be traced the utterly groundless *explanation* by which they have confounded treachery with martyrdom, and construed the penalty of death *for* revealing secrets into a sufferance of murder *rather* than reveal the secrets. The terms of the oaths are plain, explicit and unequivocal. The promise is to suffer death as a penalty if the swearer reveals the secrets of Masonry or of Masons. And he is to suffer the death self-invoked, as the Tyrian Fellowcrafts, with Roman names, *did* suffer death for violation of Masonic law. The Tyro-Romans indeed had invoked these penalties upon themselves after committing murder as well as a breach of Masonic law; and Hiram, the brazier, grand master of Masons, had suffered death *rather* than reveal out of time and place the Master's word. Here is a confusion of ideas sufficiently indicative of fraud; and as the administration of the oaths is always oral, and the very writing or printing of them was among the promises of the candidates never to do, it is not surprising that thousands of Masons should have taken them, not only without understanding what they were swearing to, but actually believing that their promise was to die like Hiram, the victims of fidelity, and not, like his murderers, to pay the penalties of treachery.

In the promises themselves, however, there is nothing ambiguous or equivocal. They positively contract the engagement to suffer the penalties of death and bodily mutilation for any one violation of the oaths which the candidate pronounces. The death which a merciful man would not inflict upon a dog, the Masonic candidate for *light* swears he will suffer as a *penalty* if he should pronounce the words Tubal-Cain, Shibboleth or Mah-Hah-bone, out of time and place. Nay, if, like the abbess of Andouillets and the nun in Tristram Shandy, they presume to halve between them the obnoxious words, to preserve the potency of the spell, without infringing the laws of decorum—not even the syllables Ja—and Chin, or Bo—and Az, can be halved between two Masons, and publicly pronounced out of the lodge, but upon the penalty of having both their throats cut across from ear to ear. And this, and the like of this, are the *ancient landmarks* which the Grand Royal Arch Chapter of the United States have earnestly exhorted the chapters and lodges under their jurisdiction inflexibly to maintain.

Among the evidences of the true spirit and character of Freemasonry, which are daily disclosing themselves to the world, is this fanatical attachment and devotion to these ancient landmarks, which might be more properly denominated these incurable vices of the institution. To these vices how emphatically may be applied the remark of the moral poet, upon the propensity of human nature to pass from detestation of vice first seen to the endurance and thence to the embrace of vice familiarized to the eye! If any one legislature of this Union should enact a law subjecting a citizen of these states, for the most atrocious crime that the heart of man could conceive or the arm of man could perpetrate, to any one of the Masonic penalties, one universal burst of indignation and abhorrence from the Atlantic to the Rocky Mountains would redeem the character of the American people from the disgrace inflicted upon it by such a legislative enactment. I hesitate not to declare the belief that not a jury could be assembled in this Union to convict, not a judge could be found to pass sentence upon, a man subjected to such a punishment by the sovereign legislatures of the land. And yet one of these penalties has been inflicted on a free citizen of this Union—inflicted by the execution to the letter of the secret, irresponsible, disavowed and transcendental law of Freemasonry. It has been executed by Royal Arch Masons—executed by the hand of midnight and yet unpunished murder. The fact of this murder has been communicated by one of its perpetrators to an encampment of Knights Templars, under the seal of the fifth libation, instead of delivering up the

criminal to the lawful justice of their country, did, in strict conformity to their Masonic obligations, screen him from the punishment due to his crime, and furnish him with the means of escaping from that punishment forever.

It is, therefore, gentlemen, with unmingled satisfaction that I receive the assurance from you that the Antimasons of Vermont had determined to persevere in the righteous cause in which they have engaged, namely, that of breaking down the ancient landmarks of Freemasonry—landmarks which are the standing monuments of usurpation and crime. And whatever may be for years to come the fortunes of your cause, perseverance alone is the infallible pledge of your final success. We must not flatter ourselves that a moral evil so deeply rooted and of such gigantic dimensions can or will be eradicated in a short time, or by intermitted exertions. We see the Masonic institution, covered with all its enormities, upheld by clinging to both the great political parties which divide the nation. We see the Grand Royal Arch Chapter of the United States taking into consideration the condition of Masonry in the state of Vermont and pouring forth floods of slander upon you and your associates, asserters of the supremacy of the laws. But you and your accusers are, in the presence of the American people, alike amenable to the definite tribunal of public opinion. That opinion will ultimately settle into a clear, simple, undeniable moral principle. The code of "Moloch homicide," embodied in the laws of Freemasonry, will pass to its appropriate region in Pandemonium, and one of the sources of error and guilt prevailing in our land will be exhausted and forever drained. For my feeble contributions to effect this happy consummation, your approving voice is to me a precious reward. As a fellow-laborer with you for the extinction of the brutal penalties of Freemasonry, my voice, so long as it has power to speak, shall not be silent to an honest call; and when silenced, as it soon must be, by a summons to another world, my testimony of abhorrence to those penalties shall descend as an inheritance to my children and to my country.

Accept, gentlemen, for yourselves and for the convention whose resolutions you have communicated to me, the respect and the thanks of your friend and fellow-citizen.

JOHN QUINCY ADAMS.

LUTHERAN PILGRIM FATHERS.

The largest number of Christians in this country opposed to secret societies are found in the Lutheran Church and are several hundred thousand strong. This is especially true of the Missouri, Iowa, Ohio and some other Synods, but does not apply so truly to the new body, the United Lutheran Church of America, which has a Mason, Rev. Dr. Tressler, as a member of its Executive Board.

We believe that our readers will be interested in the following bit of history concerning the coming of the Lutherans to the United States, which we take from the *Walther League Messenger*:

"The first Lutherans who came in numbers large enough to form settlements by themselves were those sturdy Swedish Lutherans, who first came in 1638 to what is now Delaware and the southeast corner of Pennsylvania. They did not come to amass wealth in a hurry and then lord it over other people, their charter states as one of the main objects for their coming to bring Christianity to the heathen nations and serve as models to them in the Lutheran communities. Truly, a worthy purpose. And they lived up to the high endeavors. They treated the Indians so kindly, fairly and Christian like, that those tribes had unbounded faith in them, so that also other settlers reaped the benefit of this, and when William Penn came, he used the Swedes in his treaty to help him in his negotiations with the Indians, so that he could, without difficulty, make his treaty with them. Of these Lutherans he writes in a letter to England: "The Swedes are a plain, strong, industrious people. * * * They kindly received us, no less so than the English. I must need commend their respect to authority and kind behaviour to the English. * * * As they are proper and strong of body, so have they firm children and almost every house full; rare to find one without three or four boys, and as many girls; some six, seven and eight sons. And I must do them that right—I see

few young men more sober and industrious.' And respect for authority is a prominent characteristic of Lutherans to this day. It is also worthy of note that the first book ever translated into the Indian tongue was Luther's small catechism, done into Indian by Pastor John Campanius before 1648.

"In New Amsterdam the small Lutheran congregation fought for freedom of worship and freedom of speech against the Dutch authorities. This was in 1654 and ended with the deportation of the Lutheran pastor, Magister John Gutwasher, back to Europe.

"Then came hundreds and thousands of Germans, among them many Lutherans, to Pennsylvania and New York. Some of these had been cruelly driven from their homes by armies of the heartless Louis XIV, their homes having been burned and their goods taken from them. In the Indian and inter-colonial wars these people did yeomen service for their respective colonies, and many an industrious, peaceful pioneer family suffered a cruel death at the hands of murderous savages. Joshua Kicherthal was a faithful Lutheran pastor at New Pjaltz and in the Mohawk valley, who died in 1719.

"In 1734 a Lutheran colony came to Georgia, which aroused the deepest interest, sympathy and admiration of American colonists, the exiled Salzburgers. Their pity, uprightness, industry and zeal for all that is good and of benefit to the church and state is too well known to need more than mere mention.

"In 1742 came the patriarch of Lutheranism in America, the good and learned Melchoir Henry Muehlenberg, who by his unselfish labors in Philadelphia and New Hanover and elsewhere gained the high esteem of every one with whom he came in touch, including the leading men of the country. As the Swedes had done before in Delaware, so he also built a school house at the side of every church; he worked also for the higher education in church and state. Thus, he encouraged Benjamin Franklin in the establishment of the Academy of Philadelphia, which has grown into the University of Pennsylvania, and later one of his sons was president of Franklin College at Lancaster, Pennsylvania.

"Then came the time that tried men's souls, the war of the revolution. While many members of other churches sided with the oppressor, Britain, the members of the Lutheran churches to a man fairly bubbled over with patriotism and loyalty to the country of their adoption. The churches served by Muehlenberg united with other German churches and sent a letter to the Germans of North and South Carolina, urging them to support the cause of liberty.

"Captains gathered companies in Lutheran congregations and led them to the front—the German regiment of the Valley of Virginia, often praised in history, was mainly formed among Lutherans; the Salzburgers organized three companies for action; the company of German fusiliers of Charleston consisted of members of the German Lutheran congregation, and the pastor of the church had three sons in the ranks. And it is well known how Peter Muehlenberg, a son of the patriarch, laid aside his clerical robe and donned an officer's uniform, became colonel, brigadier general and finally major general in Washington's army, whose good friend and trusted helper he was. His statue is one of the two erected by Pennsylvania in the hall of the capitol at Washington. At Washington's death congress marched in a body to the German Lutheran church at Philadelphia to hold a memorial service.

"And has not this record been equaled in the war of the rebellion? Has not the Lutheran church always given its full measure of support and loyalty and help, even the life blood of its members to our country at all times, in peace and war!

"And there are our schools! They now are the target of vicious attacks in some quarters. What about them? Are they not American? Is their record of what they have done for our country such as to deserve this antagonism and enmity? Decidedly no! Unfortunately, we must partly blame ourselves for this state of things, because we often called our schools, 'German schools,' which is now turned against us. But far from being a danger or a menace we will show

that they have been and are a blessing to our land.

"To show this we will make this the thesis:

"1.—Our Lutheran schools are American in character and spirit.

"2.—Our Lutheran schools are a blessing to our country because they teach real and lofty patriotism and loyalty, thus making for us the best type of citizens.

"Our Lutheran schools differ from the public schools, inasmuch as they are private. But that should not bring enmity upon them. For the first schools founded in our country, those in Massachusetts of the decade following 1630, were private schools. And this holds good for all schools during our colonial epoch. They were started by individuals or private corporations. And this was still true for the period after the revolution and very largely of the whole first half of last century. And it is true today for hundreds of elementary schools other than Lutheran, for any number of higher schools, academies, colleges, business and technical schools and even universities. So the fact of this being private does not at all make them un-American.

"Neither does the fact that religion is taught in them. That, indeed, is the principal reason for our having them. And that is rather a good feature. Many of our best people are working overtime to get religious instruction into the public schools, which, however, would be a violation of the constitution. George Washington said in an address: 'Religion and morality are the essential pillars of civil society,' and in his farewell address: 'Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.' Similarly, Daniel Webster said in his famous Plymouth oration: 'Whatever makes men good Christians makes them also good citizens.' And Gladstone, one of England's greatest statesmen, said: 'Try to make good, conscientious Christians out of your children, and Great Britain will be well satisfied with them as citizens.' This should then make ours very desirable schools to have in the land. * * *

"Nor do Lutherans in their schools and by their schools intend to antagonize the public schools of the country, as seems to be the case in one very large denomination. We admit the necessity for public schools; we say the state owes it to itself from sheer protection to have them, since without them many parents would be negligent enough to let their children grow up without any instruction, which would be a detriment and menace to the state and society. Lutherans, at least those of the synodical conference, are therefore willing to pay taxes for the public school on the one hand, and on the other once more tax themselves heavily for the upkeep of their own private parochial schools, a heavy burden of which they do not complain.

"But not only are Lutheran schools not un-American but thoroughly American in character and spirit, in that they not only inculcate but in themselves exemplify that one great American principle, the separation of church and state. We know that public schools cannot and should not teach religion, since that would be a taking over on the part of the state certain functions of the church, therefore a violation of the constitution. And since on that account Lutherans found and support their own schools where it can be successfully done, and hence they are an exemplification of this truly American principle of our American constitution. Nor is this all: this principle of separation of church and state is furthermore taught in these schools. This all the more because many Lutherans that came here in colonial times, and later, did so precisely to escape the oppression arising from the mixing up of state and church in the old world monarchies. Furthermore, the teachers in these schools are nearly all men—another valuable feature—who have in most cases been born here, and who are imbued with a healthy American spirit. The teaching of the secular branches such as spelling, grammar, history, geography, etc., is done much as it is in the public schools."

RAILROADING.

Twentieth Century Pilgrim's Progress.

"The natural man," with his characteristic enterprise, has "double-tracked" the way to God. Alongside the Scriptural line by which His grace carries sinners free—all charges reckoned to the Blood of Christ—another has been laid down for those who pay or "work" their way.

The relationship between these two constructions has passed through the various phases of competition and cooperation until they have come to be usually regarded as quite essentially one system. But because of certain provisions in the original charter of the first (The Bible) the second could not be directly incorporated with it; indeed, as the operation of the old line was committed to the Church with provision for the monopoly of heavenbound traffic, the opening of the new line was utterly in defiance of that which is written.

The elements supporting the enterprise to afford increased facilities for movement of traffic heavenward are various, but all have a common aim, to get to heaven *not* in God's way. One of the largest single interests concerned is the Lodge. In fact it is to be recognized that to its genius for organization the promotion of the project is largely due; while the complex divisions of the Lodge afforded that many-sided approach to the Church which finally overcame opposition (see history of United Brethren Church), brought about recognition of "the community of interest," and established the working features of the merger whereby the Lodge and all other encouragements to human betterment are recognized as "advancing Christianity." (See Billy Sunday.)

Securing an interpretation of the term in its charter "unity of the Spirit" to mean as well the spirit of unity, the Church accorded the new trackage a share in the terminal rights (heaven), engaged in the "exchange of courtesies," entered into a "gentlemen's agreement" to route all first-class traffic over the new line, accommodated Church activities to the other's schedules, and finally, by the device of "interlocking directorates," established a common management. Thus, for instance, an official, such as a bishop, on one board is also an "eminent ruler," or "sachem," or "grand commander," or "worshipful master," or such, on the other; and the Church has its due influence in the management of worldly interests, while the Lodge in turn obtains due representation in spiritual affairs. There is some evidence that the arrangement is proving one-sided, but traffic is being handled with the best material results ever known. Widows and orphans are afforded the greatest temporal relief, loss of health is greatly compensated, good-fellowship is promoted, social enjoyments increased, and morality withal is firmly established, since it is the one essential condition in the contract for transportation to heaven. The spiritual results have not all been complied. (Matt. 7:21, 22, 23; Luke 13: 23-27.)

Under the uniform classification adopted but two classes of passengers are recognized; sinners (whosoever will), via the old line, and those good enough to be saved, via the new; and the last are first-class, according to this classification. In consequence of this agreement, business over the new trackage is enormous. Seven millions of passengers from the one source alone are in transit at one time. These are all transported by limited trains, passengers accepted only on initiation; but many who are not able to make the journey in such state manage to get over the road by "accommodation," which the manage-

ment must provide for the indiscriminate masses which choose to go to heaven their way. Indeed, the right of way itself is crowded with multitudes on foot; for if one wishes to go to heaven by "doing his best," he may go in any fashion he will, or can. But this practice is strange when it is remembered that by the old line the weakest and poorest are carried in the same way and state as the best.

An unusual feature of the operation of this joint system is that the two lines side by side cannot be standardized. Indeed, the old is narrow-gauge, while the new is broad-gauge (Matt. 7:13, 14). But by reason of its gauge, accommodations for great comfort and luxury are provided by the new line; and as this furthers discrimination against the old line in favor of the new, it is an arrangement cherished by the management, as the dividends from the latter are available for present use, while those from the former are largely accumulated for future appropriation. (Luke 16:25; Matt. 6:19-21.)

But while the equipment on the old line lacks almost all modern features for a good time enroute, and its custodians are in fact often neglectful of its condition, the track, by reason of its faultless construction (I Cor. 3:11), is always good, and the way is admitted by every one to be safe. On the other hand, while the equipment operated on the new trackage is superfine many things go badly; for the right of way is in fact on the devil's realty, as it seemed the line must go that way, and the track, though thoroughly ballasted with human hopes, is always showing an insecure roadbed.

The soliciting and advertising department of the joint system has been placed in the hands of the professional evangelists largely, and they seem to try to discharge their obligations impartially. While their original employment was with the old line, they work equally hard for the new, which is, they assert, "merely along the same line."

It has been difficult to phrase the advertising so as to apply the same expressions to both branches of the service. One which was for a very long time associated in the popular mind with the old route, "Salvation is of the Lord," is now only used in small type in notices intended for the eyes of the wretched who still prefer the old track. (For the self-satisfied, salvation is of themselves.) "He that loveth his brother abideth in the light," is thought to be very appropriate to the later route as well as the older; however the "light" on the new line is very destructive to the spiritual eyesight (Rev. 3:17, 18). But when laying special stress upon the advantages of the new trackage, such expressions as "a better life that points to a brighter home beyond," and "doing acts of humanity and claiming a share in the heritage of heaven," are frequently found in their folders. During the period of sharp competition, now passed, a familiar legend was posted along the old line, as follows: "Is this vile world a friend to grace, to help us on to God?" On the new line it has been retained and slightly modified to read: "Is this world vile? A friend to grace!!! to *help* us on to God!"

In the operating department the Bible, Cross and Crown are used to mark the motive power of both lines alike; but this leads to dangerous confusion, as beneath outward appearances there are striking internal differences (I Sam. 16:7), and the two lines use entirely different fuel (I Cor. 2:14). Fuel adapted to use on the broad-gauge puts out the fires on the other, and that in use on the narrow-gauge generates a heat which would mean the utter destruction of the broad-gauge mechanism.

While every effort is made to identify the two trackages as one system, an important difference is indicated in the stations at the end of the lines into which they deliver their passengers. Those by the old track are expected to arrive in the station of grace, while those by the new track look forward to the station of HONOR, since a calculation of the value of "works," based on an average of the quotations in the world's exchanges, shows that they must necessarily establish the great obligation of the Almighty to the doers, over and above all extras for transportation and reception. Passengers leaving by certain trams for this station (usually "knight" trains), in anticipation of their special degree in honor, wear the feathers in their hats to plume their angel wings.

One of the greatest difficulties attending the operation of the new trackage lies in the signal system. The old track has an unfailing system of automatic danger signals, greatly needed because of the age-long interference of an enemy who cuts in with sidings and cross-overs at unexpected places. But when it was sought to apply this system to the new track it was found ineffective; whatever the conditions, it always showed a "clear block," and human presumptions have strewn the way with wreckage.

So far as is known no passenger has ever reached his expected destination on this line.

It is not improbable that the "interests" may altogether abandon their present undertaking, as without sanction of authority, and that traffic of their class may go to the old Roman Medieval state-church system, or to some of the new aerial-ethereal transit lines now being promoted, or to some combination which it is to be expected may be formed of such varied, and at present hostile, elements.

Meanwhile there are a few agents of the old line of grace, acting under great limitations of authority and sometimes altogether disowned by the ostensible management, who are making extraordinary efforts to promote an immediate movement of traffic by their line, as they have unmistakable evidence that the three Stockholders, foreseeing the mismanagement of their property, arranged long ago for the definite termination of the enterprise when it had accomplished their purpose, and that a sudden realization of that fact may be expected at any time. (Luke 21:34.)

The entire system of the old line, with all who hold recognized transportation over it, will be taken up. (I Thess. 4: 17.) The right of way will then become one of "great tribulation." (Matt. 24: 21; Rev. 7:14.)

"How shall we escape, if we neglect so great salvation?"

H. M. Hall.

BANNER OF ANARCHY.

That the red flag of Bolshevism is only the banner of anarchy, a rapidly spreading disease, is the claim of Hon. James A. Reed, United States senator from Missouri, who declares that "it is not too much to say that the world conspiracy, looking to the overthrow of all governments, has been in process of formation for many years. To disregard these plain facts is not the part of wisdom. The magnitude of the movement can only be appreciated when we consider that many organizations and societies go far enough to advocate doctrines which tend to the destruction of law.

"It is asserted by some that the title to all property should be vested in the state. This is only a polite method of stating that the property of citizens should be confiscated.

"It is claimed by others that the citizen should perform such duties as are prescribed by state. This in its last analysis makes of every citizen a slave.

"It is argued that the government

should control and regulate all important properties in the land. But this doctrine, if ever established, will finally lead to the abolition of all property rights.

"At this tragic period of the world's history the business of all friends of liberty is to hold fast to the constitution; to uphold the dignity of our courts, and to teach a fact too seldom dwelt upon—that constitutions are the charters of the people's liberties, to which they should cling as did the ancient refugee to the horns of the altar."—*The Saturday Globe,* Dec. 14, 1918.

Witnessing for the truth is not trench warfare. Men who stand for Christ must stand in the open.

There is nothing so despoils the strength and beauty of life as to be continually asking, "What will men think of it?"

THE CONFERENCE MESSAGE.

Prepared by a Committee of which Rev. Prof. R. M. Russell was Chairman, and adopted by the Executive Committee of the Alliance for the Evangelization of Russia.

After centuries of civil and religious oppression, the revolution in Russia has opened the way for religious liberty. An empire embracing one-sixth of the land surface of the earth, including more than one-half of Europe and the whole of Northern Asia is thrown open to Gospel propagation.

Startling Facts.

Facts of startling significance challenge those who yearn to fulfill the Master's command for world evangelization. Russia has more than 182,000,000 inhabitants, the largest population of white people in the world. The Greek Orthodox Church, although claiming the adherency of 70 per cent of the population, is utterly without spiritual power to reach the masses with a vital Christianity.

Adequate evangelism must embrace not only the 100,000,000 native Russians, but also the 6,000,000 Jews, the 20,000,000 Poles, the 30,000,000 Ukrainians, the 14,000,000 Mohammedans, also Armenians, Roumanians, Greeks, Bulgarians, Servians, Croatians, Montenegrins, and other related Slavonic people. Never have the true followers of Christ been confronted by a more important and alluring task.

That the work of presenting a living Christ to the millions of Russia should be immediate is enforced by the fact that the propaganda of atheism and materialism is already assuming large proportions, while the disturbed condition of the Russian mind during the horrors of war involves the possibility of millions being led away from all form of Christian faith into complete infidelity.

* * *

Plans Outlined.

To achieve these aims The Alliance for the Evangelization of Russia has been formed with certain definite purposes herein defined:

1. To hold conferences in different centers of the United States, Canada, Great Britain, Norway, Sweden, and other countries, so that the thrilling fact concerning Russia's needs may arouse international interest, and that united prayer may result in such outpouring of the Holy Spirit upon the followers of Christ in all lands that these may give themselves, or their money, or both, for the spread of the Gospel in Russia.

2. To arrange for the distribution of Bibles and evangelical literature to all the people of the Russian Empire, and for the sending of evangelists, colporteurs, and Christian workers into all parts of that land.

3. To assist those who offer themselves for work in Russia in every possible way, both as to preparation and reaching the field.

4. To found, or to assist in the founding, and support of institutions in Russia and elsewhere which shall serve as centers for the training of evangelists, preachers, and Christian workers.

5. To administer the contribution for these purposes wisely and carefully, so as to secure the largest possible results for Christian beneficence.

Religious Liberty Fund.

To this end the members of the Alliance have set themselves to raise "A Three-Million-Dollar Religious Liberty Fund for Russia," with aims of distribution as follows:

One million dollars for the publication of Bibles and Christian literature.

One million dollars for training and preparing missionaries and evangelists.

One million dollars for direct evangelistic work among the Russian people.

In administering the funds contributed, it is not the purpose to confine effort to that which can be accomplished by the immediate efforts of the Alliance, but to use wisely other channels of effort:

1. To either publish, or purchase through existing publication societies, Bibles, portions of the Holy Scriptures, and evangelical literature for distribution in Russia.

2. To assist men and women in their preparation for the work, paying in part or in whole for their support during their period of preparation, or while preaching or teaching the Gospel in Russia. This support may be granted to those who present themselves either on individual responsibility or through the various missionary boards, churches, and organizations, whose beliefs and purposes are in accord with those held by the Alliance.

For further particulars address: Rev. Jesse W. Brooks, 440 South Dearborn Street, Chicago, Ill.

"IDEAL BROTHERHOOD."

Good morning, Mr. Christian, I am so glad to meet
An upright man like you, sir, upon the open street.
I am so glad to tell you that we're doing all we can
To bring about this grand ideal, the brotherhood of man.

Christian.

Indeed, my friend, but please explain, I would be very glad
To know how you can weld in one the righteous and the bad,
How saint and sinner, wet and dry, can all agree in one;
I must confess I'd like to know how this is to be done.

The gambler and the minister, the crooked and the just,
To the face—sweetly smiling, behind the back—blood lust.
The worker and the schemer, the honest and the rogue
All blend in glorious harmony within the tyled abode.

It passes comprehension how this is to be done,
To take opposing forces and blend them all in one:
Yet still retain their prejudice, their differences conserve
The man who does affect it a jewel will deserve.

Mr. Lodgeman.

Ah! ah, my friend, now I can see exactly where you are,
Religious difference with us, can never be a bar:
We leave it quite alone, sir, no doctrine we permit,
All in our glorious brotherhood, believe as they see fit.

And all agree most sweetly, their principles to leave.
The meshes of our brotherhood, are like a great big sieve;
In goes all sorts of men and creeds, and you shake it up awhile,
And, presto! out religion goes, and only leaves a smile.

Miss Dandy sings a solo, Mr. Prelate bows and prays,
Mr. Organizer talks a lot of this advancing age.
He gives the smiling audience a pat upon the back,
Of butter, soap and treacle there's sure to be no lack.

We never talk of sinners, sir, or dare to speak of hell,
For that would most infallibly be sure to break the spell.
Conversion and that kind of thing, we leave outside the door;
And to talk about salvation would only be a bore.

Mr. Christian.

But still you call it Christian and speak and sing and pray,
How this is done, I fail to see, if faith is put away:
How can you pray? how can you sing? how can you speak? unless
You first agree about the truth the Bible does express?

You cannot have a brotherhood, without a father too,
And if you have two fathers there, then what are you to do?
The children of the Wicked One, they love his work to do
And if you are a child of God, they can't agree with you.

If you decide to leave God out, to please the other side,
Then you set aside the name you hate,—Jesus the crucified;

But they will not treat the devil so, nor
any of his band,
For thus their ideal brotherhood would
lose its guiding hand.

It suits the devil, I've no doubt, to use
it as a bait,
To lure deluded sinners so sweetly to
their fate,
The label of The Brotherhood he does
not mind one bit,
So long as men glide gently down the
incline to the pit.

He'll let you talk of friendships, explain
your grand ideals;
Sing solos, talk heroics, make ethical
appeals:
But preach regeneration and you'll soon
find where you are,
You'll soon be told, "My dearest friend,
you go a deal too far."

If you desire to prove, sir, the truth of
all that I've said,
Just tell them they are sinners all, and
by God's law are dead:
Bid them to flee from wrath to come,
tell them to turn or burn,
Your bubble bursts and that will be the
end of your concern.

By SAMUEL LIVERMORE.
Slightly revised and altered by
THOS. MULLIGAN.

When we want to know what is the secret of dead churches and dead souls it is a very simple one—they have ceased to be missionary.

A SPIRITUALIST AND ODD-FELLOW.

Thomas M. Locks, former city commissioner of Philadelphia, Pennsylvania, died January 22d, following a short illness. Mr. Locke was a veteran Mason and Odd-Fellow. For twenty years he was president of the Odd-Fellows' Cemetery Company and for twenty-five he was president of the Philadelphia Spiritualists' Society. At one time he was vice president of the National Association of Spiritualists of the United States and Canada, and was one of the organizers and a former president of the Pennsylvania Association of Spiritualists.—*Public Ledger,* Jan. 23, 1919.

ACTIVE INACTIVITY.

"They say, and do not," was the Master's condemnation of the Scribes. The foolish virgins merely did not provide oil for their lamps. It was not by extinguishing the light, but by neglecting it, that they betrayed their folly. Their fault was not positive, but negative. In the judgment pictured by the Son of Man, who would sit on His throne as king judging all nations, not a vice or crime is mentioned save the single fatal one of neglect. That alone betrays the unloving heart. Considered by itself, it proves violation of the great comprehensive law of love on which hangs all the law and the prophets. "The King will say depart," and will charge the reason: "Ye did not give me to eat; ye gave me no drink; ye took me not in; ye clothed me not; ye visited me not." The talent carefully buried was returned unused by the servant who was wicked because slothful. Carelessness sleeping at the post where care was stationed is often a crime.

"For evil is wrought by want of thought,
As well as by want of heart."

Many a heartache is due to the word unspoken; many a misdeed is not indeed a deed. The world's history carries an awful burden of negation. Beneath what seems to be heard thunders the awful undertone of silence.

President Harrison declared that "God never endowed any statesman or philosopher, nor any body of them, with wisdom enough to frame a system of government that everybody could go off and leave." Yet Josiah Strong acknowledges "that there is a popular faith that 'God takes care of children, fools and the United States.'" Another has added: "There are too many people who seem to think that our country has an eternal mortgage on the future." But that is a fatal delusion.

Under what plea then can patriotic men or devoted Christians shelter avowed indifference to organizations that bring under potent influence and sworn obligation vast numbers of American citizens? What supports a plea that, since they are not themselves in the same way involved, they have the right to give no attention to influences powerful in aiding or hindering loyalty,

morality or piety? They do not think barrooms, like lodges, negligible, though barrooms exact no lifelong oaths and impose no denounced obligations. They enact laws relating to other oaths. Why do they except these which are confessedly more far-reaching?

Curse ye Meroz, said the angel of Jehovah,
Curse ye bitterly the inhabitants thereof,
Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty.

As the sparrow in her wandering,
As the swallow in her flying,
So the curse that is causeless
Alighteth not.

The Archbishop of San Francisco has placed Father John J. Hunt in charge of the Catholic Boy Scouts of his diocese. He hopes to have a branch of this organization in every parish with a priest as scout-master. One of the objects of this movement, according to the *Catholic Charities Review* (Vol. I, No. 10, p. 312), is to keep the young men in the rural districts from drifting away from their religion. The Catholic Boy Scouts are affiliated with the Boy Scouts of America. — *The Fortnightly Review*, Feb. 1, 1919.

The wisdom of God does not go from the head down, but from the heart up.

A good conscience is to the soul what health is to the body.

News of Our Work

The Christian is not ruined by living in the world, but by the world living in him.

Mr. Julius Haavind spoke for thirty minutes Sunday evening, February 16, to the young people of the First Christian Reformed Church, Rev. John Van Lonkhuyzen, pastor. Mr. Haavind is a very interesting speaker and having had personal experiences in lodges here in Chicago he was able to give the young people most valuable information on the detrimental effects of secret societies upon young men and women. The pastor of the church as well as the young people themselves were very highly pleased with the address.

Be patient with every one, but above all with yourself. I mean, do not be disturbed because of your imperfections and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—*Francis de Sales.*

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

My report is again from the Keystone State. Pennsylvania has many reformers and needs much reform. I have labored during the past month in Maryland and Virginia and always find friends and obtain results in this section. A large proportion of the pastors here in Altoona are either noncommittal on the lodge question, or connected with it. There are a few who stand right and speak their convictions. When talking with some I thought of the sign that read "All kinds of twisting and turning done here." One spoke of another as "narrow minded" because he refused to join in an effort to get up a "*big*" revival in which all the pastors and all the churches were asked to work together. The idea being to have the brass band and all the boom operators acting jointly in an effort to get the masses into the churches. The preachers that would bark with the "Hounds" and hoot with the "Owls," would be in the front of course, and the Devil would laugh as the preachers should try to lead the crowd of dancing sinners to the big revival. Big revivals are not brought about by those who tie themselves up in lodge bundles with all kinds of sinful workers.

In looking over my record I find I have been able to deliver twenty-three lectures and addresses, since my last report. Part of these were in connection with prayer and other meetings where the visitor was given a kindly hearing. The students at the Elizabeth-

town College and the Grantham Messiah Training School were addressed with pleasing results. At the Bible Conference, Nokesville, Virginia, I was given three periods. The Virginia people have not learned the value of the Bible Conference as they doubtless will in the years to come. Many practical uplifting thoughts are brought out at these Conferences. The Messiah's School Bible Conference was more largely attended than at times notwithstanding there were "flu" and other hinderances.

It has been a great disappointment to me as well as to others not to arrange for the usual Pennsylvania State Meeting. My wife's health has made it inexpedient to make appointments far ahead. Prayer has been answered in her behalf, and it is thought she is now on the road to complete recovery.

It had been about twenty-eight years since I visited friends of the Free Methodist Church at Spencerville, Virginia. Responding to the kind invitation of their pastor, I spent a Sabbath there with much pleasure. There had been deaths, of course, but the increase in membership was considerable. There was one lodge man present, as I was informed. He was a returned soldier. He confessed I was right and that he was wrong in entering the lodge.

All preparation necessary had been made for my coming to Hagerstown, Maryland, where I was privileged to address about seven hundred people in the two services held in the Church of the Brethren, Sabbath, February 2d. These Brethren have the envelope system of supporting their pastor. It was stated all the loose collection found on the plates at the evening meeting should go in support of our work. This was found to be $10.82. I participated in meetings of our Brethren in Christ at Mount Joy and Elizabethtown, Pennsylvania. Coming up the Cumberland Valley, I stopped over night at Chambersburg and Shippensburg, Pennsylvania, and preached in connection with the revival meetings in progress in the radical United Brethren Churches at those cities. There was a large attendance of the people and many seekers at the altar.

A visit at the home of our late brother, J. S. Yaukey, Fayetteville, Pennsylvania, was made with the hope of bringing words of comfort to the dear ones left by his sudden call to his reward. When our friends are true to their convictions there is comfort in their death.

My addresses Sabbath, February 9th, were given in the Mennonite and Church of the Brethren churches, Martinsburg, Pennsylvania. Some spoke of help received. The "flu" was still at work in that section. Four were awaiting burial in that small town at the time of my visit. I write at the Altoona Mennonite Mission, where I find good friends who help me without the need of special grips or signs. I spoke to a few gathered here last evening. A meeting was addressed here on Monday evening in the Brethren Church, arranged by the pastor, Rev. Banshoff, who was called away on account of the death of a brother. Some said at the conclusion of this meeting, "We would hear more concerning this matter." The offering was $4.09.

I am catching an evening train for Johnstown, Pennsylvania. Plans include meetings en route and in Pittsburgh. If it seems possible to hold the state meeting next month, it will be arranged. My special addresses at Bible Conferences and colleges may in a measure make up for losses in other ways of work. Yours in the hope of victory.

The Lord our God we will serve, and His voice will we obey. Joshua 24:24.

"LIZZIE WOODS' LETTER."

Jackson, Tenn., Feb. 6, 1919.

Dear CYNOSURE:

This writing finds me at Jackson, Tennessee, battling against evil. Many have given up their lodges since I first began exposing them in Jackson about seven years ago, and the plot in which they had planned to kill me was the means of opening some men's eyes. The men who reported me to their lodge were the ones ordered to help kill me, but during one of our revival meetings they broke down and came to the altar for prayer, and God saved them from the lodge.

They were Christian men, but they did not know the sin of the lodges until I had distributed tracts and showed them the Masonic ritual, which caused

the two lodges to call a special meeting. Lodge No. 72 said, "That woman must be killed," and appointed the two men to help that had reported me to the lodge. They sent an Eastern Star sister into the church to sit close enough to me to identify me, and they had given her a pistol which they said would not make any noise when it was discharged, and *they* told her if her shooting me caused any disturbance they would get her out of it. The evening that she came and sat nearby where I was God gave me so much power in speaking that the woman broke down in tears and left the meeting weeping. When she reached the door the men who were waiting to get me, if she failed, asked her to tell them what kind of a looking person I was and how I was dressed so that they could identify me, but they could not get a word from this woman. She was crying and wringing her hands and refused to talk to them. I did not know until last week that they had a woman in the plot, when one of the brothers who was in the conspiracy told me.

You will remember I mentioned in one of my letters to the CYNOSURE at the time that one night four men who were loitering at the door had sent a little boy into the church for me. The boy said, "Lady, a man said will you step out of the door for a minute." I said, "No, sonny. Tell that man to come in and to go to the altar. We are going to have prayer now." The little boy left and I had no idea of anyone being out there waiting to take my life until this man who was in the plot told me.

Lodge No. 82 said, "Let's not kill her, but waylay her and beat her nearly to death." The brother who told me all about this said when they were appointed to help kill me they were frightened nearly out of their wits. One man told the lodge he could not do it, and they said, "If you don't we will get you, for you must live up to your oath." The night the Eastern Star woman broke down this man came to the altar for prayer and the next evening he himself and two other lodge men were saved. When they asked the Worshipful Master to have their names taken from the lodge books he became angry and said, "Well, that woman has won three of our members. We want you to give up the books that belong to us. You ought to be killed!" The Worshipful Master now lives here in Jackson and runs an undertaking shop.

Well, I have let the people of Jackson know that I am here again, and that I am the same woman, teaching the same gospel that saves men from sin. I told them I don't see any difference between your lodges and the Ku Klux Klan. It is all the secret work of the devil which leads to killing innocent people and to taking the law in your own hands. There is no democracy in secret orders. Jesus had no secret, for in John 18:20 we read, "I spake openly to the world; I ever taught in the synagogue, and in the temple, and in secret have I said nothing." I also said to these people Jesus is peace on earth and good will toward men and we will never have peace on earth until all the preachers get out of and quit the secret work of the devil, and preach Christ Jesus to a dying world. The majority of our preachers belong to lodges and they are blind leaders of the blind. God's Word tells us to "Come out from among them." (II Cor. 6:14-18.) I told the brothers and sisters of my race that we cannot belong to an organization that plots to kill a man or woman for preaching the gospel of Jesus Christ, nor are we the right kind of Christians if we cannot take the Word of God for our counsel. God will not have us as His children if we are not willing to abide in His Word. Many were glad to hear the Word, but some were angry and left the meeting.

Last night a man and his wife came to visit me. He looked at one of the Masonic rituals and said: "I used to be a Mason and I quit them. When we lodge men got together in the meeting we did not do anything but squabble over money and I got tired of it and quit." His wife said, "Why didn't you tell me how bad it was?" and he answered, "Well, when a man goes down on his knees like this picture here"—pointing to the illustration of the entered apprentice on his knees taking the oath —"his mind is confused and blinded from the truth and he doesn't know what he is doing." His wife laughed

and said, "Charley, I am so glad you left the Masons, for they are no better than the White Caps or Night Riders and are not fit for God's people to fellowship with." This sister then said to me, "I use to be in the Eastern Star but when I got Jesus who said, 'I am the way, the truth, and the life,' I quit following Ruth and Esther and followed Christ instead." I told my visitors that seventeen denominations are opposed to the lodge evil and that whiskey, lodges, and the redlight houses are triplets. If you want to find a bar, go to any large Masonic or Elk Temple, and you will find all the whiskey you want; and if you want to find the redlight house go to the places where liquor is sold.

Thank God that the United States has taken its stand for total prohibition. Men cannot stay in the evil and sinful works of darkness and make good citizens, let alone good Christians.

Yours for the work of the N. C. A. and for Him who said, 'Follow me and I will make you fishers of men."

LIZZIE W. ROBERSON.

FROM OUR MAIL.

Mr. MacDiarmid, of Canada, writes: We have a few secret societies up here in Canada, which do not appear to be in existence in the United States; the chief one being "Loyal Orange Order of British America."

As might be naturally understood, as is the case with all other secret societies they pretend to be a decidedly religious organization, and consequently are clothed in the vestments of the Gospel, while they preach the *open* Bible behind tightly closed walls through which air or light could not possibly enter. A man in perfect health is not strengthened by the use of a crutch, neither is the Church of God strengthened by such side-shows. They are a secret fraternity from which in my opinion no benefit can be derived. I have a copy of their constitution and laws, and it appears to be excellent, but what goes on behind their closed doors I do not know. I am aware, however, that they have many different degrees, swear oaths, have officers such as Worshipful Master, Lecturer, and a dozen or so others.

I would be pleased if you people could throw any further light on the subject for me, or could advise me where it might be possible to secure it.

A postal card, just received from Seattle, Washington, asks us to send our best booklet or tract to the writer's son, "who is about to join the Masons." He says, "You can send it either direct to my son or to me. Thanking you in anticipation, etc."

What a pity that man should put off such an important matter of instruction until his son is about to join the Lodge. He is, however, only one of a class. Undoubtedly the man cares in reality very little about the matter one way or the other but would prefer not to have his son swear away his liberty to a secret lodge. So far as we know he has never previous to this expended any money that his own principles may be accepted by his son or his neighbors. He does not subscribe for our magazine nor supply himself with literature and his only expense is two cents for a postal card. There are many fathers and mothers who live to regret that their children have joined some lodge but whose own anti-secrecy principles have not cost them even the price of a postal card. Children are not seriously impressed by such devotion to principle. We do not turn down such when asked to furnish literature but do as we did in this case, sending the young man the best that we could for his enlightenment.

A Presbyterian minister writes under date of January 29, 1919: "This is a town of lodges. Every official of my church belongs to some lodge and some of them to several. I was once a Mason and an Odd-Fellow but repudiated all secret orders some thirty-five years ago.

"After being here some three years I began to expose the pretensions of Masonry and Odd-Fellowship. Have kept up the fight for some two years. The fight is getting hotter. I have a great deal of fine antilodge literature. I want one hundred copies of the tract, 'Freemasonry,' the first three degrees of the Blue Lodge Oaths—Illinois Work. I am using this tract with fine results. I also want fifty copies of the tract 'Odd-Fellowship.'

"I have lately purchased two excellent books 'Character, Claims and Practical Workings of Freemasonry,' by Charles G. Finney, and 'Modern Secret Societies,' by Charles A. Blanchard. To what church do these men belong? The opposition here is trying to make it appear that they are Catholics."

Rev. W. G. Waddle, of the United Presbyterian Church, New Athens, Ohio, writes under date of January 21st, last: "Enclosed find two dollars for which please extend my subscription to the CYNOSURE for two years. The Cause for which it constantly and forcibly pleads carries with it my best wishes and hopes."

In a letter from Rev. S. J. Potter, dated January 31st, he says: "Mr. William I. Phillips, Dear Brother in Christ: Greeting in Jesus name. I was pleased to receive the letter from you, and I appreciate the time you have taken to explain. * * * But I appreciate more the real spirit of solicitation and helpfulness that is evident in the letter. May God bless you in your work"

Rev. F. A. Barnes, of Mooresville. North Carolina, wrote recently: "I thank you for the literature recently received in regard to secret orders. It has helped me to see clearly the evils of such orders."

A United Brethren pastor writes: "I am very desirous to obtain the book on Odd-Fellowship that was quoted in a tract that we secured from the National Christian Association.

"I am in revival meetings at the present and the lodge element is stirred. The greatest fight is being waged, however, by the Odd-Fellows. If you can obtain this book for me, I wish you would. I know that the book is probably expensive, but I am anxious to obtain it at any reasonable price.

"May God bless and help us all in the fight for this Satan planned rival of the church of Christ."

A party from West Virginia, writes: "I have been thinking of joining the Odd-Fellows or the Junior Order of United American Mechanics. Seeing a statement made by the Rev. Clarence Weston, that you could give me all the mysteries and oaths of almost any lodge, I thought I would write you before I go any farther. If you can give me any information about either of these orders, I will be very grateful to you as long as I am permitted to live."

Mr. H. P. Osborne of Reedley, California, has the right plan. He keeps a package of tracts at hand so as to slip one into each of his letters before mailing them. May his tribe increase.

Mr. E. L. Miller, of Uniontown, Pennsylvania, writes under date of February 5th: "I enjoy reading the CYNOSURE and especially the fearless exposures of the secret works of iniquity, particularly the booze-joint lodges. Ronayne's exposure of Masonry as running now, should be in the hands of every clergyman in the land. I have Ronayne's original work, exposing the first three degrees, and was asked several times where I got such a book. Well you know that it is easy to get it, but the fellows in the lodge do not like to think of the pariahs, the unenlightened, the non-possessors of the great secret—they don't like to think of us as knowing anything about their doings. But nothing done in darkness can escape being brought to light."

A letter dated February 7, 1919, from an evangelist says: "I never was so pronounced against secrecy as I have been this winter and the Lord is giving results and many have come out of their lodges. I need some more of the little books 'Let There Be Light' and a few of the 'Good Man Argument' tracts."

A Baptist minister writes under date of February 5th: "Some of the tracts you sent me several months ago saved me from falling a victim to the enticing allurements of lodge members. This town is lodged to death; all the other ministers being in great favor of the lodges. So far as I know I am the only city minister that opposes the lodge."

The Religion of the Lodge

A sermon delivered in the Evangelical Lutheran Church of the Redeemer, St. Paul, Minnesota, on Sunday evening, March 5th, 1916, by Rev. O. C. Kreinheder. It was printed in the Christian Cynosure, Vol. 51, No. 8, December, 1918.

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CHRISTIAN CYNOSURE

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Charles A. Blanchard, D. D.
1904.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

The Scriptures and Secret Societies

By Charles A. Blanchard, D. D.

(Concluded.)

The institutions which are founded upon the Christian Church, in like manner, are destroyed, supplanted, undermined, and set aside by the spirit of the lodge.

There are three institutions which have sprung from Christianity, which are the only institutions which can claim divine character among men. These institutions are: the family, the church, and the state.

The family is the primitive Christian institution. God made it and made the law for it; and there is no peace, no purity, no happiness, anywhere in this world, so far as home life is concerned, where the divine idea of the family does not prevail.

Out of the family grows the church. A collection of families agrees to use one house for the assemblage of the neighborhood, and hence a group of families—five, ten, twenty—band together. They erect an edifice, they appoint hours for assembly, and in these hours they gather, and in these buildings the Word of God is read and the doctrines of Christianity are taught to men. Churches are striking at the powers of darkness. Out from these churches go men to live holy and blessed lives, and to occupy a distinctive place in society.

Out of the church grows the state. This institution also roots in the family, the primitive government having been the government of the father in the home, of the chief in the clan, thus leading by natural steps to the government of the nation by its constituted authorities.

These three institutions—the family, the church, and the state—are every one of them weakened and destroyed by the lodge. Let me show you briefly how this is.

The Family Destroyed.

Take, for example, the family. What is the basis of the family? Confidence between husband and wife. When husband and wife confide in and love one another truly, that provides for the children in the home; they love their parents, and the parents love and care for their children; and out of the mutual confidence and mutual self-surrender, the mutual affection between husband and wife and between parent and child, comes everything which makes the difference between the home of a savage and the home of a Christian man.

Now, when a man joins secret societies, I ask this question: What happens to his home? His wife is not permitted to take the obligations of a Mason with him, though she may join the Eastern Star. He has access to that order; but she cannot have access to his. He can drink freely with Masons. Every scoundrel politician of the town,

after he has assumed the Masonic obligations, is his sworn brother and fellow; but when it comes to the wife who cares for his home, to the mother of his children, to whom he has pledged lifelong fidelity, he cannot discuss with her the subjects that he might freely discuss with these worthies.

A man belongs to the Masons, Odd Fellows, Modern Woodmen, etc. What will be the relation of his wife to him, as compared with his relation to her? She is expected to confide in him, share her life with him, her inmost thought to be his, while a large section of his life is shut away from her. If she is an ordinary woman, that must produce virtual, if not actual, divorce. The foundations of the family are uprooted already when the confidences between husband and wife are broken; and this thing grows out of the very nature of the lodge.

Let us take a look at society. I am afraid to say how many but I believe that in our own country we have something like one hundred and sixty divorces each year for each ten thousand people. The marriage bond in the United States is weaker than in any other country in the world. Now some men may say that these two facts, although both may be true, are not necessarily connected; but the moment you come to examine the nature of the family organization and the nature of lodge organizations, you will see that the two propositions stated are essentially related. If one institution is to prevail, the other is to be weakened or destroyed.

The Church Destroyed.

It is precisely the same in regard to the church. If a man is giving his money to the lodges, he cannot give it to the church; if he is giving his attention to the lodges, he cannot give it to the church. A greater than he said, "No man can serve two masters. Ye cannot serve God and mammon." It is a fact that in all towns where lodges flourish, churches decay. I defy you to find a single instance where lodges have grown strong and at the same time the churches of the same locality have flourished and been powerful. The natures of the two things are essentially antagonistic. The lodge principle is different from the Bible principle. The Bible is the foundation of the church; the Bible is not the foundation of the lodge. Christian benevolence is the foundation of the church; human selfishness is the foundation of the lodge. Where one flourishes, the other must decay. This being the fact, the weaker must go. If the lodge flourishes, the church is destroyed.

Civil Government Destroyed.

We find this same thing to be true in regard to civil government. A man is called as a witness. The judge says, "The witness will be sworn." He lifts his hand. "You do solemnly swear that you will tell the truth, the whole truth, and nothing but the truth, so help you God." He says, "I swear it." "What is your name?" "My name is John Smith?" "Where do you live?" He says he lives on Superior street, Chicago avenue, Clark street—it does not matter. "Do you know anything about this case?" "I do." "What do you know about this case?" Just as this question is put to the witness he glances over at the man in the prisoner's box. The prisoner gives the hailing sign of distress of some secret order with which the witness is connected. The witness watches him a moment, and sees another sign of distress for another order with which he is connected. In the five minutes which ensue the prisoner in the box has given the hailing signs of distress of the five secret orders to which the witness belongs. Now if this witness is sworn, as a citizen, to tell the truth, the

whole truth, and nothing but the truth; and if he is also sworn, as a Mason, that he will aid and assist a brother in distress if he can; that is a complicated matter. If, as an Odd Fellow, he has sworn that he will help an Odd Fellow who is in danger, if in his power, what will he do? Suppose the man has taken six different oaths; which will he be likely to keep? He has upon him five oaths to help his brother lodgeman; *one* to tell the truth. He will be most likely to keep his lodge oaths.

If he tells the truth when he goes upon the stand, this witness perjures himself to his lodges. If he perjures himself to the State, he must be tried and convicted; and the utmost that the State can do is to send him to prison for a term of years. But suppose he breaks his oath to the secret society; his throat may be cut, his tongue may be torn out and buried in the sands of the sea, his heart torn out, his body cut in two, and his bowels burned to ashes. If he is a Royal Arch Mason, the top of his skull may be smitten off and his brain exposed to the scorching rays of the noonday sun. If he is a Knight Templar, his head may be smitten off and placed upon the highest spire in Christendom.

Now when these oaths are imposed upon the consciences of men, and when these men come into the position where they must either break the oath to the lodge and keep the civil oath, or else break the civil oath and keep the lodge oath, which are they likely to keep sacred? One man says, "If I were sworn in court, I would tell the truth and pay no attention to my lodge obligation at all." Very good; but who beside yourself can know it to be the truth? And even if we knew it to be true of you, who could say that it would be true of the thousands of lodgemen who will be sworn in court during the next six years?

The moment the oath is gone, the court house is gone. If the oath of the witness is worthless, how about the oath of the sheriff, the jurymen, the judge? If the court house has nothing in it except the quicksand; if the oath of God given in the court house is counteracted by the thousand oaths given to men in lodges; what security remains for the life or property of the man who is not a lodgeman? And when we find that the lodgeman cannot be relied upon even for his own brethren, where is security for any man?

We find the lodge destroying the family, destroying the church, and destroying civil government. This brings us again into the reign of anarchy. It is nothing but anarchy, when you cannot rely upon the vow in the home, in the church, and in the court house.

Not "Founded on the Bible."

We find that the Bible is gone, if lodges prevail; that Christian morality is gone, if lodges prevail; and that Christian institutions are gone, if lodges prevail; yet men all over the country are saying to us whenever this question comes up, "Why, our lodge is altogether founded upon the Bible. We have it on the altar in our lodges; it is carried in our funeral processions. Have not you yourself seen it carried in our funeral processions? If you come into our lodges you will find it there."

Yes, we do find it there. For instance, in the Knights of Pythias lodge, in taking one of the degrees, when the blindfold is removed from the candidate's eyes, what he sees before him is this: an open coffin; in the coffin the skeleton of a man; on top of the skeleton lie two crossed swords, and on these crossed swords an open Bible. That is the position in which the Bible is found in the lodge of the Knights of Pythias.

Instead of being founded on the Bible, lodges contradict the Bible, from begin-

ning to end. Its morality, its institutions, the very existence of the Book itself—all are imperiled by the existence of the lodges.

If it is so clearly untrue that lodges are founded upon the Bible, how does it happen that men say they are? Are they dishonest men, who know that they are lying; or are they deceived men, who believe themselves to be speaking the truth? My conviction is absolute, that nine out of ten of the men who make this statement really believe they are speaking the truth when they say, "Our lodge is founded upon the Bible." They generally believe that the thing they say is true. Why? Simply because the average man is not so thoughtful as he ought to be. He sees in the Knights of Pythias lodge this coffin; in the coffin a skeleton, which has cost the members of the lodge twenty-five, thirty, fifty dollars; over this skeleton he sees the two crossed swords; and on the crossed swords he sees the Bible. That man does not stop to think that any institution which takes the Bible and puts it in that position, and then brings him into the lodge room and uncovers his eyes that he may look upon it, is essentially devilish. He says, "That is the Bible; our order is founded on it."

A man goes into the Masonic lodge. In the ante-room he is stripped of all his clothing except his shirt; he is provided with a pair of drawers (he can not keep on his own); a slipper is put on his right foot, the left foot being bare; the left leg, up to the knee, is exposed; his shirt is unfastened and his left arm and left breast are bare. He kneels before the Masonic altar and the oath is given to him, a few words at a time, he opening his mouth and swallowing whatever the Master of the lodge puts into it. Then the Master says, "In your present condition, what do you most desire?" One gentleman is reported to have said, "I would like to get my pants and go home." But if the candidate makes any reply of this kind, the person instructing him whispers in his ear, "Light." So he repeats the answer furnished, "Light." The Master says, "Brother Senior Deacon and brethren, you will assist me in bringing the brother from darkness to light." The members of the lodge form in two lines in front of the candidate, who up to this time has been blindfolded. The Master begins to repeat the words of Holy Writ, "In the beginning God created the heavens and the earth," down to the words, "and God said, 'Let there be light'; and there was light." He continues, "In humble commemoration of which august event we Masonically say, Let there be light." At the word "light" the hoodwink is removed, and Master and brethren make the due-guard of an Entered Apprentice.* For the first time the candidate sees what is before him. The Master says, "My brother, upon being brought to light in this degree, you discover the three great lights in Masonry, by the assistance of the three lesser. The three great lights in Masonry are the Holy Bible, square and compass. . . . The three lesser lights are three burning tapers placed in a triangular form. . . ."

He saw the Bible; certainly he saw the Bible, but how did he see the Bible? How was he dressed when he saw the Bible? If he went to church the next day after being initiated, and saw a man open the Bible upon the pulpit, would he not instantly think about the figure he cut the night before? If the minister should say, "Let us pray," would not his mind go back at once to the night before, when the Senior Deacon of the lodge said to him. "No man should ever

*An older habit, perhaps still followed in some lodges, is, instead of making the due-guard of the degree, to clap the hands and stamp with the right foot.

enter upon any great or important undertaking without first invoking the blessing of Deity. You will therefore kneel and attend prayer."

One young Baptist minister said to me, that the night he was initiated he was horrified to hear the most profane person in town repeating the prayer over him; and that when he got through, the blasphemer nudged him with his elbow and said, "Didn't I make a ——— good prayer?"

I do not wonder that you are horror-stricken; but these things are done, not once or twice, but constantly, and naturally.

The whole foundation of Masonry, and of the lodges which are like Masonry—the whole foundation of the lodge system in our country—is the *suppression* of the Word of God and of the teachings based upon it.

What Can Be Done?

Let me take a moment to ask this question: Since it is true that the spirit of the lodge is one spirit, and that of the Bible is another; since we find it to be true that there is no possible method of harmonizing these two things; what is the reason that the workers in our cause are so few?

I do not believe there is one man in this room, lodgeman, or anti-lodgeman, who doubts for an instant that secret societies are contrary to the Word of God, and to the Christian Church, and Christian home, and Christian state. If this is true, why do we not have more workers in this blessed ministry?

Why is it that fathers and mothers so many times allow their children to grow up in ignorance of the character and teachings of those organizations which will solicit their membership the minute they put their foot outside the parental home?

I have no hesitation in saying that this has been the secret of our inaction: the fact that we have actually doubted whether anything effective could be done. The average Christian, in my judgment says, "Of course the lodge is wrong; of course the lodge is against the home; of course the lodge is against the church; of course the lodge is against the state; but we cannot help it. It is here; it rules the land; but we cannot do anything." Therefore, thinking that we can do nothing, nothing is done, nothing is attempted.

What does the church need today? What does each one of us need? More than anything else, we need the Christian confidence in our souls that Jesus Christ is to rule this world, "from sea to sea, and from river unto the ends of the earth." When a man or woman gets into the still, deep, strong, abiding conviction that this world actually belongs to God and to Jesus Christ, who bought it with his precious blood and who will rule it, that person loses the fear of man, because he has confidence in God.

I do not know how to close this word more fittingly than by relating a little incident which occurred in the history of Holland. When Germany was looking with envious eyes on a portion of that low country, Holland sent one of her wisest statesmen as her representative at the court of Berlin. He was to learn all he could of the danger which threatened his country. The Germans wished properly to impress this wise man from the Hague, and so arranged a magnificent military review. Cavalry, infantry, and artillery were sweeping across the plain. Here came the German infantry. The general reviewing the troops said to the Hollander, "Is not that a beautiful sight?" "Yes," the Hollander said, "that is a beautiful sight; those are fine soldiers, but they are too short." The German was taken aback. He wondered why this Hollander should say those splendid German soldiers were

too short. Regiment after regiment marched by, and the German again explained, "Is not that a beautiful regiment?" "Yes," said the Hollander, "that is a magnificent regiment, but what a pity it is that those men are so short." The German was nettled, but he thought he would wait. Directly along came the king's guards, straight down from the Great Frederick; not a man in the regiment below six feet—a regiment of giants. As these magnificent men came marching by, the German turned once more to the Hollander, and, thinking he would be satisfied with the height of that regiment, he said, "Are not these splendid men?" "Yes," was the reply, "they are splendid men; they march beautifully; but they are yet too short." The German was thoroughly angry. He said, "Sir, I would like to know what you mean by saying all of our men are too short." The Hollander answered, "I mean that we can flood our country twelve feet deep."

I was in Boston the other day, and I heard a minister say that the trouble with most men is that their wishbones are where their backbones ought to be. I believe the wishbone of every Christian man and woman is that there was not a lodge in Chicago. If there were no lodges in Chicago, it would be comparatively easy to deal with the saloons of Chicago. If the lodges and saloons were wiped out, it would be a small matter to deal with the gambling hells and brothels. If the gambling hells and brothels in this city were wiped out, how many a woman who watches tonight, with tear-stained face and with sinking heart, for the footfall of her husband would look up and be happy! Were the lodges and saloons all gone, how many men now battling with these evils would take courage and hope! If we, the men and women who are reading this, could only have the determination of that Hollander, who said, "We will put our country under twelve feet of the sea before we will lose the fight for our land"; if we could only have backbones where our wishbones are; if we could only see that the thing which in our highest and best moments we long for, is the things which God will in His own good time bring about, we should go out into life with a stronger courage, and be more effective men and women than we are. God grant that there may come to each one of us this spirit of confidence in God, in His Word, in His Church, in His Son, in the triumph of His cause! God grant that this confidence may come to each one of us tonight, and tomorrow, and all the tomorrows, until the day dawn and the shadows flee away.

I have chosen you out of the world, therefore the world hateth you.—John 15, 19.

How blessed to be able to say that the world has turned you out because it turned Christ out. If you are treading under foot all that is of the world and of the flesh, there will be abounding joy in every service. When the child of God is walking in the power of that life, there can be only one thought, one object to be occupied with, saying, "There is Christ, and His whole heart is set on me; and here I am with a heart that is very little, but it is a very great thing to have that heart of mine occupied and filled entirely with Him, the eternal lover of my soul."

G. V. Wigram.

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber.*

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops.—*Charles Buxton.*

KNIGHTS AND LADIES OF SECURITY.

The Knights and Ladies of Security was chartered under the laws of the State of Kansas February 22nd, 1892, with its headquarters at Topeka, by members of the Masonic Fraternity, the Ancient Order of United Workmen, one or both Orders of Woodmen, and others.

It operates throughout the United States and Canada. Admission, as in most such societies, is restricted to white persons of good moral character between eighteen and fifty-five years of age who can pass a satisfactory physical examination. Average age, Jan. 1, 1918, 39 years. Total amount of insurance in force Jan. 1. 1918, $235,153,000. Total benefit membership in good standing Jan 1, 1918, 195,732.

"Councils of Knights and Ladies of Security are practically private social clubs rather than mystic temples, but the ritual and ceremonial are instructive and attractive, being well calculated to impress upon the mind of the novitiate the importance of wisdom, security, protection, and fraternity."

"The National Executive Committee decides all questions relative to the ritual ceremonies and secret work and prescribes the secret work itself. (Constitution and Laws, Sec. 15.)"

Among the things which the candidate must agree to before he is initiated is to surrender his individual judgment and conscience to the Order. "I further agree, if accepted as a member of the Order, to be bound by all its laws now in force or that may be hereafter enacted, without reservation or exception as to the character or nature of such after enacted laws." (Sec. 87.)

Extracts from Ritual.

In the initiation ceremonies the candidates follow the Conductor who brings them into line in rear of the altar and fronting the President.

Conductor: "Brother President, I have the honor of presenting to you these friends, who desire to be received into the Order, The Knights and Ladies of Security, by way of —— Council, No. ——.

President: "My friends, you seek to gain admission to our Order. Before doing so, justice to you, and protection to ourselves, demand that we make known to you our principles, and that they receive your cordial approval. We constrain no one's religious or political opinions. These rest with other tribunals, but we believe our highest duty is to God, and our fellowmen; to visit the sick, comfort the afflicted, and relieve the distressed. Are you willing to become one of us, to aid in the furtherance of these objects?" (Each candidate will answer: "I am.")

President: "You will now retire with the Conductor while we make ready for you a place among the Knights and Ladies of Security."

The council room will be darkened, and, when convenient, colored lights

may be used, and when the candidates are brought in the council will sing:

"Wisdom Divine, who tells the price
Of Wisdom's costly merchandise;
Wisdom to silver we prefer,
And gold is dross compared to her."

Conductor: "Prelate, I present to you these candidates, who desire to know what *you* consider the most desirable thing in life."

Prelate: "I consider *wisdom* the greatest of human attainments. The Book of Books places no higher value upon any virtue possessed by men. Solomon instructed his son after this manner: 'Wisdom is the principal thing, therefore get wisdom and with all thy getting get understanding. She shall give to thine hand an ornament of grace; a crown of glory shall she deliver to thee.'

"Wisdom is *power*. By power, all things physical and spiritual are accomplished. The power, which, ages ago, felled to earth magnificent forests, today turns the wheels of progress, making a great fraternity of all the world; the boisterous waterfull, by its power, is forcing a steady stream of electricity along a line of wire and a city a hundred miles away is made luminous by night.

"But whence this power? you ask. Wisdom is its source. Without an inspiration greater than the power itself, to discover, unite and employ these latent forces, they were inactive, lifeless, dark. It took the genius of a Fulton to employ this power, which for ages had lain silent in Mother Nature's treasure house; it took the wisdom of a Franklin and a Morse to put a girdle 'round about the earth in forty minutes."

It is to be noticed that the lodge does not give the Scriptural meaning to "wisdom."

The Second Vice-president tells the candidates that *protection* is the thing to be greatly desired and recites among other things the following:

"In danger, trouble or sorrow, we cry out to Him who has promised to be our shelter in time of storm; in the shadow of whose wing we may ever abide, because He has told us to fear no ill. It is the protection promised that makes us cling closely to our Heavenly Father. So, also, shall the members of our earthly household love most, him who best shields them from the storms of life, as the weak always pay homage to the strong, saying: 'To your protection I commend me.'"

The candidates are then conducted to the First Vice-president who declares: "The most important thing in life, to my mind, is *security*. * * *"

They are then conducted to the President who tells them that "The most important thing in life is *fraternity*. * * * Fraternity is brotherhood, brotherhood is charity, charity is love. Our quotation from the Holy Bible is 'Love one another.'

Compelling the Final Judge.

"May you so order your life that the world will be the better for your having lived. May you stoop to raise the fallen, and so stand erect in the fullness of your own perfected manhood, thus compelling the recording angel to enroll your name on every page of honor, and the final Judge to place the crown of victory upon your brow; and when at life's close, your star shall set, may it not set like the evening star, behind a darkened west, but like the morning star, melt gloriously into the bright and perfect day."

President: "Conductor, you will present the candidates to the Prelate at the altar for obligation. The council will sing the following:

'Nearer, my God, to Thee, nearer to Thee,
E'en though it be a cross, that raiseth me;
Still all my song shall be, nearer, my God,
to Thee.
Nearer my God, to Thee, nearer to Thee.'"

Prelate: You will now place your left hand on the Bible, raise your right hand and repeat after me:

Obligation.

"'In the presence of the members here assembled, I do solemnly promise, upon my honor, never to reveal, either directly or indirectly, any of the ritualistic workings of this Order, neither password, sign, nor anything which should be kept secret, and that I will be obedient to all the laws now enacted, or that may be hereafter enacted. I further promise that I will, at all times, labor for the best interests of the Order, and to extend its limits. I also promise that I will not, knowingly, wrong a member of the Order, and that I will render such aid and assistance as I can without

injury to myself or family. I also most solemnly promise that I will speak no ill of a member, or one of his household; neither will I permit another to do so in my presence if in my power to prevent it. I further declare that this obligation is made with a full knowledge of its meaning, and of my own free will and accord. To the faithful performance of which I pledge my sacred honor.' The Council responds by saying:

"We are witnesses of this, your solemn obligation.

"Blest be the tie that binds
Us in Fraternal love;
The fellowship of kindred minds
Is like to that above."

The Prelate and Altar.

The Prelate's uniform is a sleeveless mantle, pure white, secured at the throat by means of a clasp or hook. It should have a black border, two inches wide, along its entire edge. The hat should be a "mortar board." His duties are to conduct the devotional exercises of the Council and administer the obligations of the Order. We quote two of the prayers which he is to offer:

"Almighty God, our Heavenly Father, in whom is the infinite and perpetual fountain of all Wisdom, Protection, and Security, guide us in what we shall say and do this hour. Let the light of Fraternity shine brightly in our council chamber. Make us the worthy bearers of this great light to the needy world. Let Thy blessing rest upon us so that the world, seeing our good works, may be made to glorify Thy great name. Amen."

All respond, "Amen."

"Almighty God, we thank Thee for having permitted us to meet again and labor together in the great harvest field of Fraternity. Make us to take note of our fleeting hours, so that we shall apply ourselves more and more to lofty labors of love, while time and opportunity are ours, for the night cometh in which no man can work. Abide with us, guide us, and receive us at last. Amen."

All respond, "Amen."

In the center of the lodge or council chamber is an altar. "The altar should be covered with an altar cloth made out of rich material and in four pieces, each to be one of the colors of the Order. * * * The edges of the cloth should be fringed with silver fringe, six inches deep, and come within six inches of the floor.

"Bible—A fine, well-bound copy of the Holy Bible should rest on the altar."

Closing Ode.

"Heavenly Father, give Thy blessing,
While we now this meeting end;
On our minds each truth impressing
That may to Thy glory tend.
Save us from all selfish motives,
Keep us all in harmony;
May our lives reveal Thy teachings,
Wisdom, Grace and Charity."

EXTRACTS FROM FUNERAL RITUAL.

General instructions are given as follows: "It is a debt of honor we owe to every deceased member of our beloved Order to perform the last sad rites of respect over his body according to the formula prescribed in this ritual. This solemn service should never be performed in a half-hearted or careless manner; neither should it ever be urged nor made to take the place of some perferred religious ceremony. While we would like to take our final leave according to our funeral ritual, yet in this sad hour the will of the near relatives is the supreme law.

"Whenever practicable, the Council should send an appropriate flower-piece to the home of the deceased. Each member should be provided with a sprig of evergreen to deposit in the grave. The Vice-president should be supplied with a white rose or white carnation and the Second Vice-president with a sprig of myrtle, or other evergreen, for use in the ceremonies at the grave."

Indoor Ceremony.

As soon as the officers are in proper position they fold their hands across the breast and silently stand thus, while the choir sings the first hymn. After the hymn, they disengage their hands and in solemn, earnest voices perform their parts, as follows:

President: "In the solemn presence of the dead, within this funeral chamber, surrounded by sorrowing relatives and friends, let our words be few and our ceremony brief. * * *

"Our brother is dead. His lifeless body lies before us; his immortal spirit has taken its silent flight unto God who

gave it. We mourn his death, but we rejoice to know that although our earthly tabernacle may dissolve, we have a building of God, an house not made with hands, eternal in the Heavens. * * *

"The Prelate will lead us in prayer.

Prelate: "Almighty God, Lord of life and death! When Thou veilest Thy face, the children of men are troubled; when Thou takest away their breath, they die! With sorrowful hearts and troubled minds we realize that awful truth this moment. Help us, with genuine faith and reverent lips, still to pray, 'Our Father who art in Heaven, hallowed be Thy name; Thy kingdom come, Thy will be done.'

"We pray, our Father, that Thou wilt remember in great mercy these dear relatives and friends who sit in deep affliction and sorrow. Speedily deliver them out of their sorrow, in fulfillment of the promise that those who mourn shall be comforted; and grant that out of this tempest of heartache they may attain to a glorious and most excellent reward. We ask this for the honor and glory of Thy Holy Name. Amen."

Vice-president: "Death is a terrible reality. * * * During the remainder of our pilgrimage we must journey without them to direct and comfort us. It is this solitude in our lives that causes such anguish of the heart; it is not solicitude for the dear dead—they are safe with God! By and by, we shall go to them, and be with them forever. * * *"

Second Vice-president: "When God recalls to Himself the immortal spirit of man, * * * He does not leave comfortless those who are left to mourn. * * * The listening ear of Faith may hear: 'Fear not, thou art also Mine; when thou passest through the deep water, I will be with thee; and through the rivers, they shall not overflow thee.'" * * *

Open Air Ceremony.

President: "There comes an hour when weary hands fall helpless and cease their loving ministrations—it is the hour of death. There is a place where willing feet must halt, and earthly service end—it is the open grave.

"Here we leave our dead. * * * However dark the clouds of grief, when sorrow's storm first swept life's peaceful horizon, the beautiful pictures adorning affection's galleries are no longer hidden or obscured. *The grave but marks the dawn of the birthday of immortality.*"

Prelate: "We follow our dead to the grave, we commit them to the earth, we afflict ourselves as though we never more shall see them. But is this the end of man? * * * Against the supremacy of death and the grave every monument, every inscription, nay, history itself, is a protest. The greatness of man's nature, his aspirations and his accomplishments, forbid the thought that his tomb is the dark cavern of eternal night."

Second Vice-president (holding a white rose or other flower in his right hand): "Symbol of purity! We offer at this open grave a rose. May future years bear witness that honesty of purpose, uprightness of conduct, and purity of life bring the greatest possible happiness to even the lowliest of our race." (Lays flower upon breast of casket.)

Vice-president (holding a sprig of myrtle or other evergreen in his right hand): "In behalf of our great Fraternity, in whose behalf our brother (or sister, speaking full name of deceased) gave faithful service in promoting our beneficent work of securing protection to the unprotected, the needy, the helpless wards of our society, I deposit this emblem of immortality." (Lays myrtle upon breast of casket.)

Prelate: "We hear the promise, 'Thy brother shall rise again,' and in this hope we commit this body to the grave, where dust shall return to the earth, and the spirit to God who gave it. Earth to earth, ashes to ashes, dust to dust, looking for the resurrection to a life of immortality.

"Let us pray: Almighty God! Unto the earth, whence it came, we now commit the body of our brother (sister).

"We thank Thee for the consolations found in Thy revealed Word; for the comfort found in the Law of Reason; for the glorious promises revealed in Thy Great Book of Nature. We firmly believe that death does not end all: that the grave is not deep nor strong enough to hold in everlasting bondage the immortal part of man—Thy gift to

humanity; that if a man dies, he will live again. We tell this to our souls over and over again, therefore we do not mourn as those who have not this hope.

"And now, our Father, grant unto the soul of our departed brother (sister) the abundant entrance into Thy realm of light and peace and happiness, and have compassion on the children of Thy creation, even according to the multitude of Thy mercies which are from everlasting to everlasting.

"These blessings we ask for the glory of Thy Great and Holy Name. Amen." —From the *Ritual of Knights and Ladies of Security.*

BIBLE INSTITUTES TO CO-OPERATE

A forward movement for the Bible Institutes of North America seems assured as a result of the Conference on "World Evangelism" held at the Moody Bible Institute, Chicago, last week. Representatives of the leading Bible institutes present agreed on a plan of co-operation and expansion to be presented to a fuller gathering in the near future. Their courses are to be sufficiently amplified to afford to their students full training for the ministry, thus making them independent of the theological seminaries. Dr. James M. Gray was authorized to name a committee to prepare a declaration of faith on which all Bible institutes can stand, to confer as to their educational standard and the allowing of credits to students who pass from one institute to another, this committee to report at a world Bible conference to be held in Philadelphia May 27-June 1. Already it was announced that three of the largest auditoriums in Philadelphia have been engaged for this conference, in which simultaneous sessions and different programs will be carried out.

A feature of the co-operation of the Bible institutes will be joint Bible conferences which it is planned to hold next summer in all the large cities of the country.

It was Bible institutes day at the conference, with added significance because of the anniversary of D. L. Moody's birth—there was almost a grim earnestness in the attitude of every speaker. "The time is ripe for a great forward movement," said Rev. E. A. Wollam of the Cleveland Bible Institute, "a co-operative alliance that we may not see the religion of Christ perish from the earth —for the evangelical forces to rise up in defence of the whole system of Biblical truth."

"Germany has not yet been defeated in the realm of theology; her mark is on theological programs all over the country. We must pool our interests in this fight against the enemies of the cross of Christ. The hour has come; let us arise and move forward."

"The time has come," said Principal John McNicol of the Toronto Bible Institute, "when the Bible institutes must take a position of leadership in defense of the truth. I am a university and seminary trained man, but because of the deadly blight of the destructive criticism of the Bible permeating university and seminary teaching it has come to pass that in a large percentage of cases the men thus trained come forth utterly useless for the cause of Christ, unfit for the great task of making Christ known to the world.

"A great cleavage is taking place in the church of which multitudes of people are hardly conscious, though the issue is out in the open. It is Christianity against anti-Christianity, and the opposing forces are being marshalled on the two sides. Pagan philosophy has already laid its hand on nearly all our activities. Our system of education is paganized from the top downward."

The conference was largely attended. There were representatives from almost every corner of the world. There was much time given to prayer and Bible teaching, and an old-fashioned experience meeting was held each afternoon. The future of evangelism was discussed by Evangelist Milford Lyon. The closing consecration service was led by Dr. Gray, dean of the Institute.

M. A. Martin.

When "Nicht Plundern" (do not pillage) was written on houses owned by Germans in the occupied parts of Belgium and France it was meant and was understood as an order to spare the homes so marked, and as a license to plunder the homes of French and Belgians not so marked.

When "I furthermore promise and swear" is taken by a Master Mason "not to cheat, wrong nor defraud a lodge of Master Masons, nor a brother of this degree," and "furthermore that I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister or daughter," is it not meant and understood as an order to spare those named, and a license as to all others?

RELIEF AND MURDER.

BY EDMOND RONAYNE, PAST MASTER OF KEYSTONE LODGE NO. 639, A. F. & A. M., CHICAGO, ILL.

In the meantime I was not forgotten by my brother Masons. They would drop in to see me every once in a while, especially on Sundays, and invitations to lodges, suppers, and to witness the third degree work of such and such a lodge were showered upon me from every side, and to avoid churlishness or not appear "too stuck up" I often attended many of their doings. Yet I never forgot Heany's attic bedroom, nor the display of Masonic "friendship and brotherly love" as I experienced them in the days of my poverty and suffering.

In the fall of 1869 Keystone Lodge of Masons was organized by a Jew named Moses Shields. Many of my neighbors were charter members, and I had constant invitations to visit and enjoy the sociability of the lodge room, such as it was.

I visited "Keystone" and other lodge meetings quite frequently, not that I cared one cent's worth for Freemasonry, but because I thought the relaxation would do me good, and at that time the lodge room was the only place I cared to visit.

Again an Active Mason.

I had made up my mind that if I must have Romanism at all, the pure article as dispensed in the mass house was preferable to a very poorly executed imitation. And as for other denominations, when I beheld their preachers standing at the doors of Masonic lodges, confessing that they had been in darkness all along and were coming now to receive light and instructions from the motley crowd inside, and passing through the clownish and burlesque ceremonies of the third degree, I simply despised them as either hypocrite Christians or hypocrite Masons, and would not listen to them had they preached next door.

My Masonic neighbors, William Sanderson, Sven Olin, Andrew Norberg and others (all living and neighbors yet) kept constantly urging me to join the lodge, and yielding at last to their frequent solicitations, I wrote for my demit to Quebec, which I deposited with Keystone Lodge, No. 639, and in due time was balloted for and elected to membership.

Relieves a Mason of His Wife.

Shortly after becoming a member of Keystone, the secretary of the lodge, a Jew and a married man, left his own wife, and two small children and eloped with a brother Mason's wife, thus violating his obligation as a Mason, becoming a criminal and a fugitive from justice, and forsaking his family to poverty and suffering. The lodge took no notice of his crime, and in a few months the incident was forgotten.

The secretary having decamped, I was prevailed upon to take charge of the books and act as secretary of the lodge until the annual election in December. Thus again I became actively connected with the Masonic system, having been *almost* unaffiliated for nearly five years.

During the summer of 1870 a few of us would meet of an evening, and go over the ritual together, taking one degree at a time, and rehearsing all the "secret work" from beginning to end. I was well posted, but to make assurance doubly sure resolved to have every word literally correct, and for that reason

would sit for hours, when opportunity offered, with John O'Neil, Master of Blair Lodge; Frank Holcomb, Master of Garden City Lodge, and D. H. Kilmore, District Deputy Grand Master, repeating word for word the "lectures" and "secret work" of each degree. Thus was I memorizing thoroughly and accurately the Standard Ritual, as prescribed by the Grand Lodge, that I might be able in time to instruct the other officers and members, all of whom were but poorly posted. My principal teacher, however, was Brother Edward Cook, the present Grand Master of Illinois, who has always been considered one of the best informed Masons in the country.

In seeking instruction from those brethren I must confess that I was actuated by another motive. Men love to be looked up to and accounted leaders, and knowing that the members of Keystone would naturally look to me for information on Masonic law and a correct rendering of the ritual, I made every effort to become thoroughly posted as a matter of pride as much as anything else.

The members of Keystone Lodge were nearly all workingmen who had neither time nor ability to acquire a knowledge of Masonry beyond a smattering of the lectures, which might enable them to visit a strange lodge, and as I supposed would be the case they came to me with their questions and to ask advice on any doubtful point of the degree work. Because of my own diligent study and investigation I was soon quite competent to answer all their questions, and thus in a very brief space of time was spoken of as a "bright" Mason, and became quite popular, not only in Keystone Lodge, but among the craft generally.

Lodge Meetings on Sunday.

In the early summer of 1871, by unanimous vote of the lodge, I was urged to begin a Masonic school of instruction. We met in the lodge room every Sunday morning, about ten o'clock, and the officers taking a dummy candidate would put him through whatever degree was to be conferred the following Wednesday night, while I stood by and corrected any mistakes made, either in the words of the ritual or in any particular part of the ceremony. Do not feel horrified because I have said we met for our horse-play performances on Sunday morning—we were not Christians in Keystone Lodge. If we had been we would not have been there either on Sunday morning or at any other time, and remember also that "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him." A Masonic lodge is no place for a man "in Christ," because Christ is not recognized there in any sense, but possibly it is good enough for a man "in the flesh," though a church member or even a preacher. In all my experience with the craft I have never met a Mason to whom the name "Christian" could be truthfully applied, according to the strict Biblical meaning of that term. A Christian is most assuredly a civilized being, but it does not follow that all civilized beings are Christians, though civilization and Christianity are nowadays thoughtlessly, if not ignorantly, employed as meaning the same thing.

Masonic Relief $9.47.

Since the day when Masonry emerged from that London dram shop in 1717 it never has had, and possibly never will have, so good an opportunity for the exercise of "brotherly love, relief and truth" as during the winter succeeding the Chicago fire (1871). But what are the facts? After repeated and urgent solicitations on the part of D. C. Cregier, Grand Master of Masons, and others only $90,634 was received altogether in supplies and cash donations, and of

that amount $60,000 was misappropriated, or (as I claimed at the time) stolen from its intended use, notwithstanding the explicit instructions contained in each letter as to how donations should be disposed of, namely, that they were *"intended for the relief of worthy Master Masons, their widows and orphans, who were sufferers by the fire on the eighth and ninth of October."* Despite the express wishes of the donors the money intended to relieve individual suffering was fraudulently applied to the building up of Masonry and the purchase of lodge trumpery. Nineteen lodges were destroyed, and to these $20,267 was donated in order to start them again in business, an average of $1,067 to each lodge, with which to procure setting mauls, cable-tows, hoodwinks, etc. To lodges not burned out, $5,031 was given, but why no one could explain, except that it was for the benefit of special favorites. Harry Duval, Cregier's protege, received $100 a month salary and a donation of $200, though he did not keep house at all and was not burned out. James Morrison, another crony, received $100 a month and a donation of $100, besides other perquisites, though like Duval he never smelled smoke. Old John P. Ferns, the Grand Tyler, got $52 a month salary for holding down a chair in the board room. The sum of $6,000 was set aside to establish a permanent Relief Board, an excuse for Masonic boasting, and $1,304.57 was spent in publishing a blue book called "Blessed Charity," extolling the Executive Committee. To crown all, $20,000 was actually returned to the Grand Lodges from whose jurisdictions the donations had come, simply for the self-glorification of a certain Mason. Thus altogether, according to Cregier's own showing, there was but $30,631.37 distributed in material and money among 3,145 needy brethren, widows and children, an average of $9.47 to each, while had the total amount received been properly distributed the average amount to each would have been only $28.50. Wonderful charity! Sublime display of relief! And yet poor men who had lost their all and helpless children were left to suffer.

James Kerr Gets His.

Ascending the stairs to the board room one afternoon I met a man named James Kerr, a member of Covenant Lodge, coming down, swearing (as they say) "blue streaks" and calling such ugly names as reflected somewhat severely on the moral character of those in the room above. "Why, Brother Kerr," I exclaimed, "what is the matter? What makes you swear so?" "Look here, Ronayne," he replied, "I have been burned out as you know, my wife and little children have not a bed to lie on, nor in fact anything except what a few kind neighbors have lent us. I have just been upstairs to try and get something from your ——— Board of Relief, but they absolutely refuse to help me," and he swore again and called more bad names. "Come upstairs with me," I answered, "and we'll find out why they refuse to help you." No, he'd be blankety-blanked if he would, he wanted nothing more to do with them. Finally I persuaded him to accompany me to the board room. Approaching the "Executive Committee" (Duval et al.), I inquired what was their reason for refusing Brother Kerr the few things he needed for his wife and little children. "Well, Brother Ronayne," was the reply, "Brother Kerr is a police officer, and will soon be paid his salary, if he has not already received it, and hence we don't consider him a fit subject for relief from this board." "Yes," I said, "James Kerr is a police officer. He is also a distressed worthy brother Master Mason, was burned out, losing all he

possessed by the fire, and is therefore *a sufferer*. The supplies and donations received here are intended for just such as he. If a Master Mason's word is good for anything he has already assured you that his monthly pay now long due has not yet been received. What has become of your Master Mason's obligation, and where is that wonderful benevolence that Masonry boasts so much about?" And turning to Kerr I said, "Brother Kerr, there are two application blanks. Sit down and write out what you need, hand in one of the blanks to these gentlemen and give me the other as a copy, and unless your wants are supplied inside of half an hour I pledge myself to have the copy you give me published in one of the morning papers, together with a full tatement of the doings of this board." James Kerr then received the few articles asked for, not because of Masonic "benevolence" or Masonic "friendship," but for fear of exposure and subsequent public execration.

Cases like the above were of everyday occurrence, and what was still worse, men and women heretofore independent and possessing self-respect were absolutely degraded to the condition of mendicants, being compelled to trudge through the snow and frost of that severe winter to the Masonic board room, with their little basket or bag, like any common beggar, to receive the alms doled out to them at the hands of Masonic aristocrats, many of whom lost nothing by the fire, and hence were incapable of sympathizing with those who had. And what they did receive was of such poor quality that most of it was worthless. The stoves, for example, after being used a few times were found to be of no account and only fit to be broken up and sold for old iron.

Masonic Relief Contrasted.

Connected with each supply depot of the General Relief [not Masonic] was a corps of efficient and regularly paid visitors, whose duty it was to investigate every application and make out a list of articles needed by the sufferers, and the goods thus called for were forwarded without delay to the homes of the applicants. Rents were paid, sewing machines were given out, coal was furnished, money was donated, and everything possible done to relieve suffering, though red tape could at times be discerned, while in the Masonic Board of Relief the policy seemed to be to aggravate suffering, to destroy manly independence, and to cause the unfortunate needy Masons to realize how very little they were thought of. And yet bombastic Masonic infidels will compare Masonry with the Church, while false preachers "have fellowship with their unfruitful works of darkness," falsifying and misrepresenting both their own profession and the denomination they ought to leave. I was connected as a visitor with the relief depot in the church at the corner of Indiana and Morgan streets, and being also a member of the Masonic board was in a position to have personal knowledge of how things were conducted on both sides, and was also enabled to ascertain the true origin of the fire as related elsewhere.

No! And the Reasons.

At the annual meeting of the lodge in December, 1871, by unanimous vote I was elected Senior Warden, being promoted from the Secretary's desk to the second highest office in the lodge, thus giving me a little more influence in the board meetings than I had before.

The spring and early summer of 1872 came and went, and the affairs of the Masonic Board of Relief were to be finally wound up at a meeting to be held on June 24. The president stood up to read his report and at its close called out as is usual:

"Brethren, you have heard the report of your president. What is your pleasure?"

"I move, Mr. President, that the report be received and the various recommendations therein adopted."

"Second the motion, Mr. President," came from another member in rather a feeble, careless voice.

"All in favor of the motion will make it manifest by saying 'Aye.'" Only a few faint "Yeas" were heard, and then as he put the negative—"Those opposed will say 'No,'" I shouted "NO" loud enough to be heard in the room above.

Cregier became very angry, and glaring at me across the table exclaimed, "I was in hopes, sir, that this report would pass unanimously."

"It makes but little difference to me, Mr. President," I replied, "what you hoped. I would sit here until the 'crack-o'-doom would sound' and vote 'No' upon the adoption of that report, as it certainly is my privilege so to do."

"I'd like to know your reasons, sir."

With such a peremptory order coming from the Grand Master of Masons of Illinois there was nothing left but to yield dutiful obedience, and so beginning with the formation of the board I went over in detail every act of tyranny, every case of insult offered, and every refusal to afford relief to poor helpless sufferers coming under my own observation, dwelling especially upon the fact that Master Masons and the widows of deceased Masons were degraded to the level of common street beggars, while more than one-half the small pittance received from outside Masons was by the report just adopted being applied to decorate halls, to purchase Masonic trumpery and reward favorites, and $20,000 even to be returned to Grand Lodges in order to gratify some person's vanity, while the widow and the orphan were still suffering.

The meeting broke up without any formal adjournment, and thus came to an inglorious end the greatest sham and the most outrageous humbug of any that has ever occurred in the history of Masonry. The members of my own lodge and other burned out Masons were delighted at the castigation given the "Executive Committee," but my course was not good policy if I expected any substantial Masonic favors.

Masons Conspire to Free a Murderer.

Daniel G. Cronin, a police officer, was proposed for initiation in Keystone Lodge, and having in due time received the Entered Apprentice degree, was turned over to me, as was usual on such occasions, that I might "post" him in "the lecture," and thus prepare him to receive the degree of Fellow Craft. Every intelligent Mason in the country is well aware that Freemasonry is no secret, yet they must go on deceiving candidates and pretending that it can be learned only by word of mouth, or else close up their lodges and go out of business. Cronin in time became a full-fledged Master Mason, and from our daily intercourse there sprang up between us a very cordial friendship. I merely speak of his admission into Keystone Lodge because, like the case of that policeman in Ballybrood, it had a very important bearing upon my whole future life.

Soon another event took place, which not only caused a flurry in Masonic circles, but actually startled the whole police department of the city. On the morning of July 4th, Officer Daniel G. Cronin, a member of Keystone Lodge, as related above, shot and killed a man named John McNamara, an Irish laborer, living in a relief shanty on Market street. It seems that Cronin and a brother policeman named Patterson were passing by McNamara's house, and hearing some loud talking Cronin, in a vulgar

manner peculiar to a certain class of police officers, demanded, "What the h— noise is that you're making?" McNamara, who was celebrating the Fourth with a friend, hearing the surly voice and seeing a policeman at his door, replied in a tone equally surly and insolent, "It's none of your —— business what I'm doing. I'm in my own house, and not interfering with you." Patterson paid no more attention and walked away, but one word bringing on another between Cronin outside and McNamara inside, the former drew his revolver and shot the other dead.

Being away the greater part of that day I did not hear of the affair until late in the afternoon, when I learned of it from the officers of Keystone Lodge, who dropped in to see me, one by one, until all but the Worshipful Master were present. It was a customary thing for one or two of them to call, but having them all present at one time rather excited my curiosity. The puzzle was quickly solved, however, when they told me of the shooting, and that Cronin was locked up awaiting the verdict of the coroner's jury, and added very confidentially that we must all club together and use every device known to the craft to bring our brother Mason clear. In all my experience with Masonry thus far I had never come across anything like that, and I was simply amazed at the proposition. At first I could only ridicule such a scheme, and caution them to have nothing whatever to do with the case. But no, that would never do; he must be acquitted at all hazards by the coroner's jury, and I must help to bring about such a result. That, however, I emphatically refused to do.

It was then urged that "McNamara was an Irishman and a good Catholic, while Cronin was a Freemason, and therefore that I ought to help my brother Mason, a man moreover to whom I myself had taught Masonry, and who was my personal friend." "It makes no difference," I replied, "who and what they are; the facts remain that Cronin, a police officer, shot and killed a man, and he ought to be shown every fair play by allowing the law to take its course. Keep your hands off, only looking to it that justice be done."

Then it was claimed that my Masonic oath had bound me to fly to the relief of my brother Mason, urging "the five points of fellowship" and the general scope of the obligation as a reason why I should co-operate with them. But I very readily disposed of that plea, by declaring that, "if my Masonic oath compelled me to assist in *freeing a homicide,* I would very soon *free myself* from Masonry."

All of us were more or less excited, and at times we talked in such loud tones that those in the adjoining room could easily hear what was said. I was greatly astonished that men in whom I had hitherto such unbounded confidence should be so swayed by their Masonic oath as to seek to interfere with the due execution of law. I was as good a friend of Cronin as any man present, but I never could see that Masonry ought to be allowed to have any part in legal examinations, and the more determined the Keystone members were to have Cronin exonerated the more determined I became to keep aloof from the conspiracy and to assist the friends and widow of the murdered man as much as I could.

Being so wrought up over the whole affair I dismissed my school the next day, and went down to the dead man's house resolved to watch the proceedings to the end. The inquest was held by a Masonic coroner, with a Masonic jury, every one of whom I knew, and the verdict was as it might have been expected —"justifiable homicide"—on the ground of self-defense.

It had never been my desire to do Policeman Cronin any injury. I simply wanted an impartial investigation apart from Masonic influence, and now that he was acquitted, I still believed the case ought to have been submitted to the grand jury. I did not know the dead man, and yet I thought his widow and children were entitled to justice.

At the initiation of a candidate the officers and members of Keystone Lodge enjoyed those "after meetings" very much, as then the newly-made Mason was always sure to "set 'em up" again and again, so as to appear a "good fellow" and make himself "solid with the boys." On those occasions Policeman Cronin was always ready with song and story but having absented himself from lodge meetings since the shooting I had nearly forgotten all about him. One evening, however, about six weeks after the inquest, he came up to the lodge room before the meeting was called to order. I was sitting on a table in the anteroom, and the rest of the brethren were scattered around, chatting and visiting together waiting for the lodge to be opened. As Cronin entered the room they all ran to meet and welcome him, and it was "Hello, Dan!" "Hello, Dan!" on every hand. By and by, having shaken hands with the others, he came to me. Folding my arms I said, rather defiantly, "No, sir, you'll never shake my hand. I've never reckoned among my friends any one having blood on his hands!" The thing coming on me so suddenly I had to act on the instant.

Cronin at once became angry, stamped on the floor and acted as if he were going to draw a revolver. "Don't you dare accuse me, sir, of any crime!" he shouted. "I have been honorably acquitted, and if ever I find out that you open your mouth about me you'll hear from me."

"Acquitted or not acquitted," I answered, "you shot and killed McNamara, and I still hold you guilty, believing the verdict to be unjust; and now let me tell you once for all, that no power on earth can compel me to take you by the hand and call you 'brother,' and if Masonry seeks to compel me to do so I shall quickly shake Masonry."

Stamping again on the floor and swearing boisterously he roared out, "I'll never come into this lodge, sir, as long as you're in it!" and immediately rushed downstairs, thus solving the difficulty for the present and affording me further time to decide my future course.

I would have withdrawn from Freemasonry then, and in all probability should never have said very much in a public way against the institution, but my friends would not hear of it, urging that I must on no account allow Cronin the satisfaction of driving me out, and that nothing could annoy him more than to have me occupy the Master's chair during the ensuing year.—From *"Ronayne's Reminiscences,"* by courtesy Free Methodist Publishing House, Chicago, Ill.

CHURCH TESTIMONIES.

College Church of Christ.

"We are fully persuaded that secret societies are condemned by the teachings of the Scriptures, are hostile to the Gospel of Christ, and hinder the growth of the Church."

"Be ye not unequally yoked together with unbelievers." II Cor. 6:14-18. "In secret have I said nothing." John 18:19-21; Matt. 5:33-37; John 1:5-7; I Cor. 10:19-21.

The Moody Church.

"God's Word demands a separated life. 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?'

"'And what concord hath Christ with Belial? or what part hath he that be-

lieveth with an infidel?' (2 Cor. 6:14 to 7:1.)

"'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.' (Romans 14:21.)

"The above Scriptures plainly call upon the child of God to refrain from the carnal pleasures of the world, and even from indulgence in any questionable practices which are so associated with vice and crime as to be harmful in their influence and a stumbling-block to the weak. Among these may be mentioned * * * membership in those oath-bound secret organizations which join one in fellowship with unbelievers."

Humboldt Park (Chicago) Gospel Tabernacle.

"Secret Societies: Any society requiring an oath, affirmation or promise of secrecy as a condition of membership is held to be a secret society, and any member joining such society violates his or her covenant obligations and shall in due form be excluded from Church membership."

JOSHUA CHAPTER TWENTY-THREE

Comments on the Sunday School lesson of March 23rd, 1919, by Rev. Adam Murrman, pastor of the Presbyterian Church, Slatington, Pennsylvania, are worthy of prolonged and careful consideration by pastors and churches of the present time.

Avoid All Compromise and Corruption.

"That ye come not among these nations—neither make mention of the name of their gods, nor cause to swear by them." Joshua 23:7.

(Read also verses 12 and 13, and 2 Cor. 6:14-18.)

What is wrong with these three statements?

1. A believer in Christ may not marry an unbeliever; to do so is to invite chastisement and judgment.

2. A believer in Christ can not enter into any compact or partnership with an unbeliever without incurring joint-responsibility for his deeds.

3. A believer in Christ may not fraternize with unbelievers in sworn secret orders, and most assuredly not with such as profess a religion from which Christ is barred. An eminent Presbyterian minister, Dr. Herrick Johnson, said: "My chief objection to Masonry is that it is Christlessly religious."

Read carefully Joshua 13:13—"NEVERTHELESS, the churches expelled not the Odd-Fellows, nor the Masons; but the Odd-Fellows and the Masons are running the churches until this day."

("Geshurites" and "Maachathites" are hard to pronounce, and are extinct anyway, while the above reading preserves the original meaning and at the same time brings the text up to date.)

A definition of hell, given by an Allentown pastor who is also a Mason: "Hell is a place where Jesus is not." Good! But that is just as good a definition of a Masonic lodge, and why, O, why should any pastor need to go to hell between Sundays, or want to be a "jiner" there?

Seven Popular Heathen Ideas for which Masonry and Odd-Fellowship are chiefly responsible:

1. The idea that all men are "children" of God by nature.

2. The idea that men may approach God apart from Jesus Christ.

3. The idea that it doesn't matter what a man believes so long as he is sincere.

4. The idea that unnecessary oaths are permissible to Christians, and that, once taken, they can never be renounced.

5. The idea that secrecy is consistent with Christian discipleship.

6. The idea that Christian men may do their benevolent work in the name of a lodge instead of the name of the Lord Jesus, especially in the name of lodges which bar the name of Christ, as Masonry and Odd-Fellowship certainly do.

7. The idea that by disobeying God, Christian men may win worldlings to the Lord.

All these are heathen notions foreign to our Christian faith, fatal to our growth in grace, and fostered by the lodges.

"If men would rather leave their churches than their lodges the sooner they get out of the churches the better; I would rather have ten members who

are separated from the world than a thousand such members."—*D. L. Moody.*

FARMERS' UNIONS.

How important and timely is the subject of farmers' unions, discussed in our No. 1, appears from the fact communicated to us by Mr. J. M. Sevenich, editor of an agricultural paper published in Milwaukee, that "in spite of strong opposition we have 35,000 Equity members in Wisconsin alone. Many states have state unions, and I have often seen priests at meetings and have myself been more than once invited to address farmers on the union question in parish halls. The F. E. & C. U. is rapidly spreading and some local unions consist almost exclusively of Catholic members. The Grange is stronger today than for many years past." All of which goes to prove that the question of Catholic participation in this movement is really a burning one, as the reverend correspondent quoted in our No. 1 contended. We should like to see more light thrown on the character of these associations and the permissibility and advisability of Catholic membership therein.—*The Fortnightly Review* (Feb. 1, 1919.).

THE LODGE AND THE LEGISLATURE.

BY J. K. HOWARD, KANSAS CITY, MISSOURI

Secret societies are a menace to the citizens of the United States. Almost all municipal, state and national offices within the United States are now occupied and controlled by members of secret societies for selfish purposes. It is notorious that these members of secret societies have voluntarily bound themselves by many oaths and vows under penalty of death to conceal and never reveal the conspiracies and crimes of members of their society, and to shield members of their society from the penalties of their crimes. Therefore it is blind credulity to expect to accomplish the proclaimed purposes of our national constitution and government while members of such societies are authorized to legislate for the whole people and to be jurors and judges in our courts of law. It is essential, in order to prevent perversion and subversion of our national government and to public safety, to amend our national constitution and outlaw all secret societies and debar all members of secret societies from administering any legislative, judical or executive office whatever within the United States of America.

"In God we trust" and in accordance with this national motto we utter our testimony and appeal to God for guidance in our effort to redeem our government from lodge domination. And as Jesus proclaimed, "Ask and it shall be given you" (Matt. 7:7-8), so we must pray as well as labor for freedom from lodge thralldom.

MOOSE LODGE.

Opening Ode.

Sung to the tune of "America."

Our Order 'tis of thee,
Hope of Fraternity,
Of thee we sing,
Our thought shall ever be
For thy prosperity
With joyful love for thee
Our voices ring.

For thy fraternal deeds,
Thy noble laws and creeds,
Thy name we love,
Purity in intent,
and aid to brothers lent,
Will bring the Progress sent
From God above.

"Do the duty which lies nearest thee," which thou knowest to be a duty. Thy second duty will already have become clearer.—*Thomas Carlyle.*

Every life that has God in it has the index to character and the key to the highest attainment.—*I. Purington.*

Grovel not in things below, among earthly cares, pleasures, anxieties, toils, if thou wouldst have a good strong hope on high. Lift up thy cares with thy heart to God, if thou wouldst hope in Him. Then see what in thee is most displeasing to God. This it is which holdeth thy hope down. Strike firmly, repeatedly, in the might of God, until it give way. Thy hope will soar at once with thy thanks to God who delivereth thee.

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Washington, 14 December, 1833.

To James Moorehead, Esq., Secretary.

Sir: Your letter of the 30th of August last, communicating to me a copy of the resolution of thanks, from the convention held at Meadville on the 28th of that month, to my respected friend Mr. Rush and myself, for our services to the cause of pure morals against the institution of Freemasonry, was received at my residence in Massachusetts at a time when I was absent from it * * * *

Believing that perseverance—unremitted, undeviating perseverance—is the only and the indispensable requisite for securing the final, the complete, and most desirable triumph of the cause of Antimasonry, I trust that so long as the faculty of reason and the sense of justice shall be extended to me by the indulgence of my Maker I shall be found neither indifferent nor recreant to the cause. That cause I understand to be the abolition of the oaths, obligations, and penalties administered and taken for admission to the general degrees of Freemasonry—obscurely indicated by the mandate of the General Grand Royal Arch Chapter of the United States, held at Baltimore in November, 1832, to the chapters and lodges under their jurisdiction—indicated with an injunction of adherence to them, under the denomination of the *Ancient Landmarks of the Institution.*

The total demolition of these *ancient landmarks* I take to embrace the whole cause of Antimasonry, and for the obvious reason that they are encroachments upon the common rights and invasions of the common interests of the rest of mankind; that they are impious, if not blasphemous invocations of the name of God; that they are fraudulent palterings with a double sense, saying one thing and intending another; that they are brutalities of thought and language shameful to be uttered by the lips of Christian men; and other objections to them of no trifling consideration to those who believe that the first inroads of corruption consist in familiarizing the mind to vicious thoughts, and the mouth to polluted words. But it is the common rights and common interests of mankind that are invaded by the *ancient landmarks* of Freemasonry, and it is the common interest of all that they should be, as public nuisances, *abated.*

And that they will be abated, depends upon perseverance alone. As sure as the daily revolution of the earth shall bring the source of light to ascend from the East, so surely shall perseverance sweep from the face of the earth, as common nuisances, the ancient landmarks of Freemasonry. Nor is it necessary, to this result, that what is commonly called political Antimasonry should be always or even generally successful. Political Antimasonry is but one of the efficacious modes of combating the Masonic institution. It is one of the exceptions to this mode of operation, that it necessarily manifests itself in the form of opposition to *persons,* and in the shape of punishment. It enlists, therefore, against itself not only the whole body of Masonic influence, but all the sympathies of friendship and all the weight of individual character and meritorious service. Its success then must and will be variable—fluctuating with the vicissitudes of transient popular opinion, and susceptible sometimes by its failure of retarding, as at others by success it may advance, the consummation devoutly to be wished. But I trust it may be considered by Antimasons as only *one* of their weapons against the common enemy—used with reluctance, and to be laid aside whenever Masonry herself shall be banished from the polls.

At the same time I fervently hope that the Antimasons of the free states of this Union will not be satisfied with the mere cessation of the meetings of lodges, chapters, and encampments, nor

become indifferent to the cause, even when justice shall require of them to discard the question from the field of election. There is no question but that the Masonic oaths are all *unlawful*. But as in most of the states there is no specific penalty annexed to the administration of extra judicial oaths, the law itself is outraged by it with impunity. In the states of Rhode Island and Vermont, statutes have recently been enacted annexing adequate penalties to the extrajudicial oaths; so that in those states Masonry will no longer have the subterfuge to plead that her oaths are *not* unlawful; *because they are null and void.* If I am to credit the newspapers there has been a decision amounting to this, even by magistrates upon the bench in the State of Pennsylvania. Those magistrates, it is stated, were, all but one, themselves Masons; and if I understand the written opinion, reported as having been given by them, it was that without deciding whether the Masonic oaths were not lawful they held them to be voluntary promises, which could have no operation contrary to the law, and therefore a man who had taken those oaths was quite competent to be an impartial juror between Mason and Antimason. Now, although there is much *ingenuity* in this argument, and in the conclusion drawn from it, there is another conclusion to which it may lead other minds unilluminated with the floods of light which pour upon the pilgrim of the lodge-room. If there were specific penalties annexed to the administration of all extrajudicial oaths, Masonic judges would be relieved from all judicial noncommittal, whether the Masonic oaths are lawful or not, and it would require one step further of Masonic *co-operation on the bench* to decide that a man bound by unlawful oaths, exclusively to favor one of the parties to a suit of law, is a very impartial juror between those parties, because the oaths he has taken, exclusively to favor one of them, *are unlawful.*

Sir, I wish the members of the convention who did me the honor to pass the resolution which you have communicated to me, to accept my thanks, and a hearty reciprocation with them of the Antimasonic pass-word *"Persevere."* It is the unconquerable spirit of all energetic virtue—the impregnable fortress founded upon the Rock of Ages.

I am, with great respect,
Your friend and fellow-citizen,
JOHN QUINCY ADAMS.

News of Our Work

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

Owing to the home need nearly one-half of my time for the month past has been given to work in the vicinity of Washington, D. C. I found at Takoma Park, Maryland, just on the edge of the D. C. line, a sanitarium that provided for wife's need. Our Seventh Day Adventist friends have many interests centered there. While their views would not permit them to unite with us in some matters, I found them to be opposed to the secret lodge system. A very kindly hearing before the students, about three hundred in number, was given to your representative. After my address of nearly an hour, running into class time, I received many thanks, and was requested to speak again, the senior professor remarking "he had hoped to hear more of the evil of the college fraternities." They did not permit students to belong to fraternities "but some," he thought, "needed information on that line." These friends are operating about seventy-five sanitariums. They have a membership of over seventy-five thousand with some ninety colleges, seminaries, or other institutions for learning. I was told the young people of the institution I addressed were largely preparing for the mission fields. What a privilege to give helpful thoughts that may be carried and given forth to the ends of the earth. During my stay in Washington I addressed the Sabbath school of the Brethren Church and was rewarded by an invitation to a good dinner at the home of the pastor. I scarcely need add that under the circumstances the invitation was cordially accepted.

A visit to the Church of the Nazarene in Washington found them in a healthy growing condition. My offer to preach was accepted. The pastor and one of the

leading members joined the CYNOSURE readers family. I was enabled to carry out my plan of work in Western Pennsylvania last month. At the Church of the Brethren, Roxbury, in the Johnstown District, I was given more than half the time of the prayer meeting evening. New and old CYNOSURE subscriptions were obtained. At Leechburg, Pennsylvania, a revival was desired in the Free Methodist Church. After giving three sermons your representative was urged to continue, but felt he could not on account of home needs and other meeting calls. A kindly offering was presented by this church and the best of care given at the home of our good brother H. G. Leightitner. Reaching Pittsburgh February nineteenth the pastor of the Eighth Street Covenanter Church found a few moments to hear your representative at the prayer meeting, though the program for that evening was much crowded. On the following evening I was privileged to address an audience of about two hundred of our colored friends in their home Church of the Christian and Missionary Alliance. I found them in the midst of a gracious revival. The altar was crowded with seekers when their most excellent pastor, Brother E. M. Burgess, gave the call. In condemning the lodges the pastor called by name those most likely to entrap his people, and gave special warning to look out for their snare. No wonder the "tide rolled high" and the Spirit of the Lord had right of way. What the people need is the truth in love, but so plain that they can not fail to understand it.

I am now at work in the New York City district. Stopping at Newark, New Jersey, I sought to get to our Holland friends at Paterson, New Jersey, but found the street car men on a strike. Their main request was a recognition of their Union, I was told. Continuing to New York I remembered it was prayer meeting night with our good Covenanter friends on Twenty-third street. The pastor, Dr. Foster, could not have been more cordial and gracious. He spoke of the great importance of my mission, and gave more than half the prayer meeting hour to my remarks and the answer of questions following. I hope to get the train this morning to Paterson and other New Jersey points where meetings for Christian Reformed friends are planned. My invitation for Sabbath preaching is in the Hooper Street Free Methodist Church, Brooklyn, New York. March has done well thus far, though clouds and rain are here to-day—March fourteenth. I find the great heart of this great center of the world's activity throbbing in its usual fashion. To see the throngs of people on the streets one would scarcely guess that during the fall and winter passed hundreds of thousands of their fellows had been called into eternity. On the thirteenth floor of one of the great hotels I looked from the window and saw three aeroplanes flying about the towering city buildings and thought surely some have high aspirations. Probably it is good that they do for so many are joining the "Owls," "Hounds," and the like. Oh, let us look up to get Divine help to lift up!

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

The mills of the gods grind exceedingly fine and seemingly very slow. The Scriptures makes it very plain that every plant not planted by our Heavenly Father shall be rooted up. God's Word is true and righteous altogether. The secret lodge system has grown fat and strong throughout the civilized world, as it always has been in the heathen world. But thousands of men and women have become disgusted and are now leaving the lodges, yet they are like dumb dogs, content to come out quietly and say nothing against the Christless institutions for fear of being persecuted. Blessed is that man who is willing to die for Christ and the Gospel.

I am now preparing with God's help to break ground March 30th, preparatory to erecting a house of worship for Central Baptist Church of which I am pastor, where a pure and whole gospel can be preached. I ask your earnest prayers. God bless the CYNOSURE family.

There is no use arguing with the inevitable; the only argument with the east wind is to put on your overcoat.

LIZZIE WOODS' LETTER.

Dear CYNOSURE:

At this writing I still live. The "flu" did not get me this time. I was kept indoors for more than a month but I thank God for healing me from that awful disease.

While I was sick at Jackson, Tennessee, the lady with whom I was stopping went to the postoffice to send off a package. The colored postmaster said to her, "I have always treated you nicely but you do not treat us right." "What are you talking about and what have I done to you?" she asked. "Well," said he, "you let that old woman who is fighting us Masons stay in your house. She preaches in your church and she has put those little old tracts against our lodges out all over Jackson and she ought to be killed." She said to him, "It is man's trouble. Why don't you kill her? You and your crowd came to the church seven years ago to kill her and then sent a little boy in to call her out but she did not come out. Is that the reason you did not kill her? Or did you all get scared?" Then he looked around to see if any of the white people in the postoffice and heard what she had said, and then he said to her, "We Masons don't bother your churches and you all ought to let us alone. Even the white people of Jackson say she ought to be killed." He made the little lady so angry that she said to him, "That woman will tell the truth about your lodges and will prove to you from the Bible that they are wrong; and she has your ritual right there in my home. Now, if you don't like it, you let me alone and see her about it. She is not afraid of you lodge people —white or colored."

When my friend came home she told me what had taken place at the postoffice and I said, "Well, I may have to sacrifice my life for this truth—I don't know. If I am killed it may be by a white man or it may be by a black man, but whoever kills me will have to answer for it before a just God." The woman said, "You ought to ask him to come to the services when you are able to be out again. His heart may be honest. He may be sincere in his belief and if he would come out to the services and measure his life by the Word of God he might give up the lodge like those three men did seven years ago."

The following Sunday evening I was able to go to the church again, and we had a very large audience, the house being crowded. I showed the ritual and told the people about the plot to kill me seven years ago, and also what the man in the postoffice had said about me. I asked them if it was right to kill me for teaching God's Word. The people were astonished to think that any organization would want to kill a person for showing up the sins of the people in the light to God's Word.

I stayed in Jackson several days after that and no one said anything more about lodges where I could hear it. I left Jackson on February 10th and stopped at East Nashville,Tennessee, one night and gave out tracts. After leaving Nashville we stopped at Roanoke, Virginia, where we went to a church and met a goodly number of people. We went to the church though it was raining hard, and left Roanoke at twelve o'clock the same night in a drenching rain. The next morning at eight o'clock we reached Petersburg, Virginia. We stayed there one night and had a crowded house.

Then we left Petersburg for Norfolk and held a ten days' service there. These meetings were so well attended that there was hardly standing room at the meetings and I had a nice chance to show the sin of lodges and how they lead my people into idolatry. I told them of the sin of Masonry, which is the father of all lodges. While I was showing the Masonic ritual, one old brother said, "That woman is on the inside of Masonry. How did she get it?" While I was telling them how I got it, I began to tell how the Masons killed Capt. William Morgan and also about the seventeen denominations opposed to secret societies. You could see the men looking at each other and nudging each other in the side. I sold my ritual that night and could have sold more if I had had them on hand.

I have some Knights of Pythias and Eastern Star rituals but the people want the Odd Fellows' and the Masons' secret work. Norfolk is the best place to sell rituals. In some cities they do not allow the lodge men to buy rituals but I never

heard any threat made while in Norfolk. The people were anxious to hear God's Word. I think my people are tired of bloodshed and of the secret work of the Devil. I told them that all lynching and burning at the stake came from the secret work of the Devil. The Klu Klux Klan will slip out at night and beat and kill men and the Masons will do the same. Now what is the difference in the two lodges whether the Masons slip out and kill a man or the Klu Klux Klan slips out and kills one?

The white man has taught the black man all he knows of this kind of organizations and it is a great pity that he ever heard of such a thing. Most of our best leaders and preachers are in these devil-made lodges.

I told our soldier boys who were present that they had better get out of the secret association with the devil and turn to God with all their heart, for God wants young men because they are strong (I John 2:14). If the Word of God is in you, you will have peace. If God, because of the prayer of the righteous, stopped this great war and let you return home and gave you another chance for your soul, you had better hear and obey the word of the Lord. You were brave and quit yourselves like men in the war. Now God has allowed you to come back home and so you ought to stay out of the devil's trap and live for God. No one can give you or me peace in this country except God. Let us try God's plan for peace (I Tim. 2:1-4). And remember that God only hears the prayer of the righteous (I Peter 3:12). I distributed tracts and many came to the altar and gave up their sins, and the lodge sin with the others.

We then left Norfolk for Newport News, Virginia, and held meetings there for three evenings.

We are now in Buffalo, New York, and will be here for several days. May God bless all the leaders of the work and all the readers of the CYNOSURE.

Yours for the Lord's work,
LIZZIE W. ROBERTSON.

The self denial of our Lord Jesus Christ is the best argument against the selfishness of Christians.

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FROM OUR MAIL.

A. J. Heisel, of Baraboo, Wisconsin, in sending in his renewal to the CYNOSURE, writes: "God bless you. We pray for you all daily. We also are in the fight against sin of every form."

Rev. J. Holwerda, Christian Reform pastor, who recently moved from Byron Center, Michigan, to become the pastor of the Paterson II Church, Paterson, New Jersey, writes: "Hope to do the same in the East as we did in the West and in the middle states for the CYNOSURE. Wishing you and the general officers and board of directors and also the lecturers God's richest blessings, I am yours for the cause of the Lord."

Miss Jennie Rigney, evangelist, writes from Baltimore, Maryland, for more tracts and says: "The tract, 'The Open Confession,' by Dr. James M. Gray, is so helpful to me I want to pass on other copies of it."

We recently received the following encouraging words from S. R. Mitchell, of Portland, Oregon: "You are doing a good work and I wish you abundant success, as I look on secret societies as great obstacles to the churches. I refer more particularly to the Masonic Order, the system is anti-Christ, born in hell and fathered by the devil."

Mrs. M. A. Durham, evangelist, when ordering a supply of tracts for distribution, writes from Lake Odessa, Michigan: "The Lord is blessing us greatly in our revival meetings here. We are out in the country church now, four miles from Lake Odessa. One man who heard my sermon on the lodge question has given up his lodge and many years of money paid in for insurance. They have asked me to give the sermon again."

Our good friend G. A. Pegram, who has helped our cause a great deal, writes from Davenport, Iowa: "Have received a special invitation to join the college fraternity and even received their special committee to see me, but— Well, I told them I would be *glad* to join if they would do away with smoking, dancing and rowdyism, and then turn out all the crooks and cribbers and all those who try to steal other folks' rights, and then I would join, if they would try to run it to be helpful and improving. I have not been bothered by the fraternity since."

We expect to receive an interesting article on fraternities from Brother Pegram and shall print it in a future number of the CYNOSURE.

One of our new subscribers, Abram W. Zuck, of Ephrata, Pennsylvania, writes: "I am anxious to receive this magazine. I have read several articles therefrom and desire to become a regular subscriber."

Rev. Philip Beck writes from Grafton, California: "The CYNOSURE has been very good and important the past year. The secret orders seem to multiply and no doubt will until the Lord comes. Some people, however, are getting their eyes opened and are seeing and learning the harm that the lodge is doing to the cause of true Christianity throughout the world."

We have been especially gratified during the past month on account of the number who have sent in their renewals to the CYNOSURE for three and five full years.

A gentleman writes us that his fiancee, a member of the Eastern Star, tells him that no one except a member knows its secrets or is able to see a copy of its ritual. He writes: "Either your book is a fake or the Eastern Star a joke." He means that the latter is true if we really have the correct Eastern Star ritual. The writer has the correct view of the marriage relation, since he does not propose to marry one who considers herself under obligations to keep secrets from him that she is perfectly free to reveal to other men.

Rev. O. G. Berg, pastor of the Lutheran Church in Genoa, Nebraska, writes: "Your society is performing a noble work. Never mind if we seem to be in the minority—the truth always was."

In a letter from Rev. Arthur C. Palmer, of Monaca, Pennsylvania, he says: "I have just closed a series of meetings and find several lodge men among the number of converts. They are a fine lot of fellows and are earnestly seeking the true way.

"I am a subscriber of the CYNOSURE and enjoy it more and more because it helps one to meet the modern arguments of the lodge."

There is one gone forth out of thee that deviseth evil against Jehovah, that counselleth wickedness. Thus saith Jehovah: Though they be in full strength, and likewise many, even so shall they be cut down, and he shall pass away.

Christian Cynosure.

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It is a great encouragement to Christians that every sin and vice is shown in its true character in the Bible and that sinners are made to understand that their actions are not only disapproved by men, but judged as utterly unworthy by a God of unerring justice. More censure of wrong cannot reform the wrongdoer. Only the gospel of Christ can effect that inward change in men that causes them to hate vice and to follow after virtue. But what would this world come to if sins were no longer reproved?—*Exchange.*

Dr. W. H. Bates, of New York, has communicated to the Surgeon Generals of the army and navy a wonderful discovery which will do away with drugs, anesthetics and pain. You have only to close your eyes, cover them with the palms of your hands to shut out all light and then think of something black. A little practice will enable you to think perfectly black and then no pain will be felt. I wish I had known this before I had that last tooth pulled.—*The United Presbyterian,* Dec. 12, 1918.

Who does not know this temper of the man of the world, that worst enemy of the world? His inexhaustible patience of abuses, that only torment others; his apologetic word for beliefs that may perhaps not be so precisely true as one might wish, and institutions that are not altogether so useful as some might think possible; his cordiality towards progress and improvement in a general way, and his coldness or antipathy to each progressive proposal in particular; his pigmy hope that life will one day become somewhat better, punily shivering by the side of his gigantic conviction that it might well be infinitely worse.—*John Morley.*

Make thyself many as the canker-worm; make thyself many as the locust; thou hast multiplied thy merchants above the stars of heaven.

The canker-worm ravageth and fleeth away; thy princes are as the locusts, and thy marshals are as the swarms of grasshoppers, which encamp in the hedges in the cold day, but when the sun ariseth they flee away and their place is not known where they are. Nahum 3:15.

May I reach
That purer heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Be the sweet presence of a good diffused
And in diffusion ever more intense;
So shall I join the choir invisible
Whose music is the gladness of the world. —*George Eliot.*

He who would understand the falsehood and deceit of sin must compare its promises and its payments together.

Teach me to do thy will, for thou art my God. Psalm 143:10.

A living Christ in living men is a living sermon.

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

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